

THE
COMMENTARY
WHOLLY BIBLICAL.

ΠΟΛΛΑΙ ΜΕΝ ΘΝΗΤΟΙΣ ΓΑΡΤΑΙ, ΜΙΑ Δ' ΑΘΑΝΑΤΟΙΣΙΝ.

COMMENTARY
WHOLLY BIBLICAL:

AN EXPOSITION
IN THE VERY WORDS OF SCRIPTURE.

MATTHEW TO REVELATION.



MULTÆ TERRICOLIS LINGUÆ, CŒLESTIBUS UNA.

L O N D O N :
SAMUEL BAGSTER AND SONS;
XV, PATERNOSTER ROW

THE GOSPEL

ACCORDING TO

S T. M A T T H E W.

CHAPTER I.

THE book of ¹ the generation of Jesus Christ, the son of ² David, the son of ³ Abraham.

¹ *Lu.* 3. 23. 38.

² Behold, thou shalt ... bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began. *Lu.* 1. 31, 32; 68. 70.—Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. *Ro.* 1. 3, 4.—I Jesus ... am the root and the offspring of David. *Re.* 22. 16.—The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. *Ps.* 132. 11. There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. *Is.* 11. 1.—Is not this the son of David? *Mat.* 12. 23.—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch. *Je.* 23. 5.

³ In thee [Abram] shall all families of the earth be blessed. *Ge.* 12. 3.—To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. *Gal.* 3. 16.—Verily he took not on him the nature of angels; but he took on him the seed of Abraham. *He.* 2. 16.

2 Abraham begat ¹ Isaac; and Isaac begat ² Jacob; and Jacob begat ³ Judas and his brethren;

Ge. 21. 2, 3. ² *Ge.* 25. 26. ³ *Ge.* 29. 35.

3 And Judas begat ¹ Phares and Zara of ² Thamar; and Phares begat Esrom; and Esrom begat Aram;

¹ *Ge.* 38. 27. 30. ² *1 Ch.* 2. 4, 5.

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat ¹ Obed of Ruth; and Obed begat

6 And Jesse begat ² David the king; and David the king begat ³ Solomon of her that had been the wife of Urias;

¹ *Ruth* 4. 13, 21, 22. ² *1 Sa.* 17. 12, 14. ³ *2 Sa.* 12. 24, 25.

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat ¹ Manasses; and Manasses begat Amon; and Amon begat Josias;

¹ *2 Ki.* 20. 21; 21. 18, 23, 24.

11 And Josias begat ¹ Jechonias and his brethren, about the time they were carried away to Babylon;

¹ *2 Ki.* 24. 14, 15.

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat ¹ Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

¹ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. *Lu.* 3. 23.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was ¹ espoused to Joseph, before they came together, she was found with ² child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

¹ In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to

a man whose name was Joseph, of the house of David; and the virgin's name was Mary. *Lu. 1. 26, 27.*

² And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. *Lu. 1. 35.*

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name ¹ JESUS: for he shall ² save his people from their sins.

¹ ... Behold, thou shalt ... bring forth a son, and shalt call his name JESUS. *Lu. 1. 31.* ... When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal. 4. 4, 5.*—Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da. 9. 24.*

² In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je. 23. 6.*—And he shall redeem Israel from all his iniquities. *Ps. 130. 8.*—Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. 5. 30, 31.*—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac. 10. 43.*

Behold the Lamb of God, which taketh away the sin of the world. *Jno. 1. 29.*—For the Son of man is come to save that which was lost. *Mat. 18. 11.*—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Ti. 1. 15.*—I came not to judge the world, but to save the world. *Jno. 12. 47.*—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*—In whom we have redemption through his blood, even the forgiveness of sins. *Col. 1. 14.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14.*—The Son of man came ... to give his life a ransom for many. *Mat. 20. 28.*—Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God. *Ep. 5. 2.*

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 16.*—He ... spared not his own Son, but delivered him up for us all. *Ro. 8. 32.*—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. *2 Co. 5. 19.*—Who gave himself a ransom for all, to be testified in due time. *1 Ti. 2. 6.*—We trust in the living God, who is the Saviour of all men, specially of those that believe. *1 Ti. 4. 10.*—he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. *1 Jno. 2. 2.*

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 ¹ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, ² God with us.

¹ Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. *Is. 7. 14.*—I will put enmity ... between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge. 3. 15.*

² The Word was God. *Jno. 1. 1.*—feed the church of God, which he hath purchased with his own blood. *Ac. 20. 28.*—Who [Christ] is over all, God blessed for ever. *Ro. 9. 5.*—God was in Christ, reconciling the world unto himself. *2 Co. 5. 19.*

Who is the image of the invisible God, the firstborn of every creature: for by him were all things created. *Col. 1. 15, 16.*—In him dwelleth all the fulness of the Godhead bodily. *Col. 2. 9.*—Great is the mystery of godliness: God was manifest in the flesh. *1 Ti. 3. 16.*—Unto the Son he saith, Thy throne, O God, is for ever and ever. *He. 1. 8.*—... the righteousness of God and our Saviour Jesus Christ. *2 Pe. 1. 1.*—Hereby perceive we the love of God, because he laid down his life for us. *1 Jno. 3. 16.*—We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno. 5. 20.*—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno. 1. 14.*—Lo, I am with you always, even unto the end of the world. *Mat. 28. 20.*—Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation. *Phil. 2. 5, 6.*

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her ¹ firstborn son: and he called his name JESUS.

¹ She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. *Lu. 2. 7.*—And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. *Lu. 2. 21.*

CHAPTER II.

NOW when Jesus was born in ¹ Bethlehem of Judea, in the days of Herod the king, behold, there came ² wise men from the east to Jerusalem,

¹ And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) *Lu. 2. 3, 4.*—Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. *1 Sa. 16. 1.*—But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel. *Mt. 5. 2.*—Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? *Jno. 7. 42.*

² And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. *1 Ki. 4. 30.*—Behold, a greater than Solomon is here. *Mat. 12. 42.*

2 Saying, Where is he that is ¹ born King of the Jews? for we have seen ² his star in the east, and are come to worship him.

¹ Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful. ... *Is. 9. 6.*—Unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Lu. 2. 11.*—He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. *Lu. 1. 32, 33.*—I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. 23. 5.*

Art thou the king of the Jews? And Jesus said unto him, Thou sayest. ... THIS IS JESUS THE KING OF THE JEWS. *Mat. 27. 11, 37.*

² There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. ... *Nu. 24. 17.*—I am the root and the offspring of David, and the bright and morning star. *Re. 22. 16.*—The Gentiles shall come to thy light, and kings to the brightness of thy rising. *Is. 60. 3.*—Unto him [Shiloh] shall the gathering of the people be. *Ge. 49. 10.*

3 When Herod the king had heard these

things, he was troubled, and all Jerusalem with him.

4 And when he had ¹gathered all the chief priests and ²scribes of the people together, he demanded of them where Christ should be born.

¹ Why do the heathen rage, and the people imagine a vain thing? ... The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion. *Ps.* 2. 1, 2, 4, 6.

² This Ezra went up from Babylon; and he was a ready scribe in the law of Moses. *Ezra* 7. 6.

5 And they said unto him, ¹In Bethlehem of Judea; for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall ²rule my people Israel.

¹ But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel. *Mt.* 5. 2.

² He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is.* 40. 11.—I will set up one shepherd over them, and he shall feed them, even my servant David; *Eze.* 34. 23.—And David my servant shall be king over them; and they all shall have one shepherd. *Eze.* 37. 24.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, ¹they presented unto him gifts; gold, ²and frankincense, and myrrh.

¹ The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. ... And to him shall be given of the gold of Sheba: *Ps.* 72. 10, 15.—All they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. *Is.* 60. 6.

² All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. *Ps.* 45. 8.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there

until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, ¹Out of Egypt have I called my son.

¹ When Israel was a child, then I loved him, and called my son out of Egypt. *Hos.* 11. 1.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Je. 31. 15.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, ¹He shall be called a Nazarene.

¹ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. *Lk.* 2. 39.—We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? *Jno.* 1. 45, 46.

Jno. 18. 4, 7.

CHAPTER III.

IN those days ¹came John the Baptist, ²preaching in the wilderness of Judea,

¹ In the fifteenth year of the reign of Tiberius Cæsar, ... the word of God came unto John ... in the wilderness. And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins. *Lk.* 3. 1, 3.—In Bethabara beyond Jordan, where John was baptizing. *Jno.* 1. 28.—

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. *Mar. 1. 4.*

¹ And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. *Mar. 1. 7, 8.*

After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. *Mar. 1. 14, 15.*—And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. *Jno. 1. 31.*

2 And saying, ¹ Repent ye: ² for the kingdom of heaven is at hand.

¹ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. *Mal. 4. 5, 6.*—And many of the children of Israel shall be turned to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. *Lu. 1. 16, 17.*—... except ye repent, ye shall all likewise perish. *Lu. 13. 3.*—Repent ye and be converted, that your sins may be blotted out. *Ac. 3. 19.*—Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac. 2. 38.*—repent and turn to God, and do works meet for repentance. *Ac. 26. 20.*

Godly sorrow worketh repentance to salvation ... but the sorrow of the world worketh death. *2 Co. 7. 10.*—repentance toward God, and faith toward our Lord Jesus Christ. *Ac. 20. 21.*—Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. *Eze. 18. 30, 32.*—I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. *Lu. 15. 10.*—And they went out, and preached that men should repent. *Mar. 6. 12.*—And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. 24. 47.*—... let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God. *He. 6. 1.*

² ... Preach, saying, The kingdom of heaven is at hand. *Mat. 10. 7.*—And say unto them, The kingdom of God is come nigh unto you. *Lu. 10. 9.*—In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *Da. 2. 44.*—And he sent them to preach the kingdom of God, and to heal the sick. *Lu. 9. 2.*—Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *Mat. 18. 3.*—Except a man be born again, he cannot see the kingdom of God: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno. 3. 3, 5.*—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro. 14. 17.*—Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1. 13.*

The kingdom of heaven is likened unto a man which sowed good seed in his field. *Mat. 13. 24.*—The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. *Mat. 20. 1.*—The kingdom of heaven is like unto a certain king, which made a marriage for his son. *Mat. 22. 2.*—The kingdom of God cometh not with observation: ... for, behold, the kingdom of God is within you. *Lu. 17. 20, 21.*—Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. *Mat. 11. 11, 12.*—Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men. *Mat. 23. 13.*—From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. *Mat. 4. 17.*—Thy kingdom come. *Mat. 6. 10.*

3 For this ¹ is he that was spoken of by the

prophet Esaias, saying, ¹ The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

¹ Behold, I will send my messenger, and he shall prepare the way before me. *Mal. 3. 1.*

² The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Is. 40. 3.*—I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. *Jno. 1. 23.*

Mar. 1. 3; Lu. 3. 4.

4 And the same ¹ John had his ² raiment of camel's hair, and a leathern girdle about his loins; ³ and his meat was locusts and wild honey.

¹ And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. *Lu. 1. 17, 16.*

² ... a girdle of a skin ... *Mar. 1. 6.*—He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite. *2 Ki. 1. 8.*

³ These may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind. ... *Lev. 11. 21, 22.*

5 Then ¹ went out to him Jerusalem, and all Judea, and all the region round about Jordan,

¹ And there went out unto him all the land of Judea, and they of Jerusalem. *Mar. 1. 5.*—Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? *Lu. 3. 7.*

6 And ¹ were baptized of him in Jordan, ² confessing their sins.

¹ One Lord, one faith, one baptism. *Ep. 4. 5.*—For by one Spirit are we all baptized into one body. *1 Co. 12. 13.*—Ye are all the children of God by faith in Christ Jesus. *Gal. 3. 26.*—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 16.*—(Not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. *1 Pe. 3. 21.*—Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19.*—John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. *Mar. 1. 4.*—John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. *Ac. 19. 4.*—Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac. 2. 38.*—What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. ... And he was baptized, he and all his, straightway. *Ac. 16. 30, 33.*—... See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. *Ac. 8. 36, 38.*—Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. *Ac. 10. 47, 48.*—And a certain woman named Lydia, ... which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And ... she was baptized, and her household. ... *Ac. 16. 14, 15.*—And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. *Ac. 18. 8.*—... Paul came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. ... [and] they were baptized in the name of the Lord Jesus. *Ac. 19. 1, 2, 5.*

As many of you as have been baptized into Christ have put on Christ. *Gal. 3. 27.*—So many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Ro. 6. 3, 4, 11.*—Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. *Ac. 9. 17, 18.*

Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. ... I perceive that thou art in the gall of bitterness, and in the bond of iniquity. *Ac. 8. 13, 23.*—Jesus himself baptized not, but his disciples. *Jno. 4. 2.*—I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel. *1 Co. 1. 14, 17.*—And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *Ac. 22. 16.*

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Tit. 3. 5.*—Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. *1 Co. 7. 19.*—In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Gal. 5. 6.*—But a new creature. *Gal. 6. 15.*—Beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phi. 3. 2, 3.*—Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11.*—Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. *Ep. 5. 25, 26.*—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno. 3. 5.*—Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *Col. 2. 10, 12.*

2 Confess your faults one to another. *Ja. 5. 16.*—He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy. *Pr. 28. 13.*—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jno. 1. 9.*—I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. *Ps. 32. 5.*

7 But when he saw many of the ¹Pharisees and Sadducees come to his baptism, he said unto them, ²O generation of vipers, who hath warned you to flee from the wrath to come?

Lu. 3. 7.

1 The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. *Lu. 18. 11, 12.*—Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Lu. 11. 39.*—Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. *Mat. 23. 14.*—The Pharisees also, who were covetous, derided him. *Lu. 16. 14.*—The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. *Ac. 23. 8.*

² O generation of vipers, how can ye, being evil, speak good things? *Mat. 12. 34.*—Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? *Mat. 23. 33.*

8 Bring forth therefore fruits meet for repentance:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. *Is. 55. 7.*—Godly sorrow worketh repentance to salvation not to be repented of. ... Behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! *2 Co. 7. 10, 11.*—Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi. 1. 11.*—Repent and turn to God, and do works meet for repentance. *Ac. 26. 20.*—Bring forth therefore fruits worthy of repentance. *Lu. 3. 8.*—Cease to do evil; learn to do well. *Is. 1. 16, 17.*—God saw their works, that they turned from their evil way. *Jon. 3. 10.*

9 And think not to say within yourselves, ¹We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

Lu. 3. 8.

1 We be Abraham's seed, and were never in bondage to any man: ... Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. *Jno. 8. 33, 39.*—Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. *Mat. 8. 11.*—He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. *Ro. 2. 28.*—It is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham: who is the father of us all. *Ro. 4. 16.*—They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. *Ro. 9. 6, 7.*—Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno. 1. 13.*

10 And now also ¹the ax is laid unto the root of the trees: ²therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Lu. 3. 9.

1 The times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. *Ac. 17. 30, 31.*—He looked for judgment, but beheld oppression: for righteousness, but beheld a cry. *Is. 5. 7.*—Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down. *De. 20. 20.*

2 The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? *1 Pe. 4. 17.*—Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? *Lu. 13. 7.*—Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. *Jno. 15. 2, 6.*—That which beareth thorns and briers is rejected, and is high unto cursing; whose end is to be burned. *He. 6. 8.*

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:

See ver. 6. *Mar. 1. 4, 7, 8. Lu. 3. 16. Jno. 1. 15, etc.*

He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. *Jno. 1. 33.*—The Spirit, which they that believe on him should receive. *Jno. 7. 39.*—John truly baptized with water; but ye shall be baptized with the Holy Ghost. *Ac. 1. 5.*—And as I [Peter] began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water;

but ye shall be baptized with the Holy Ghost. *Ac.* 11. 15, 16.—By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co.* 12. 13.—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Is.* 44. 3.—When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. *Is.* 4. 4.

12 Whose ¹fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will ²burn up the chaff with unquenchable fire.

Lu. 3. 17, 18.

¹ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. *Mat.* 13. 40.—In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th.* 1. 8.—Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. *Mat.* 13. 30.—The ungodly are not so: but are like the chaff which the wind driveth away. *Ps.* 1. 4.

Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. *Mal.* 4. 1.—He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. *Mal.* 3. 3.—Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. *Mal.* 3. 18.

² A certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. *He.* 10. 27.—As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. *Is.* 5. 24.—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Mat.* 25. 41.—Where their worm dieth not, and the fire is not quenched. *Mar.* 9. 48.—He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever. *Re.* 14. 10, 11.—And these shall go away into everlasting punishment: but the righteous into life eternal. *Mat.* 25. 46.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. *Mar.* 1. 9.—Now when all the people were baptized, it came to pass, that Jesus also being baptized. *Lu.* 3. 21.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus ¹it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw ²the Spirit of God descending like a dove, and lighting upon him:

Mar. 1. 10, 11. *Lu.* 3. 22. *Jno.* 1. 32, 33.

¹ The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. *Is.* 42. 21.

² God anointed Jesus of Nazareth with the Holy Ghost and with power. *Ac.* 10. 38.—Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him. *Is.* 42. 1.—And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the

Lord; and shall make him of quick understanding in the fear of the Lord. *Is.* 11. 2, 3.—The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek. *Is.* 61. 1.—Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Ps.* 45. 7.

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Ac. 8. 37. *Mat.* 26. 63, 65. *Jno.* 5. 17, 23.

He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. *2 Pe.* 1. 17.—Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. *Is.* 42. 1.—He hath made us accepted in the beloved. *Eph.* 1. 6.—And hath translated us into the kingdom of his dear Son. *Col.* 1. 13.

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal.* 4. 4, 5.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno.* 3. 16.—Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. *1 Jno.* 4. 15.—Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? *1 Jno.* 5. 5.—Art thou the Christ, the Son of the Blessed? And Jesus said, I am. *Mar.* 14. 61, 62.—This is the true God, and eternal life. *1 Jno.* 5. 20.—These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. *Jno.* 20. 31.

CHAPTER IV.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts. *Mar.* 1. 12, 13.—And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. *Lu.* 4. 1, 2.—We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He.* 4. 15.—For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *He.* 2. 18.—And Satan stood up against Israel, and provoked David to number Israel. *1 Ch.* 21. 1.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterwards hungered. *Lu.* 4. 2.

And [Moses] was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. *Ex.* 34. 28.—And [Elijah] arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. *1 Ki.* 19. 8.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. *Lu.* iv. 3.

4 But he answered and said, It is written, Man shall not live by bread alone, but ²by every word that proceedeth out of the mouth of God.

¹ He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. *De.* 8. 3.

² Thy word have I hid in mine heart, that I might not sin against thee. *Psa.* 119. 11.—And take the sword of the Spirit, which is the word of God. *Eph.* 6. 17.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, Jerusalem the holy city. *Nu.* 11. 1.—And he brought him to Jerusalem, and set him on a pinnacle of the temple. *Lu.* 4. 9.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Art thou the Christ, the Son of the Blessed? And Jesus said, I am. *Mar.* 14. 61, 62.—He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone. *Ps.* 91. 11.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Lu. 4. 12.

Ye shall not tempt the Lord your God. *De.* 6. 16; *Lu.* 10. 25.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

In a moment of time. *Lu.* 4. 5.—According to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph.* 2. 2.

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

... And the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. *Lu.* 4. 6, 7.—I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it not*: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. *Re.* 22. 8, 9.—Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith. *1 Pe.* 5. 8, 9.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. *De.* 6. 13; 10. 20.

11 Then the devil ¹leaveth him, and, behold, ²angels came and ministered unto him.

¹ Resist the devil, and he will flee from you. *Ja.* 4. 7.—And when the devil had ended all the temptation, he departed from him for a season. *Lu.* 4. 13.

² When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. *He.* 1. 6.—And there appeared an angel unto him from heaven, strengthening him. *Lu.* 22. 43.—The angels ministered unto him. *Mar.* 1. 13.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph.* 6. 12.—The god of this world hath blinded the minds of them which believe not. *2 Co.* 4. 4.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

Herod the tetrarch, being reproved by [John] for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. *Lu.* 3. 19, 20.—And Jesus returned in the power of the Spirit into Galilee. *Lu.* 4. 14.—After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. *Mar.* 1. 14, 15.

13 And leaving Nazareth, he came and dwelt

in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day. ... And all they in the synagogue ... were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the sabbath days. *Lu.* 4. 16, 28-31.

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles,

The dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. *Is.* 9. 1.—King Solomon gave Hiram twenty cities in the land of Galilee. *1 Kt.* 9. 11.

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. *Is.* 9. 2.—I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. *Is.* 42. 6, 7.—Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. *Lu.* 2. 30-32.—The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *Lu.* 1. 78, 79.—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno.* 3. 19.—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.—That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe.* 2. 9.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. *Mar.* 1. 14, 15.—Go to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. *Mat.* 10. 6, 7.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Mar. 1. 16-18. *Lu.* 5. 1, 2, etc.

One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the *Messias*, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone. *Jno.* 1. 40-42.—God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. *1 Co.* 1. 27-29.

Ex. 3. 1, 10. *Ju.* 6. 11, 12. *1 Kt.* 19. 19-21.

19 And he saith unto them, Follow me, and I will make you fishers of men.

Mar. 1. 17.

And Jesus said unto Simon, Fear not; for henceforth thou shalt catch men. *Lu. 5. 10.*—The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. *Mat. 13. 47.*—And as he passed by, he saw Levi, the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. *Mar. 2. 14.*—If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat. 16. 24.*—If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Jno. 12. 26.*

20 And they straightway left their nets, and followed him.

Mar. 1. 18, etc.

Thy people shall be willing in the day of thy power. *Ps. 110. 3.*—I made haste, and delayed not to keep thy commandments. *Ps. 119. 60.*—He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. *Mat. 10. 37, 38.*

Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. *Mar. 10. 28, 30.*

What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. *Phil. 3. 7, 8.*

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

Which were partners with Simon. *Lu. 5. 10.*—Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; *Mat. 10. 2.*—And he surnamed them Boanerges, which is, The sons of thunder. *Mar. 3. 17.*—And he suffered no man to follow him, save Peter, and James, and John the brother of James. *Mar. 5. 37.*—And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. *Mat. 26. 37.*

22 And they immediately left the ship and their father, and followed him.

And when they had brought their ships to land, they forsook all, and followed him. *Lu. 5. 11.*

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Mar. 3. 7, 8.

He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God. *Lu. 8. 1.*—I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. *Jno. 18. 20.*—Jesus came into Galilee, preaching the gospel of the kingdom of God. *Mar. 1. 14.*—And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. *Da. 2. 44.*—And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. *Mat. 24. 14.*

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and

those which were lunatick, and those that had the palsy; and he healed them.

And they were astonished at his doctrine: for his word was with power. *Lu. 4. 32.*

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

And they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. *Mar. 3. 8.*

CHAPTER V.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

Mar. 3. 13, etc. Lu. 6. 19, 20.

And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. *Jno. 6. 2, 3.*

2 And he opened his mouth, and taught them, saying,

I will open my mouth in a parable; I will utter dark sayings of old. *Ps. 78. 2.*

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed be ye poor: for your's is the kingdom of God. *Lu. 6. 20.*—To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. *Is. 66. 2.*—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5.*—Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. *Pr. 16. 19.*—The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Ps. 51. 17.*—For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Is. 57. 15.*

As having nothing, and yet possessing all things. *2 Co. 6. 10.*—Things which are despised, hath God chosen, to bring to nought things that are: that no flesh should glory in his presence. *1 Co. 1. 28, 29.*—A man's pride shall bring him low; but honour shall uphold the humble in spirit. *Pr. 29. 23.*

4 Blessed are they that mourn: for they shall be comforted.

They that sow in tears shall reap in joy. *Ps. 126. 5.*—Godly sorrow worketh repentance to salvation not to be repented of. *2 Co. 7. 10.*—Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. *Is. 61. 3.*

Blessed are ye that weep now: for ye shall laugh. *Lu. 6. 21.*—Ye shall be sorrowful, but your sorrow shall be turned into joy. *Jno. 16. 20.*

Sorrow is better than laughter: for by the sadness of the countenance the heart is made better. *Ec. 7. 3.*—Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. *2 Co. 1. 3, 5.*—As sorrowful, yet always rejoicing. *2 Co. 6. 10.*

Behold, a woman in the city, which was a sinner... stood at his feet behind him weeping, and began to wash his feet with tears. ... And he said unto her, Thy sins are forgiven. *Lu. 7. 37, 38, 48.*

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. 7. 14.*—God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. *Re. 21. 4.*

5 Blessed are the meek: for they shall inherit the earth.

And shall delight themselves in the abundance of peace. *Ps.* 37. 11.—For the Lord ... will beautify the meek with salvation. *Ps.* 149. 4.—The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted. *Is.* 61. 1.

The meek shall eat and be satisfied. *Ps.* 22. 26.—The meek will he guide in judgment: and the meek will he teach his way. *Ps.* 25. 9.—The Lord lifeth up the meek: he casteth the wicked down to the ground. *Ps.* 147. 6.—The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. *Is.* 29. 19.—Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. *Zep.* 2. 3.—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. *Mat.* 11. 29.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

My soul thirsteth for God, for the living God. *Ps.* 42. 2.—If any man thirst, let him come unto me, and drink. *Jno.* 7. 37.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *Jno.* 4. 14.—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price. *Is.* 55. 1.—And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. *Jno.* 6. 35.—He hath filled the hungry with good things; and the rich he hath sent empty away. *Luk.* 1. 53.—Thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty. *Is.* 65. 13.

7 Blessed are the merciful: for they shall obtain mercy.

He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja.* 2. 13.—If ye forgive men their trespasses, your heavenly Father will also forgive you. *Mat.* 6. 14.—Be ye therefore merciful, as your Father also is merciful. *Luk.* 6. 36.—And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. *Is.* 58. 10, 11.

He that hath mercy on the poor, happy is he. *Pr.* 14. 21.—He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. *Pr.* 19. 17.—God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He.* 6. 10.—Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. *Col.* 3. 12.—And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* 4. 32.—And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal.* 6. 9, 10.

8 Blessed are the pure in heart: for they shall see God.

Create in me a clean heart, O God; and renew a right spirit within me. *Ps.* 51. 10.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? *Ps.* 15. 1.—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. *Ps.* 24. 4.—Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. *Ps.* 51. 7.—Follow peace with all men, and holiness, without which no man shall see the Lord. *He.* 12. 14.

When he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. *1 Jno.* 3. 2, 3.—Purifying their hearts by faith. *Ac.* 15. 9.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the

brethren, see that ye love one another with a pure heart fervently. *1 Pe.* 1. 22.—The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. *1 Ti.* 1. 5.

A double-minded man is unstable in all his ways. *Ja.* 1. 8.—Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co.* 7. 1.—And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. *Ac.* 24. 16.

9 Blessed are the peacemakers: for they shall be called the children of God.

Be of one mind, live in peace; and the God of love and peace shall be with you. *2 Co.* 13. 11.—Do all things without murmurings and disputings. *Phi.* 2. 14.—And the very God of peace sanctify you wholly. *1 Th.* 5. 23.—That ye may be blameless and harmless, the sons of God. *Phi.* 2. 15.

If it be possible, as much as lieth in you, live peaceably with all men. *Ro.* 12. 18.—The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. *Ja.* 3. 17, 18.—Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. *Ge.* 13. 8.

10 Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven.

All that will live godly in Christ Jesus shall suffer persecution. *2 Ti.* 3. 12.—Fear none of those things which thou shalt suffer. ... Be thou faithful unto death, and I will give thee a crown of life. *Re.* 2. 10.—For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal. *2 Co.* 4. 16, 18.—If ye suffer for righteousness' sake, happy are ye. *1 Pe.* 3. 14.—If we suffer, we shall also reign with him. *2 Ti.* 2. 12.—To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th.* 1. 7.

If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. *1 Pe.* 4. 16.—But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe.* 4. 13.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

There shall not a hair of your head perish. In your patience possess ye your souls. *Luk.* 21. 18, 19.—Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. *Luk.* 6. 22.—For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. *Phi.* 1. 29.—Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. *1 Pe.* 3. 16.—As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. *Gal.* 4. 29.—They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee. *Ja.* 1. 19.—In your patience possess ye your souls. *Luk.* 21. 19.—Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. *Ps.* 55. 22.—He that toucheth you toucheth the apple of his eye. *Zec.* 2. 8.—In all their affliction, he was afflicted, and the angel of his presence saved them. *Is.* 63. 9.—Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? *Ro.* 8. 35.

He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. *He.* 13. 5, 6.—He shall deliver them from the wicked, and save them, because they trust in him. *Ps.* 37. 40.—And they that know thy name will put their

trust in thee: for thou, Lord, hast not forsaken them that seek thee. *Ps.* 9. 10.

Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He.* 12. 3.—Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe.* 2. 23.

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. *Lu.* 6. 26.—I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. *2 Co.* 12. 10.—In nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. *Phi.* 1. 28.—The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe. *Pr.* 29. 25.—The Lord is on my side; I will not fear: what can man do unto me? *Ps.* 118. 6.

12 ¹ Rejoice, and be exceeding glad: for great is your reward in heaven: for so ² persecuted they the prophets which were before you.

Lu. 6. 23.

¹ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac.* 5. 41.—At midnight Paul and Silas prayed, and sang praises unto God. *Ac.* 16. 25.—We glory in tribulations also: knowing that tribulation worketh patience. *Ro.* 5. 3.—Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me. *Phi.* 2. 17, 18.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe.* 4. 13.—My brethren, count it all joy when ye fall into divers temptations. *Ja.* 1. 2.—For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He.* 10. 34.—Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. *He.* 11. 26.

² Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. *Ja.* 5. 10.—Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *Ac.* 7. 52.—They mocked the messengers of God, and despised his words, and misused his prophets. *2 Ch.* 36. 16.—And slew thy prophets which testified against them to turn them to thee. *Ne.* 9. 26.

13 ¶ Ye are the ¹ salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth ² good for nothing, but to be cast out, and to be trodden under foot of men.

Lu. 14. 34, 35.

¹ Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. *Col.* 4. 6.—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Eph.* 4. 29.

² Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. *Mar.* 9. 50.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

Ye are all the children of light, and the children of the day. *1 Th.* 5. 5.—For ye were sometime darkness, but now are ye light in the Lord: walk as children of light. *Eph.* 5. 8.—Have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph.* 5. 11.—Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. *Jno.* 12. 35, 36.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Mar. 4. 21. *Lu.* 8. 16; 11. 33.

The manifestation of the Spirit is given to every man to profit withal. *1 Co.* 12. 7.—Wherefore gavest not thou my money into the bank, that at my coming I might have required mine own with usury? *Lu.* 19. 23.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Mat. 6. 9.

But be ye doers of the word, and not hearers only, deceiving your own selves. *Ja.* 1. 22.—Faith without works is dead. *Ja.* 2. 20.—Herein is my Father glorified, that ye bear much fruit. *Jno.* 15. 8.—Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi.* 1. 11.—Ye were sometime darkness, but now are ye light in the Lord: walk as children of light. *Eph.* 5. 8.—That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Phi.* 2. 15.—Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. ... Having your conversation honest among the Gentiles: that ... they may by your good works which they shall behold, glorify God in the day of visitation. *1 Pe.* 2. 9, 12.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. *He.* 10. 7.—Christ is the end of the law for righteousness to every one that believeth. *Ro.* 10. 4.—The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Gal.* 3. 24.—Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Do we then make void the law through faith? God forbid: yea, we establish the law. *Ro.* 3. 21, 31.—We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phi.* 3. 3.—That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. *Ro.* 8. 4.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

It is easier for heaven and earth to pass, than one tittle of the law to fail. *Lu.* 16. 17.—The heavens shall vanish away like smoke, and the earth shall wax old like a garment; ... but my salvation shall be for ever, and my righteousness shall not be abolished. *Is.* 51. 6.—Heaven and earth shall pass away, but my words shall not pass away. *Mat.* 24. 35.

19 Whosoever therefore shall ¹ break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but ² whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Mat. 3. 2.

¹ Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. *Ja.* 2. 10.

² Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. *Re.* 22. 14.

20 For I say unto you, That ¹ except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case ² enter into the kingdom of heaven.

¹ Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness. *Lu.* 11. 39.—They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. *Ro.* 10. 3.—Woe unto you, Pharisees! for ye tithe mint and rue

and all manner of herbs, and pass over judgment, and the love of God: these ought ye to have done, and not to leave the other undone. *Lu. 11. 42.*

² Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *Mat. 18. 3.*—Unto whom I aware in my wrath, that they should not enter into my rest. *Ps. 95. 11.*—Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. 7. 21.*

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

De. 5. 17.

Thou shalt not kill. *Ex. 20. 13.*—He that killeth a man, he shall be put to death. *Le. 24. 21.*—The murderer shall surely be put to death. *Nu. 35. 16-18.*

22 But I say unto you, That ¹ whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of ² hell fire.

¹ Be ye angry, and sin not; let not the sun go down upon your wrath. *Eph. 4. 26.*—Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. *1 Jno. 3. 15.*

² Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. *Lu. 12. 5.*—The unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *Re. 21. 8.*

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. *De. 16. 16, 17.*—Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. *Mat. 8. 4.*—Let a man examine himself, and so let him eat of that bread and drink of that cup. *1 Co. 11. 28.*

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. *Job 42. 8.*—If it be possible, as much as lieth in you, live peaceably with all men. *Ro. 12. 18.*—I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. *1 Th. 2. 8.*

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Lu. 12. 58, 59.

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. *Job 22. 21.*—Seek ye the Lord while he may be found, call ye upon him while he is near. *Is. 55. 6.*—Behold, now is the accepted time; behold, now is the day of salvation. *2 Co. 6. 2.*

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Ex. 20. 14. De. 5. 18.

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

I made a covenant with mine eyes. *Job 31. 1.*—Lust not after her beauty in thine heart; neither let her take thee with her eyelids. *Pr. 6. 25.*—Turn away mine eyes from beholding vanity. *Ps. 119. 37.*

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Mat. 18. 7-9. Mar. 9. 43-47.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. *Col. 3. 5.*—If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro. 8. 13.*—I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. *1 Co. 9. 27.*—They that are Christ's have crucified the flesh with the affections and lusts. *Gal. 5. 24.*

30 And if thy right hand offend thee, cut it off: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Mar. 9. 43, 44.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. *De. 24. 1.*—They twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. *Mar. 10. 8, 9.*—Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery. *Mar. 10. 11, 12.*—And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. *Mat. 19. 9.*

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. *Ex. 20. 7; De. 5. 11.*—Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. *Le. 19. 12.*—If a man vow a vow unto the Lord, or

swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. *Nw.* 30. 2.

84 But I say unto you, ¹ Swear not at all; neither by heaven; for it is God's throne:

85 Nor by the earth; for it is his footstool: neither ² by Jerusalem; for it is the city of the great King.

86 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

87 But let your ³ communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

¹ Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. *Ja.* 5. 12.—He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. *Mal.* 23. 22.—Thus saith the Lord, The heaven is my throne, and the earth is my footstool. *Is.* 66. 1.

² Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. *Ps.* 48. 2.

³ Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. *Col.* 4. 6.

88 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him. Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. *Le.* 24. 19, 20.—Eye for eye, tooth for tooth, hand for hand, foot for foot. *Ex.* 21. 24; *De.* 19. 21.

89 But I say unto you, That ye ¹ resist not evil: but whosoever shall ² smite thee on thy right cheek, turn to him the other also.

Lu. 6. 29.

¹ Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. *Pr.* 20. 22.—Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Be not overcome of evil, but overcome evil with good. *Ro.* 12. 17, 19, 21.—Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? *1 Co.* 6. 7.

² Ye have condemned and killed the just; and he doth not resist you. *Ja.* 5. 6.—For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe.* 2. 20–23.—I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. *Is.* 50. 6.—He giveth his cheek to him that smiteth him. *La.* 3. 30.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

Lu. 6. 29.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou

Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. *De.* 15. 7, 8.—He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. *Pr.* 19. 17.—If ye lend to them of whom ye hope to receive, what thank have ye for sinners also lend to sinners, to receive as much again. *Lu.* 6. 34.—Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee. *Pr.* 3. 28.—Give to every man that asketh of thee. *Lu.* 6. 30.

As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal.* 6. 10.—To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *He.* 13. 16.—Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 Jo.* 3. 17.—Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. *De.* 15. 10, 11.—And as ye would that men should do to you, do ye also to them likewise. *Lu.* 6. 31.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and ¹ hate thine enemy.

44 But I say unto you, ² Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

¹ If a man find his enemy, will he let him go? *1 Sa.* 24. 19.—Thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it. *De.* 25. 19.

² Love thy neighbour as thyself. *Le.* 19. 18.—If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. *Ro.* 12. 20, 21.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal.* 6. 10.—Jesus said, Father, forgive them; for they know not what they do. *Lu.* 23. 34.—And [Stephen] kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. *Ac.* 7. 60.

Being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat. *1 Co.* 4. 12, 13.—Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe.* 2. 23.—Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. *1 Pe.* 3. 9.—And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. *1 Sa.* 24. 17.—Bless them which persecute you: bless, and curse not. *Ro.* 12. 14.—I have delivered him that without cause is mine enemy. *Ps.* 7. 4.

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

The Lord is good to all; and his tender mercies are over all his works. *Ps.* 145. 9.—Be ye therefore followers of God, as dear children. *Eph.* 5. 1.—After this manner pray ye: Our Father which art in heaven. *Mat.* 6. 9.—Ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. *Lu.* 6. 35.—In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. *1 Jo.* 3. 10.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what

do ye more *than others*? do not even the publicans so?

What thank have ye? for sinners also love those that love them. *Lu. 6. 32.*

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

I am the Almighty God; walk before me, and be thou perfect. *Ge. 17. 1.*—I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. *Le. 11. 44.*—As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. *1 Pe. 1. 15, 16.*—Be ye therefore merciful, as your Father also is merciful. *Lu. 6. 36.*—Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *Ja. 1. 4.*—If any man offend not in word, the same is a perfect man. *Ja. 3. 2.*

Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph. 4. 32.*—That ye may stand perfect and complete in all the will of God. *Col. 4. 12.*—We wish *even* your perfection. *2 Co. 13. 9.*—The God of all grace... make you perfect, establish, strengthen, settle you. *1 Pe. 5. 10.*—Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. *He. 13. 21.*—Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus. *Col. 1. 28.*—Not as though I had already attained, either were already perfect: ... but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. *Phi. 3. 12, 14.*

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. *Job 1. 1.*

CHAPTER VI.

TAKE heed that ye do not your alms before men, to be ¹seen of them: otherwise ye have ²no reward of your Father which is in heaven.

¹ How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? *Jno. 5. 44.*—For they loved the praise of men more than the praise of God. *Jno. 12. 43.*

² Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

He that giveth, let him do it with simplicity. *Ro. 12. 8.*—With such sacrifices God is well pleased. *He. 13. 16.*

3 But when thou ¹doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which ²seeth in secret shall ³reward thee openly.

¹ He hath dispersed; he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour. *Ps. 112. 9.*

² The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. *1 Ch. 28. 9.*—I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. *Re. 2. 23.*—I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je. 17. 10.*—Neither is there any creature that is not manifest in his sight:

but all things *are* naked and opened unto the eyes of him with whom we have to do. *He. 4. 13.*

³ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? *Mat. 25. 34, 37.*—God is not unrighteous to forget your work and labour of love. *He. 6. 10.*—For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Mat. 25. 35, 40.*

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, ¹enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

¹ When he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. *Mat. 14. 23.*—And [Elisha] went in, ... and shut the door upon them twain, and prayed unto the Lord. *2 Ki. 4. 33.*—Come, my people, enter thou into thy chambers, and shut thy doors about thee. *Is. 26. 20.*

7 But when ye pray, use not ¹vain repetitions, as the heathen *do*: for they think that they shall be ²heard for their much speaking.

¹ They called on the name of Baal from morning even until noon, saying, O Baal, hear us. *1 Ki. 18. 26.*

² Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. *Ec. 5. 2.*

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Before they call, I will answer: and while they are yet speaking, I will hear. *Is. 65. 24.*—While I was speaking in prayer ... at the beginning of thy supplications the commandment came forth. *Da. 2. 21–23.*

9 After this manner therefore pray ye: ¹Our Father which art in heaven, ²Hallowed be thy name.

Lu. 11. 2, 4.

¹ Thus saith the Lord, The heaven is my throne, and the earth is my footstool. *Is. 66. 1.*—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. *1 Jno. 3. 1.*—Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. 4. 6.*—Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro. 8. 15, 16.*—I ascend unto my Father, and your Father; and to my God, and your God. *Jno. 20. 17.*

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. *Jno. 16. 23.*—One God and Father of all, who is above all, and through all, and in you all. *Eph. 4. 6.*—The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *Jno. 4. 23.*

² Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same the Lord's name is to be praised. *Ps. 113. 2, 3.*—I will sanctify my great name. *Eze. 36. 23.*—For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my

name shall be great among the heathen, saith the Lord of hosts. *Mat. 1. 11.*—Unto thee lift I up mine eyes, O thou that dwellest in the heavens. *Ps. 123. 1.*

10 Thy ¹ kingdom come. ² Thy will be done in earth, as it is ³ in heaven.

¹ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re. 11. 15.*—Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. *Re. 12. 10.*—Alleluia; for the Lord God omnipotent reigneth. *Re. 19. 6.*—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Ps. 2. 8.*—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. *Da. 7. 27.*—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. *Re. 20. 6.*

² Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. 7. 21.*—I delight to do thy will, O my God: yea, thy law is within my heart. *Ps. 40. 8.*—Not as I will, but as thou wilt. ... O my Father, if this cup may not pass away from me, except I drink it, thy will be done. *Mat. 26. 39, 42.*

He not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro. 12. 2.*—Doing the will of God from the heart. *Eph. 6. 6.*—For this is the will of God, even your sanctification. *1 Th. 4. 3.*

Mat. 12. 50, Col. 1. 9. 1 Th. 5. 18. He. 10. 36; 13. 21. 1 Pe. 2. 15; 4. 2.

³ Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. *Ps. 103. 20, 21.*

11 Give us this day our daily bread.

Ask, and it shall be given you. *Mat. 7. 7.*—Having food and raiment, let us be therewith content. *1 Th. 6. 8.*—Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. *Pr. 30. 8, 9.*—The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. *Ps. 34. 10.*—I have esteemed the words of his mouth more than my necessary food. *Job 23. 12.*—My meat is to do the will of him that sent me, and to finish his work. *Jno. 4. 34.*

12 And forgive us our debts, as we forgive our debtors.

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. *Is. 43. 25.*—Who forgiveth all thine iniquities; who healeth all thy diseases. *Ps. 103. 3.*—I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. *Is. 44. 22.*—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jno. 1. 9.*—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is. 55. 7.*—The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. *Ps. 103. 8, 12.*—I will forgive their iniquity, and I will remember their sin no more. *Je. 31. 34.*

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. *Mt. 7. 18, 19.*—If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. *Ps. 130. 3, 4.*

The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. *Ex. 34. 6, 7.*—If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. *1 Jno. 2. 1, 2.*—Through this man is preached unto you the forgiveness of sins. *Ac. 13. 38.*—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 7.*—And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. *Col. 2. 13.*

Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. *Mat. 18. 21, 22.*—Forgive, and ye shall be forgiven. *Lu. 6. 37.*

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Lord knoweth how to deliver the godly out of temptations. *2 Pe. 2. 9.*

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *Jno. 17. 15.*—The Lord is faithful, who shall stablish you, and keep you from evil. *2 Th. 3. 3.*

Pray that ye enter not into temptation. *Lu. 22. 40.*—Watch and pray, that ye enter not into temptation. *Mat. 26. 41.*

God did tempt Abraham. *Ge. 22. 1.*—Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. *Re. 3. 10.*—There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co. 10. 13.*—Why sleep ye? rise and pray, lest ye enter into temptation. *Lu. 22. 46.*—Oh that thou wouldest bless me indeed, ... and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted that which [Jabez] requested. *1 Ch. 4. 10.*—The Lord shall preserve thee from all evil: he shall preserve thy soul. *Ps. 121. 7.*—And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. *2 Ti. 4. 18. Lu. 22. 31, 32. Re. 2. 10.*

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. *Mar. 11. 25.*—And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph. 4. 32.*—Put on, ... as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. *Col. 3. 12, 13.*—For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja. 2. 13.*

16 ¶ Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? *Is. 58. 5.*

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Sanctify ye a fast, call a solemn assembly. Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 1. 14; 2. 12, 13.—When ye fasted, ... did ye at all fast unto me, *even* to me? *Zec.* 7. 5.

When I heard these words, I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven. *Ne.* 1. 4.—I humbled my soul with fasting. *Ps.* 35. 13.—I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. *Da.* 9. 3.—So we fasted and besought our God for this: and he was intreated of us. *Ezr.* 8. 23.

Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. *Col.* 3. 22–24.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Labour not for the meat which perisheth. *Jno.* 6. 27.—Labour not to be rich. *Pr.* 23. 4.—Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches. 1 *Ti.* 6. 17.—Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered. *Ja.* 5. 1–3.

Surely every man walketh in a vain shew: surely they are disquieted in vain: he heareth up *riches*, and knoweth not who shall gather them. *Ps.* 39. 6.—If riches increase, set not your heart upon them. *Ps.* 62. 10.—It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. *Lu.* 18. 25.—*Riches* certainly make themselves wings; they fly away as an eagle toward heaven. *Pr.* 23. 5.

But godliness with contentment is great gain. For we brought nothing into *this* world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 *Ti.* 6. 6–10.—*Let your conversation be* without covetousness: and be content with such things as ye have. *He.* 13. 5.—Let your moderation be known unto all men. The Lord is at hand. *Phi.* 4. 5.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Ti.* 6. 19.—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 *Pe.* 1. 4.—For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. *Phi.* 3. 20.

Set your affection on things above, not on things on the earth. *Col.* 3. 2.—Who mind earthly things. *Phi.* 3. 19.

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. *Mat.* 19. 21.—Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. *He.* 11. 26.—And unto the angel of the church in Smyrna write; ... I know thy works, and tribulation, and poverty, (but thou art rich). *Re.* 2. 8, 9.—Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He.* 10. 34.

He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again. *Pr.* 19. 17.—Sell that ye have, and give alms; provide yourselves bags which

wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. *Lu.* 12. 33.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Take heed, therefore, that the light which is in thee be not darkness. *Lu.* 11. 35.—To the law and to the testimony: if they speak not according to this word, it is because *there is* no light in them. *Is.* 8. 20.—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. 1 *Co.* 2. 14.

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Lu. 16. 13. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 *Jno.* 2. 15.—Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. *Ja.* 4. 4.

How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. 1 *Ki.* 18. 21.—Thou shalt worship the Lord thy God, and him only shalt thou serve. *Mat.* 4. 10.

If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only. 1 *Sa.* 7. 3.—As for me and my house, we will serve the Lord. *Jos.* 24. 15.—If I yet pleased men, I should not be the servant of Christ. *Gal.* 1. 10.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. *Ps.* 55. 22.—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phi.* 4. 6.—Casting all your care upon him; for he careth for you. 1 *Pe.* 5. 7.—Your Father knoweth that ye have need of these things. *Lu.* 12. 30.

Having food and raiment, let us be therewith content. 1 *Ti.* 6. 8.—Martha, Martha, thou art careful and troubled about many things: but one thing is needful. *Lu.* 10. 41, 42.—He that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat.* 13. 22.

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Who provideth for the raven his food? *Job* 38. 41.—Who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. *Ps.* 147. 8, 9.—Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? *Lu.* 12. 24.

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment?

Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more clothe you, O ye of little faith?

31 Therefore¹ take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father² knoweth that ye have need of all these things.

33 But seek ye³ first the kingdom of God, and his righteousness; and⁴ all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

¹ O fear the Lord, ye his saints: for *there is* no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good *thing*. *Ps.* 34. 9, 10.—I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread. *Ps.* 37. 25.—And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. *Lu.* 12. 29.

² No good *thing* will he withhold from them that walk uprightly. *Ps.* 84. 11.—Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's. *1 Co.* 3. 22.

³ The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.—But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God, *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. *Ro.* 3. 21, 22.

⁴ There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. *Mar.* 10. 29, 30.—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. *1 Ti.* 4. 8.

CHAPTER VII.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Lu. 6. 37.

Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. *Ro.* 2. 1.—Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. *Ro.* 14. 3, 4, 10, 13.

With me it is a very small thing that I should be judged of

you, or of man's judgment: yea, I judge not mine own self. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. *1 Co.* 4. 3, 5.—For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja.* 2. 13.—He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law... There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? *Ja.* 4. 11, 12.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Create in me a clean heart, O God; and renew a right spirit within me. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee. *Ps.* 51. 10, 13.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

It is not meet to take the children's bread, and to cast *it* to dogs. *Mat.* 15. 26.—Speak not in the ears of a fool: for he will despise the wisdom of thy words. *Pr.* 23. 9.—He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man *getteth* himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. *Pr.* 9. 7, 8.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac.* 13. 46.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Lu. 11. 9, 10.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. *Ps.* 27. 8.—Those that seek me early shall find me. *Pr.* 8. 17.—What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. *Mar.* 11. 24.—All things, whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat.* 21. 22.

But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. *He.* 11. 6.—Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. *Jno.* 14. 13, 14.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno.* 15. 7.—Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. *Jno.* 16. 23, 24.

If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. *Ja.* 1. 5, 6.—I will not let thee go, except thou bless me. *Ge.* 32. 26.—This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. *1 Jno.* 5. 14, 15.—Let us therefore come

boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He. 4. 16.*

Pray one for another. ... The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. *Ja. 5. 16, 18.*—Men ought always to pray, and not to faint. *Lu. 18. 1.*—And ye shall seek me, and find me, when ye shall search for me with all your heart. *Ja. 29. 13.*—Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. *Ja. 4. 3.*—The Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, ... according to the will of God. *Ro. 8. 26, 27.*

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Lu. 11. 13.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. *Is. 49. 15.*—For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. *Ps. 86. 5.*—The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. *Ps. 84. 11.*

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. *Gal. 5. 14; Le. 19. 18.*—To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. *Tit. 3. 2.*—Love worketh ill to his neighbour: therefore love is the fulfilling of the law. *Ro. 13. 10.*—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. ... Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat. 22. 37, 39, 40.*—Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Is. 1. 17.*—Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor: and let none of you imagine evil against his brother in your heart. *Zec. 7. 9, 10.*

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Lord, are there few that be saved? and he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. *Lu. 13. 23, 24.*—If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro. 8. 13.*

If the righteous scarcely be saved, &c. *1 Pe. 4. 18.*—A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. *Is. 35. 8.*—If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat. 16. 24.*—We must through much tribulation enter into the kingdom of God. *Ac. 14. 22.*

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Lu. 6. 43, 44.

Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And many false prophets shall rise, and shall deceive many. If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. *Mat. 24. 4, 5, 23, 24.*—After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Ac. 20. 29, 30.*—Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 Jno. 4. 1.*—If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. *De. 13. 1-3.*—Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. *Je. 23. 16. 2 Pe. 2. 1-3.*—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col. 2. 8.*—Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Ro. 16. 17, 18.*

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil. *Lu. 6. 45.*—In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. *1 Jno. 3. 10.*—The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. *Gal. 5. 22, 23.*—The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. *Ja. 3. 17, 18.*—Being made free from sin, and become servants to God, ye have your fruit unto holiness. *Ro. 6. 22.*—Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. *Gal. 5. 19-21.*

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Why call ye me Lord, Lord, and do not the things which I say? *Lu. 6. 46.*—Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. *Mat. 25. 11, 12.*—Be ye doers of the word, and not hearers only, deceiving your own selves. *Ja. 1. 22.*—Not the hearers of the law are just before God, but the doers of the law shall be justified. *Ro. 2. 13.*—Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work,

this man shall be blessed in his deed. *Ja.* 1. 25.—This is the will of God, *even* your sanctification. *1 Th.* 4. 3.—If ye know these things, happy are ye if ye do them. *Jno.* 13. 17.

22 Many will say to me in that day, Lord, Lord, have we not ¹ prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: ² depart from me, ye that work iniquity.

¹ Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty. *Nu.* 24. 3, 4.—Balaam the son of Beor they slew with the sword. *Nu.* 31. 8.—Being high priest that year, he [Caiphas] prophesied that Jesus should die for that nation. *Jno.* 11. 51.

² *Thou art* of purer eyes than to behold evil, and canst not look on iniquity. *Hab.* 1. 13.—But unto the wicked God saith, What hast thou to do, to declare my statutes, or *that* thou shouldst take my covenant in thy mouth? *Ps.* 50. 16.—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. *2 Th.* 2. 19. *Ps.* 6. 8.—The Lord knoweth the way of the righteous: but the way of the ungodly shall perish. *Ps.* 1. 6.—Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? *2 Co.* 13. 5.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and ¹ it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and ² it fell: and great was the fall of it.

Lu. 6. 47, 49.

¹ Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12.

² He hath not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat.* 13. 21.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

Mar. 1. 27. *Ac.* 13. 12.

Never man spake like this man. *Jno.* 7. 46.

CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and wor-

shipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

Mar. 1. 40. *Lu.* 5. 12. *Le.* 13. 44.

4 And Jesus saith unto him, ¹ See thou tell no man; but go thy way, ² shew thyself to the priest, and offer the gift that Moses commanded, ³ for a testimony unto them.

Lu. 5. 14.

¹ [Jesus] charged them that they should not make him known: that it might be fulfilled which was spoken by *Esaias* the prophet, saying, He shall not strive, nor cry; neither shall any man hear his voice in the streets. *Mat.* 12. 16, 17, 19.—I go not up yet unto this feast; for my time is not yet full come. *Jno.* 7. 8.

² This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest. And the priest shall go forth out of the camp: and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar-wood, and scarlet, and hyssop. And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil; and the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the Lord, *at* the door of the tabernacle of the congregation. *Le.* 14. 2, 3, 4; 10, 11.

³ He will magnify the law, and make it honourable. *Is.* 42. 21.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Lu. 7. 1, etc.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

A root of Jesse, ... an ensign of the people; to it shall the Gentiles seek. *Is.* 11. 10.—Then hath God also to the Gentiles granted repentance unto life. *Ac.* 11. 18.—There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. *Lu.* 13. 28, 29.

—For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; for my name *shall* be great among the heathen, saith the Lord of hosts. *Mal.* 1. 11.

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. *Eph.* 3. 6.—In thee shall all families of the earth be blessed. *Ge.* 12. 3.—In the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, *Isa.* 2. 2, 3.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.*

12 But the 'children of the kingdom shall be² cast out into outer darkness: there shall be weeping and gnashing of teeth.

¹ Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. *Ro.* 9. 4.—Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. *Ac.* 3. 25.

² The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. *Mat.* 3. 10.—The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat.* 21. 43.—The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Mat.* 13. 41, 42.—God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment. *2 Pe.* 2. 4.—To whom is reserved the blackness of darkness for ever. *Jude* 13.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

And they that were sent, returning to the house, found the servant whole that had been sick. *Lu.* 7. 10.—He sent his word, and healed them. *Ps.* 107. 20.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

Mar. 1. 30, 31. *Lu.* 4. 38, 39.
Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? *1 Co.* 9. 5.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

Mar. 1. 32.
And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. *Lu.* 4. 41.

17 That it might be fulfilled which was spoken by *Esaias* the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like

as *we* are, yet without sin. *He.* 4. 15.—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe.* 2. 24.—In all their affliction he was afflicted. *Is.* 63. 9.—Surely he hath borne our griefs, and carried our sorrows. *Is.* 53. 4.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Mar. 4. 35. *Lu.* 8. 22.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

Lu. 9. 57.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *2 Co.* 8. 9.—If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat.* 16. 24.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

Lu. 9. 59.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. *Lu.* 9. 61.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Dead in trespasses and sins. *Eph.* 2. 1.—Go thou and preach the kingdom of God. No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. *Lu.* 9. 60, 62.—She that liveth in pleasure is dead while she liveth. *1 Th.* 5. 6.

23 ¶ And when he was entered into a ship, his disciples followed him.

And there were also with him other little ships. *Mar.* 4. 36. *Lu.* 8. 22.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

And they were filled with water, and were in jeopardy. *Lu.* 8. 23.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

Master, carest thou not that we perish? *Mar.* 4. 38.—Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. *Ps.* 107. 23, 29.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm

th.
Mar.
little faith, wherefore didst thou doubt? *Mat.* 14. 31.—Which stilleth the noise of the seas, the noise of their waves. *Ps.* 65. 7.—O Lord God of hosts, who *is* a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. *Ps.* 89. 8, 9.

27 But the men marvelled, saying, What

manner of man is this, that even the winds and the sea obey him!

And they feared exceedingly. *Mar. 4. 41.—And they being afraid wondered. Lu. 8. 25.*

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee? ... I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. *Lu. 8. 28-31.—When he saw Jesus afar off, he ran and worshipped him. And cried, ... I adjure thee by God, that thou torment me not. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Mar. 5. 6-10.*

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

Mar. 5. 12. etc. Re. 16. 14; 18. 2.

And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase. *De. 14. 8.—Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. Lu. 8. 38, 39.*

Woe also to them when I depart from them! *Ho. 9. 12.—They say unto God, Depart from us; for we desire not the knowledge of thy ways. Job 21. 14.*

CHAPTER IX.

AND he entered into a ship, and passed over, and came into his own city.

Mar. 5. 21. Lu. 8. 26.

2 And, behold, they brought to him a man

sick of the palsy, lying on a bed: and Jesus seeing their¹ faith said unto the sick of the palsy; Son, be of good cheer; thy² sins be forgiven thee.

Mar. 2. 4. Lu. 5. 18-20.

¹ But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. *Ja. 1. 6, 7.*

² Blessed is he whose transgression is forgiven, whose sin is covered. *Ps. 32. 1.—Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. Is. 40. 1, 2.—We joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Ro. 5. 11.*

3 And, behold, certain of the scribes said within themselves, This¹ man blasphemeth.

4 And Jesus knowing² their thoughts said, Wherefore think ye³ evil in your hearts?

¹ Why doth this man thus speak blasphemies? who can forgive sins but God only? *Mar. 2. 7.*

² Why reason ye these things in your hearts? *Mar. 2. 8.—Shall not God search this out? for he knoweth the secrets of the heart. Ps. 44. 21.—O Lord, thou hast searched me, and known me. ... Thou understandest my thought afar off. ... For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Ps. 139. 1, 2, 4.*

³ The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins. *Je. 17. 9, 10.—All things are naked and opened unto the eyes of him with whom we have to do. He. 4. 13.*

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

They were all amazed, and glorified God, saying, We never saw it on this fashion. *Mar. 2. 12.—And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day. Lu. 5. 26.*

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

[Jesus] saw a publican, named Levi, sitting at the receipt of custom. ... And he left all, rose up, and followed him. *Lu. 5. 27, 28.*

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

Mar. 2. 15.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down

with them. *Lu. 5. 29.*—The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. *Mat. 11. 19.*

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are ¹ sick.

13 But go ye and learn what *that* meaneth, I ² will have mercy, and not sacrifice: for I am not come to call the righteous, but ³ sinners to repentance.

¹ Both Jews and Gentiles, are all under sin. *Ro. 3. 9.*

² I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. *Ho. 6. 6.*—To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. *Is. 1. 11.*—To do justice and judgment is more acceptable to the Lord than sacrifice. *Pr. 21. 3.*—Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? *Lu. 5. 33.*—If ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. *Mat. 12. 7.*

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mi. 6. 6, 8.*—To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *Heb. 13. 16.*

³ This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Ti. 1. 15.*—Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. *Lu. 15. 7.*—The Son of man is come to seek and to save that which was lost. *Lu. 19. 10.*

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Mar. 2. 18. Lu. 5. 33.

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. *Jno. 3. 29.*—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee. *Zec. 9. 9.*

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

I have yet many things to say unto you, but ye cannot bear them now. *Jno. 16. 12.*—And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. *1 Co. 3. 1.*

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

No man also having drunk old wine straightway desireth new: for he saith, The old is better. *Lu. 5. 39.*

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

Mar. 5. 22, etc.

For he had one only daughter, about twelve years of age, and she lay a dying. *Lu. 8. 42.*

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman, which ¹ was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but ² touch his garment, I shall be whole.

22 But Jesus turned him about, and ³ when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

Lu. 8. 43.

¹ And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. *Mar. 5. 26.*

² For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. *Mar. 3. 10.*

³ And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. *Lu. 8. 47.*

23 And when Jesus came into the ruler's house, and saw the ¹ minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not ² dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

¹ The singing-men and the singing-women spake of Josiah in their lamentations. *2 Ch. 35. 25.*—Call for the mourning women, that they may come. *Ja. 9. 17.*

² I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. *Ho. 13. 14.*—I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. *Jno. 11. 25.*

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am ¹ able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According ² to your faith be it unto you.

30 And their eyes were opened; and Jesus

straitly charged them, saying, See *that* no³ man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

¹ I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes. *Is. 42. 6, 7.*

² But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. *Ja. 1. 6, 7.*

³ He charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, He shall not strive, nor cry; neither shall any man hear his voice in the streets. *Mat. 12. 16, 17, 19.*—I go not up yet unto this feast; for my time is not yet full come. *Jno. 7. 8.*

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Mar. 6. 6. Lu. 13. 22.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered¹ abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send² forth labourers into his harvest.

¹ I am not sent but unto the lost sheep of the house of Israel. *Mat. 15. 24.*—For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. *1 Pe. 2. 25.*

² He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph. 4. 11, 12.*—The Lord gave the word; great *was* the company of those that published *it*. *Ps. 68. 11.*—I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. *Je. 3. 15.*—Brethren, pray for us, that the word of the Lord may have *free* course, and be glorified. *2 Th. 3. 1.*

CHAPTER X.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

And to cast out devils. *Mar. 3. 15.*—Peter said unto him, *Emas*, Jesus Christ maketh thee whole. *Ac. 9. 34.*

2 Now the¹ names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son of Zebedee*, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son of Alphaeus*, and Lebbaeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed² him.

¹ *Mat. 4. 21; 17. 1; 26. 37. Mar. 5. 37. Ac. 12. 2. Jno. 1. 40 46; 14. 9; 11. 16; 20. 24–28. Mat. 9. 9. Ac. 15. 13. Ja. 1. 1. Mat. 13. 55. Jude 1.*

And he surnamed them Boanerges, which is, The sons of thunder. *Mar. 3. 17.*

² Verily, verily, I say unto you, that one of you shall betray me. *Jno. 13. 21.*

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

The people that sat in darkness saw great light: and to them which sat in the region and shadow of death light is sprung up. *Mat. 4. 16.*—And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. *2 Ki. 17. 24.*

6 But go rather to the lost sheep of the house of Israel.

Mat. 9. 36.

I am not sent but unto the lost sheep of the house of Israel. *Mat. 15. 24.*—Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac. 3. 26.*

My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting place. Israel *is* a scattered sheep. *Je. 50. 6, 17.*—They were scattered, because *there is* no shepherd. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after* them. *Eze. 34. 5, 6.*

I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away. *Eze. 34. 15, 16.*

Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers. *Ro. 15. 8.*—It was necessary that the word of God should first have been spoken to you. *Ac. 13. 46.*—And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. 24. 47.*—Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. *Ac. 26. 19, 20.*

All we like sheep have gone astray; we have turned every one to his own way. *Is. 53. 6.*

7 And as ye go,¹ preach, saying, The kingdom of heaven² is at hand.

Lu. 9. 1, 2.

¹ Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. *Is. 58. 1.*—And they went out, and preached that men should repent. *Mar. 6. 12.*

² The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. *Lu. 16. 16.*

8 Heal¹ the sick, cleanse the lepers, raise the dead, cast out devils: freely² ye have received, freely give.

¹ Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. *Lu. 10. 9.*

² When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money. But Peter said unto him, Thy money perish with thee, because thou

hast thought that the gift of God may be purchased with money. *Ac.* 8. 18, 20.—I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Ac.* 20. 33, 35.

9 Provide¹ neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman² is worthy of his meat.

Mar. 6. 8. *Lu.* 9. 3.

¹ When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. *Lu.* 22. 35.

² Who goeth a warfare any time at his own charges? who ploweth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? ... Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? *1 Co.* 9. 7, 11.

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. *1 Co.* 9. 13, 14.—For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. *1 Th.* 5. 18.

Let him that is taught in the word communicate unto him that teacheth in all good things. *Gal.* 6. 6.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute¹ it.

13 And if the house be worthy, let² your peace come upon it: but if it be not worthy, let your peace³ return to you.

Mar. 6. 10.

¹ First say, Peace be to this house. *Lu.* 10. 5.

² All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. *2 Co.* 5. 18.—The word which God sent unto the children of Israel, preaching peace by Jesus Christ. *Ac.* 10. 36.

³ As for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. *Ps.* 35. 13.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

Mar. 6. 11. *Lu.* 9. 5.

They shook off the dust of their feet against them, and came unto Iconium. *Ac.* 13. 51.—And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. *Ac.* 18. 6.—He that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. *1 Th.* 4. 8.

15 Verily I say unto you, It shall be¹ more tolerable for the land of Sodom and Gomorrhah in the day² of judgment, than for that city.

¹ For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. *Ro.* 2. 12, 13.—The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment. *Le.* 4. 6.

² He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead. *Ac.* 17. 31.—I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works. *Re.* 20. 12, 13.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. *1 Co.* 3. 10.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *Mat.* 25. 31–33.—And these shall go away into everlasting punishment: but the righteous into life eternal. *Mat.* 25. 46.

As the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Mat.* 13. 40, 42.—The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude* 6.

Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all. *Jude* 14, 15.—Every idle word that men shall speak, they shall give account thereof in the day of judgment. *Mat.* 12. 36.—It is appointed unto men once to die, but after this the judgment. *He.* 9. 27.—We shall all stand before the judgment seat of Christ. *Ro.* 14. 10.—We must all appear before the judgment seat of Christ; that every one may receive the things *done* in his body, according to that he hath done, whether it be good or bad. *2 Co.* 5. 10.—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. *2 Th.* 4. 1.—For the Father judgeth no man, but hath committed all judgment unto the Son. *Jno.* 5. 22.—And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. *Ac.* 10. 42.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *Jno.* 12. 48.—He cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. *Ps.* 96. 13.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. *Ec.* 11. 9.—And as [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled. *Ac.* 24. 25.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe.* 2. 9.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti.* 4. 8.—And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shoulddest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shoulddest destroy them which destroy the earth. *Re.* 11. 18.—The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *2 Pe.* 3. 7.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore¹ wise as serpents, and² harmless as doves.

¹ Wise unto that which is good, and simple concerning evil. *Ro.* 16. 19.—See that ye walk circumspectly, not as fools, but as wise. *Eph.* 5. 15.—Walk in wisdom toward them that are without. *Col.* 4. 5.—In understanding be men. *1 Co.* 14. 20.

² That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation,

among whom ye shine as lights in the world. *Phi.* 2. 15.—Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. 2 *Co.* 1. 12.

17 But ¹beware of men: for they will ²deliver you up to the councils, and they will ³scourge you in their synagogues;

¹ Beware of dogs, beware of evil workers, beware of the concision. *Phi.* 3. 2.—That we may be delivered from unreasonable and wicked men. 2 *Th.* 3. 2.

² They shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. *Mat.* 24. 9.—There was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitely, and to stone them. *Ac.* 14. 5.—When they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. *Ac.* 5. 40.

³ In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned. 2 *Co.* 11. 23–25.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also, *Ac.* 12. 1–3.—They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. *Lu.* 21. 12, 13.—He is a chosen vessel unto me, to bear my name before the Gentiles, and kings. ... For I will shew him how great things he must suffer for my name's sake. *Ac.* 9. 15, 16.—My bonds in Christ are manifest in all the palace, and in all other places. *Phi.* 1. 13.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Lu. 12. 11, etc.

Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye. *Mar.* 13. 11.—Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu.* 21. 14, 15.—I will be with thy mouth, and teach thee what thou shalt say. *Ex.* 4. 12.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Whatsoever I command thee thou shalt speak. *Je.* 1. 2; 2. 1; 25. 3, 4; 26. 12, 15.—Behold, I have put my words in thy mouth. *Je.* 1. 9.—The word of the Lord came expressly unto Ezekiel the priest. *Eze.* 1. 3.—Then was the secret revealed unto Daniel in a night vision. *Da.* 2. 19.—Truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. *Mt.* 3. 8.—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. *Jno.* 14. 16.—The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno.* 14. 26.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

And ye shall be betrayed both by parents, and brethren, and kindred, and friends: and some of you shall they cause to be put to death. *Lu.* 21. 16.—Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her

that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. *Mt.* 7. 5, 6.

22 And ye shall be ¹hated of all men for my name's sake: but he that endureth ²to the end shall be saved.

Mat. 24. 9. *Mar.* 13. 13. *Lu.* 21. 17.

¹ Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven. *Lu.* 6. 22, 23.—Marvel not, my brethren, if the world hate you. 1 *Jno.* 3. 13.—If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *Jno.* 15. 18, 19.

² Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re.* 2. 10.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12.—Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. *Is.* 66. 5.—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro.* 2. 7.

23 But when they persecute you in this city, flee ¹ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till ²the Son of man be come.

¹ The Pharisees ... held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence. *Mat.* 12. 14, 15.—... There was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *Ac.* 8. 1.—The Jews took counsel to kill him. But their laying await was known of Saul. And they watched the gates day and night, to kill him. Then the disciples took him by night, and let him down by the wall, in a basket. *Ac.* 9. 23, 25.—And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitely, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel. *Ac.* 14. 5–7.—And the brethren immediately sent away Paul and Silas by night unto Berea. *Ac.* 17. 10.

And after the uproar ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. *Ac.* 20. 1.—Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. *Jno.* 7. 1.—They took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. *Jno.* 11. 53, 54.

² There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. *Mat.* 16. 28.—And his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. For then shall be great tribulation. ... For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. *Mat.* 24. 1, 2, 21, 27.

24 The disciple is not above his master, nor the servant above his lord.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. *Jno.* 15. 20.—Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the

right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He. 12. 1, 3.*

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call them* of his household?

Beelzebub the god of Ekron. 2 *Ki. 1. 3.*—The scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. *Mar. 3. 22.*—Then said the Jews unto him, Now we know that thou hast a devil. *Jno. 8. 52.*

26 Fear them not therefore: for there is nothing covered, that shall not be ¹revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear ²in the ear, *that* preach ye upon the housetops.

28 ³And fear not them which kill the body, but are not able to kill the soul: but rather ⁴fear him which is able to destroy both soul and body in hell.

Mar. 4. 22. Lu. 8. 17; 12. 2, 3.

¹ God shall bring every work into judgment, with every secret thing, whether *it* be good, or whether *it* be evil. *Ec. 12. 14.*—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 *Co. 4. 5.*

² And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see. *Lu. 10. 23.*

³ Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*

⁴ In the fear of the Lord is strong confidence: and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death. *Pr. 14. 26, 27.*—It is a fearful thing to fall into the hands of the living God. *He. 10. 31.*—Let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire. *He. 12. 28, 29.*—And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear. 1 *Pe. 1. 17.*—The righteous are bold as a lion. *Pr. 28. 1.*—The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe. *Pr. 29. 25.*—Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God. *Is. 41. 10.*—Fear ye not the reproach of men, neither be ye afraid of their revilings. *Is. 51. 7.*—Who *art* thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker? *Is. 51. 12, 13.*—Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. *Je. 1. 17.*—Our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thine hand, O king. *Da. 3. 17.*—Neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and *let* him be your fear, and *let* him be your dread. And he shall be for a sanctuary. *Is. 8. 12, 14.*—Be not afraid of their faces; for I *am* with thee to deliver thee, saith the Lord. *Je. 1. 8.*

The angel of the Lord encampeth round about them that fear him, and delivereth them. *Ps. 34. 7.*—Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Ac. 4. 19.*

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

Lu. 12. 6, 7.

These wait all upon thee; that thou mayest give *them* their meat in due season. *Ps. 104. 27.*—Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? *Mat. 6. 26.*—There shall not a hair of your head perish. *Lu. 21. 18.*

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

Jno. 1. 49; 6. 68, 69; 9. 25, 33; 11. 27; Ac. 4. 7, 12; 5. 29, 32, 42.

Him shall the Son of man also confess before the angels of God. *Lu. 12. 8.*—If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Ro. 10. 9, 10.*—He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. *Re. 3. 5.*—Thou holdest fast my name, and hast not denied my faith. *Re. 2. 13.*

I will speak of thy testimonies also before kings, and will not be ashamed. *Ps. 119. 46.*—Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession. 1 *Ti. 6. 12, 13.*—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. *Mat. 25. 34, 36.*

He spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. *Ac. 9. 29.*—I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. *Re. 1. 9.*—I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. *Re. 20. 4.*

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

He that denieth me before men shall be denied before the angels of God. *Lu. 12. 9.*—Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. *Mar. 8. 38.*—If we deny *him*, he also will deny us. 2 *Ti. 2. 12.*

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

I am come to send fire on the earth; and what will I, if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. *Lu. 12. 49, 51.*

The unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. The multitude of the city was divided: and part held with the Jews, and part with

the apostles. *Ac. 14. 2, 4.*—And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed. *Ac. 28. 24, 25.*—The sonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's the men of his own house. *Mt. 7. 6.*—And ye shall betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. *Lk. 21. 16.*

This is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. *1 Jno. 8. 11, 12.*

37 He that loveth father or mother more¹ than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh² not his cross, and followeth after me, is not worthy of me.

39 He that findeth³ his life shall lose it: and he that loseth his life for my sake shall find it.

1 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. *De. 33. 9.*—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *Mat. 22. 37.*—All men should honour the Son, even as they honour the Father. *Jno. 5. 23.*—I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. *Phi. 3. 8.*—If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. *Lk. 14. 26.*

2 If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat. 16. 24.*—Whosoever doth not bear his cross, and come after me, cannot be my disciple. *Lk. 14. 27.*—What persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. *2 Ti. 3. 10, 12.*

3 I count not my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac. 20. 24.*—He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. *Jno. 12. 25.*—Whosoever shall lose his life for my sake and the gospel's, the same shall save it. *Mar. 8. 35.*—According to my earnest expectation and my hope, that ... Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. *Phi. 1. 20, 21.*—Heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro. 8. 17.*—I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti. 4. 6-8.*—They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. *Re. 12. 11.*—Be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lk. 10. 16.*—He that believeth on me, believeth not on me, but on him that sent me. *Jno. 12. 44.*—That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. *Jno. 5. 23.*—He that receiveth whosoever I send receiveth me. *Jno. 13. 20.*—As my Father hath sent me, even so send I you. *Jno. 20. 21.*—He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. *1 Th. 4. 8.*—Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in stead, be ye reconciled to God. *2 Co. 5. 20.*—My temp-

tation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, seen as Christ Jesus. *Gal. 4. 14.*

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

1 *Ki. 17. 10.*
When Jezebel cut off the prophets of the Lord, Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. *1 Ki. 18. 4.*—The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. *2 Ti. 1. 16.*—We therefore ought to receive such, that we might be fellowhelpers to the truth. *3 Jno. 8.*—For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. *Mat. 16. 27.*—I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. *Mat. 25. 35, 36.*—And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat. 25. 40.*

42 And whosoever shall give to drink unto one of these little¹ ones a cup of cold water only in the² name of a disciple, verily I say unto you, he shall in no³ wise lose his reward.

1 Babes in Christ. *1 Co. 3. 1.*
2 Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ... Whoso shall receive one such little child in my name, receiveth me. *Mat. 18. 3, 5.*—Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. *Mar. 9. 41.*

3 God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. 6. 10.*—I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. *Phi. 4. 18, 19.*—Thou shalt be recompensed at the resurrection of the just. *Lk. 14. 14.*—Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. *2 Jno. 8.*

CHAPTER XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the¹ prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he² that should come, or do we look for another?

Lk. 7. 18, etc.
1 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. *Mat. 14. 3, 4.*

2 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge. 3. 15.*—In thy seed shall all the nations of the earth be blessed. *Ge. 22. 18.*—The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. *De. 18. 15.*—Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. *Ps. 40. 6-8.*

Behold, a virgin shall conceive, and bear a son, and shall call

his name Immanuel. *Is. 7. 14.*—Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. *Is. 9. 6, 7.*

A sceptre shall rise out of Israel. Out of Jacob shall come he that shall have dominion. *Nu. 24. 17, 19.*—Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks. *Da. 9. 24, 25.*

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge. 49. 10.*—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je. 23. 5, 6.*—And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. *Eze. 34. 23.*—Thou, Beth-lehem Ephrath, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel. *Mt. 5. 2.*—And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. *Hag. 2. 7.*—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. *Zec. 9. 9.*

Behold, your God will come with vengeance, *even* God with a recompence; he will come and save you. *Is. 35. 4.*—Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Mal. 4. 2.*

The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*. Come, see a man, which told me all things that ever I did: is not this the Christ? *Jno. 4. 25, 26, 29.*—Many of the people ... said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlelem, where David was? *Jno. 7. 40, 42.*—And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? *Jno. 7. 31.*—This is of a truth that prophet that should come into the world. *Jno. 6. 14.*—She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world. *Jno. 11. 27.*—Blessed be he that cometh in the name of the Lord. *Ps. 118. 26.*

4 Jesus answered and said unto them, Go and shew¹ John again those things which ye do hear and see:

5 The blind² receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor³ have the gospel preached to them.

¹ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. *Jno. 5. 36.*

² And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many that *were* blind he gave sight. *Lu. 7. 21.*—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. *Is. 35. 5, 6.*—Behold my servant, whom I uphold; mine elect, in *whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. *Is. 42. 1.*—In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. *Is. 29. 18.*—I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a

covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. *Is. 42. 6, 7.*

³ The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek. *Is. 61. 1.*—Ye see you calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are* called. *1 Co. 1. 26.*—Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5.*

6 And blessed is *he*, whosoever shall not be offended in me.

Behold, this *child* is set for the falling and rising again of many in Israel; and for a sign which shall be spoken against. *Lu. 2. 34.*—We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. *1 Co. 1. 23, 24.*—And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken, and be snared, and be taken. *Is. 8. 14, 15.*

Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought* it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. *Ro. 9. 31, 33.* Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this *man* all these things? *Mat. 13. 55, 56.*

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. *Mat. 26. 31.*—Then shall many be offended, and shall betray one another, and shall hate one another. *Mat. 24. 10.*

And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. *Gal. 5. 11.*—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. *1 Co. 2. 14.*—Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. *1 Pe. 2. 7, 8.*—And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. *Mat. 21. 44.*

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning¹ John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more² than a prophet.

Lu. 7. 24.

¹ In those days came John the Baptist, preaching in the wilderness of Judaea. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. *Mat. 3. 1, 5, 6.*

² Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. *Lu. 1. 76.*—He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. *Lu. 1. 15, 16.*—When [Herod] would have put him to death, he feared the multitude, because they counted him as a prophet. *Mat. 14. 5.*—All hold John as a prophet. *Mat. 21. 26.*

10 For this is *he*, of whom it is written, Behold, ¹ I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater² than John the Baptist: notwithstanding he that is least³ in the kingdom of heaven is greater than he.

Mar. 1. 2.

¹ This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Mat. 3. 3.*—Behold, I will send my messenger, and he shall prepare the way before me. *Mal. 3. 1.*

He was a burning and a shining light: and ye were willing for a season to rejoice in his light. *Jno. 5. 35.*—There is not a greater prophet that John the Baptist: *Mat. 11. 11.*—The kingdom of God is greater than he. *Lu. 7. 28.*

² John did no miracle. *Jno. 10. 41.*—For the Holy Ghost was not yet given; because that Jesus was not yet glorified. *Jno. 7. 39.*—Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. *Mat. 13. 16, 17.*

12 And from the days of John the Baptist until now the kingdom of heaven suffereth¹ violence, and the violent take it by force.

13 For all the prophets and the law prophesied until² John.

14 And if ye will receive it, this³ is Elias, which was for to come.

15 He that hath ears to hear, let him

¹ Strive to enter in at the strait gate. *Lu. 13. 24.*—Who are these that fly as a cloud, and as the doves to their windows? Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. *Is. 60. 8, 11.*

² The people pressed upon him to hear the word of God. *Lu. 5. 1.*—The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. *Lu. 16. 16.*—The law having a shadow of good things to come. *He. 10. 1.*—I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. *De. 18. 18.*—Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. *Jno. 1. 45.*—John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. *Jno. 1. 29.*

³ Behold, I will send you Elijah the prophet before the coming already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist. *Mat. 17. 10, 12, 13.*

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither¹ eating nor drinking, and they say, He hath a devil.

19 The Son of man came² eating and drinking, and they say, Behold a man gluttonous,

and a winebibber, a friend of publicans and sinners. But wisdom is justified³ of her children.

Lu. 7. 31, etc.

¹ And shall drink neither wine nor strong drink. *Lu. 1. 15.*—His meat was locusts and wild honey. *Mat. 3. 4.*

² And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? *Lu. 5. 29, 30.*—There was a marriage in Cana of Galilee; and both Jesus was called, and his disciples, to the marriage. *Jno. 2. 1, 2.*—And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, *Mat. 9. 10, 11.*—There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him. *Jno. 12. 2.*

³ And all the people that heard him, and the publicans, justified God. *Lu. 7. 29.*—O the depth of the riches both of the wisdom and knowledge of God! *Ro. 11. 33.*—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. *1 Co. 2. 14, 15.*—Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. *Ro. 3. 4. Ps. 51. 4.*

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou,² Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more³ tolerable for the land of Sodom in the day of judgment, than for thee.

¹ And he went aside privately into a desert place, belonging to the city called Bethsaida. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. *Lu. 9. 10, 11.*

² And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim. *Mat. 4. 13.*

³ But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. *Lu. 10. 10, 12.*—That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required. *Lu. 12. 47, 48.*—How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? *He. 2. 3.*—For if we sin wilfully after that we have

received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He. 10. 26-29.*

25 ¶ At that time Jesus answered and said, I thank¹ thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast² revealed them unto babes.

26 Even so,³ Father: for so it seemed good in thy sight.

¹ In that hour Jesus rejoiced in spirit. *Lu. 10. 21.*

² The Lord hath anointed me to preach good tidings unto the meek. *Is. 61. 1.*—Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. *1 Co. 1. 26, 27.*—Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. *Mat. 16. 17.*—Out of the mouth of babes and sucklings hast thou ordained strength. *Ps. 8. 2.*—It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *Mat. 13. 11.*—If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co. 4. 3, 4.*

The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. *Is. 29. 14.*—Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *Mat. 18. 3.*—Woe unto them that are wise in their own eyes, and prudent in their own sight! *Is. 5. 21.*—If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. *1 Co. 3. 18.*—For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. *1 Co. 1. 18, 19.*—Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew. *1 Co. 2. 6, 8.*

³ According to the purpose of him who worketh all things after the counsel of his own will. *Eph. 1. 11.*—He giveth not mercy on any of his matters. *Job 33. 13.*—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. *Ro. 9. 18.*—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! *Ro. 11. 33.*—After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. *1 Co. 1. 21.*

27 All things¹ are delivered unto me of my Father: and no man knoweth² the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will³ reveal him.

¹ The Father loveth the Son, and hath given all things into his hand. *Jno. 3. 35.*—And hath given him authority to execute judgment also, because he is the Son of man. *Jno. 5. 27.*—His Son, whom he hath appointed heir of all things. *He. 1. 2.*—He hath put all things under his feet. *1 Co. 15. 27.*—Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. *Jno. 17. 2.*—All power is given unto me in heaven and in earth. *Mat. 28. 18.*—Jesus knowing that the Father had given all things into his hands. *Jno. 13. 3.*

And hath put all things under his feet, and gave him to be the head over all things to the church. *Eph. 1. 22.*—Thou hast

put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *He. 2. 8.*

² As the Father knoweth me, even so know I the Father. *Jno. 10. 15.*—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Jno. 1. 18.*—No man knoweth who the Son is, but the Father; and who the Father is, but the Son. *Lu. 10. 22.*—Not that any man hath seen the Father, save he which is of God, he hath seen the Father. *Jno. 6. 46.*

³ Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. *Jno. 14. 6, 7.*—I have manifested thy name unto the men which thou gavest me out of the world. *Jno. 17. 6.*—And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno. 5. 20.*—Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables. *Mar. 4. 11.*

28 ¶ Come¹ unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my² yoke upon you, and learn of me; for I am³ meek and lowly in heart: and ye shall find⁴ rest unto your souls.

30 For my yoke is⁵ easy, and my burden is light.

Is. 45. 22, 25; 61. 3.

¹ Him that cometh unto me I will in no wise cast out. *Jno. 6. 37.*—For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. *1 Pe. 2. 25.*

² They bind heavy burdens and grievous to be borne, and lay them on men's shoulders. *Mat. 23. 4.*—They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. *Ro. 10. 3, 4.*—They ... weary themselves to commit iniquity. *Je. 9. 5.*—Mine iniquities are gone over mine head: as a heavy burden they are too heavy for me. *Ps. 38. 4.*—I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. *Ro. 7. 23-25.*—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe. 2. 24.*

Happy is the man that findeth wisdom, and the man that getteth understanding. Her ways are ways of pleasantness, and all her paths are peace. *Pr. 3. 13, 17.*

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. *Jno. 15. 10, 11.*—But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind. *Eph. 4. 20, 23.*—Bringing into captivity every thought to the obedience of Christ. *2 Co. 10. 5.*—He that saith he abideth in him ought himself also so to walk, even as he walked. *1 Jno. 2. 6.*—This is the love of God, that we keep his commandments: and his commandments are not grievous. *1 Jno. 5. 3.*

³ I Paul myself beseech you by the meekness and gentleness of Christ. *2 Co. 10. 1.*—Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass. *Zec. 9. 9.*—Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant. *Phi. 2. 5, 7.*—Christ also suffered for us, leaving us an example, that ye should follow his steps. *1 Pe. 2. 21.*

⁴ We which have believed do enter into rest. *He. 4. 3.*—This is the rest wherewith ye may cause the weary to rest; and this is the refreshing. *Is. 28. 12.*—Stand ye in the ways, and see, and

ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. *Je. 6. 16.*

² Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. For, brethren, ye have been called unto liberty. *Gal. 5. 1, 12.*

CHAPTER XII.

T that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck¹ the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David² did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful³ for him to eat, neither for them which were with him, but only for the priests?

Lu. 6. 1-5.

1 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand. *De. 23. 25.*

2 In the days of Abiathar the high priest, *Mar. 2. 26.*—And the high priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread. So the priest gave him hallowed bread:* for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away. *1 Sa. 21. 4, 6.*

3 Thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. *Le. 24. 5, 6.*—Thou shalt set upon the table shewbread before me always. *Ex. 25. 30.*—And it shall be Aaron's, and his sons; and they shall eat it in the holy place; for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute. *Le. 24. 9.*

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

On the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: *this is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering. Nu. 28. 9, 10.*

6 But I say unto you, That in this place is one greater than the temple.

For in him dwelleth all the fulness of the Godhead bodily. *Col. 2. 9.*—In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. *Eph. 2. 21, 22.*

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

The Pharisees ... said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. *Mat. 9. 11-13.*—To do justice and judgment is more acceptable to the Lord than sacrifice. *Pr. 21. 3.*—To do good and to communicate forget not: for with such sacrifices God is well pleased. *He. 13. 16.*—I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. *Ho. 6. 6.*

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. *1 Sa. 15. 22.*

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mt. 6. 8-13.*

8 For the Son of man is Lord even of the sabbath day.

God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. *Ge. 2. 3.*

On the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is *that* which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: see, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. *Ex. 16. 22, 23, 29, 30.*

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. *Ex. 20. 8-11.*—Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. *Ex. 23. 12.*—Six days thou shalt work, but on the seventh day thou shalt rest: in eaving time and in harvest thou shalt rest. *Ex. 34. 21.*

Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. *Ex. 31. 13-17.*

And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day. *Ex. 35. 1-3.*

Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord your God. *Le. 19. 3, 30.*—Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. *Le. 23. 3.*

Thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial. Every sabbath he shall set it in order before the Lord continually. *Le. 24. 7, 8.*

While the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses. *Nu. 15. 32, 36.*

On the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: *this is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering. Nu. 28. 9, 10.*

Keep the sabbath day to sanctify it, as the Lord thy God

hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day. *De. 5. 12-15.*

[Thou] madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant. *Ne. 9. 14.*—If the people of the land bring ware or any victuals on the sabbath day to sell, we would not buy it of them on the sabbath, or on the holy day. *Ne. 10. 31.*—In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. *Ne. 13. 15-22.*

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. *Is. 56. 2, 6, 7.*

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. *Is. 58. 13, 14.*

Thus saith the Lord: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. *Je. 17. 21, 22, 24, 25, 27.*

I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. *Eze. 20. 12, 20.*—Thou hast despised mine holy things, and hast profaned my sabbaths. Her priests have hid their eyes from my sabbaths, and I am profaned among them. *Eze. 22. 8, 28.*

Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons. *Eze. 46. 1, 3.*

Think not that I am come to destroy the law, or the pro-

On the sabbath day he entered into the synagogue, and taught. *Mar. 1. 21.*—The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath. *Mar. 2. 27, 28.*

As his custom was, he went into the synagogue on the sabbath day, and stood up for to read. *Lu. 4. 16.*—They ... prepared spices and ointments; and rested the sabbath day according to the commandment. *Lu. 23. 56.*—Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. *Jno. 5. 17, 18.*—Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his disciples were within, and Thomas with them. *Jno. 20. 19, 26.*

On the sabbath we went out of the city by a river side, where prayer was wont to be made. *Ac. 16. 13.*—Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. *Ac. 20. 7.*—Upon the first day of the week let every one of you lay by him in store. *1 Co. 16. 2.*

He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. There remaineth therefore a rest to the people of God. *He. 4. 4, 9.*—I was in the Spirit on the Lord's day. *Re. 1. 10.* *Lu. 13. 10, 16;* *6. 1-9;* *14. 1-6.* *Jno. 5. 9-18;* *7. 21-23;* *9. 14-16.* *Ac. 13. 14, 15, 44;* *17. 2;* *18. 4.*

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

Mar. 3. 1-5. *Lu. 6. 6-10.*

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

And he was teaching in one of the synagogues on the sabbath day. And, behold, there was a woman which had a spirit of infirmity eighteen years, ... and he laid his hands on her: and immediately she was made straight, and glorified God. *Lu. 13. 10-13.*—And, behold, [on the sabbath day] there was a certain man which had the dropsy. ... And he took him, and healed him. *Lu. 14. 2-4.*—And a certain man was [at the pool Bethesda] which had an infirmity thirty and eight years. ... Jesus saith unto him, Rise, take up thy bed and walk. ... and on the same day was the sabbath. *Jno. 5. 1-18.*—And it was the sabbath day when Jesus made the clay and opened his eyes. *Jno. 9. 1-40;* *Ex. 23. 4, 5;* *De. 22. 4.*

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

Mar. 3. 1-5.

With the Herodians. *Mar. 3. 6.*—And they were filled with madness; and communed one with another what they might do to Jesus. *Lu. 6. 11.*

15 But when Jesus knew it, he withdrew

himself from² thence: and great multitudes followed him, and he healed them all;

¹ My time is not yet full come. *Jno. 7. 6, 8, 30; 8. 20.*

² When they persecute you in this city, flee ye into another. *Mat. 10. 23.*

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by *Esaias* the prophet, saying,

18 Behold my¹ servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall² shew judgment to the Gentiles.

¹ Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant. *Phi. 2. 6, 7.*—Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. *He. 5. 5.*—Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat. 3. 17.*—Disallowed indeed of men, but chosen of God. *1 Pe. 2. 4.*

² It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. 49. 6.*—The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. *Is. 11. 2.*—Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. *Is. 42. 1.*

The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Is. 61. 1.*—He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. *Jno. 3. 34.*—In him dwelleth all the fulness of the Godhead bodily. *Col. 2. 9.*—He shall see of the travail of his soul, and shall be satisfied. *Is. 53. 11. Ro. 15. 9-12.*

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

Is. 42. 2, etc.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

Thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zec. 9. 9.*—My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. *Jno. 18. 36.*—The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. *2 Ti. 2. 24.*

21 And in his name shall the Gentiles trust.

In him shall the Gentiles trust. *Ro. 15. 12.*—O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. *Ps. 98. 1-3.*

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

And unclean spirits, when they saw him, fall down before him, and cried, saying, Thou art the Son of God. *Mar. 3. 11. Lu. 9. 1.*

23 And all the people were amazed, and said, Is not this the son of David?

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. *Is. 11. 1.*

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

If Satan be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. *Lu. 11. 18.*—How can Satan cast out Satan? If Satan rise up against himself, and be divided, he cannot stand, but hath an end. *Mar. 3. 23, 26.*

Greater is he that is in you, than he that is in the world. *1 Jno. 4. 4.*—Ye cannot do the things that ye would. *Gal. 5. 17.*

28 But if I cast out¹ devils by the Spirit of God, then the² kingdom of God is come unto you.

¹ For this purpose the Son of God was manifested, that he might destroy the works of the devil. *1 Jno. 3. 8.*—As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. *Mat. 10. 7, 8.*—If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. *Lu. 11. 20.*

² He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. *Lu. 1. 33.*—The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. *Jno. 5. 36.*—God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. *Ac. 10. 38.*

In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *Da. 2. 44.*—There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da. 7. 14.*

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

The prince of this world is judged. *Jno. 16. 11.*—When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. *Lu. 11. 21, 22.*

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He. 2. 14, 15.*—And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. *Re. 20. 2.*

Shall the prey be taken from the mighty, or the lawful captive delivered? *Is. 49. 24.*—I will divide him a portion with the great, and he shall divide the spoil with the strong. *Is. 53. 12.*

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

He that is not against us is on our part. *Mar. 9. 40.*—How long halt ye between two opinions? *1 Ki. 18. 21.*—No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *Mat. 6. 24.*—Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. *Re. 3. 16.*—If any man preach any other gospel unto you than that ye have received, let him be accursed. *Gal. 1. 9.*—What concord hath Christ with Belial? *2 Co. 6. 15.*

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Ti. 1. 15.*—Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit. *Mar. 3. 28. 30.*—And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. *Lu. 12. 10.*

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Is. 1. 18.*—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jo. 1. 9.*—If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 Jo. 2. 1, 2.*—Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He. 10. 29; 6. 4. 6.*—Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. *1 Ti. 1. 13.*—If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. *1 Jo. 5. 16.*

When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. *Ac. 8. 18, 19, 22.*

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. *Jno. 7. 52.* Then said Jesus, Father, forgive them; for they know not what they do. *Lu. 23. 34.*—Ye denied the Holy One and the just, and desired a murderer to be granted unto you; and killed the Prince of life. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *Ac. 3. 14, 15, 19.*—The Holy Ghost was not yet given; because that Jesus was not yet glorified. *Jno. 7. 39.*

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. *Mat. 7. 17.*—A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. *Lu. 6. 43, 44.*—Cleanse first that which is within the cup and platter, that the outside of them may be clean also. *Mat. 23. 26.*—Cast away from you all your transgressions, whereby ye

have transgressed; and make you a new heart and a new spirit. *Eze. 18. 31.*—Be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness. *Eph. 4. 23, 24.*—Cleanse your hands, ye sinners; and purify your hearts, ye double minded. *Ja. 4. 8.*

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Mat. 23. 33.

Those things which proceed out of the mouth come forth from the heart; and they defile the man. *Mat. 15. 18.*—Thy tongue deviseth mischiefs. *Ps. 52. 2.*—Their throat is an open sepulchre. *Ro. 3. 13.*—Who can bring a clean thing out of an unclean? not one. *Job 14. 4.*—Let your speech be always with grace, seasoned with salt. *Col. 4. 6.*—The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart. *Ps. 37. 30, 31.*—The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as a honeycomb, sweet to the soul, and health to the bones. *Pr. 16. 23, 24.*

The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom. *Pr. 10. 20, 21.*—For the vile person will speak villany. *Is. 32. 6.*—A wholesome tongue is a tree of life. A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it! The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. *Pr. 15. 4, 23, 28.*

35 A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly. *Pr. 16. 21, 22.*—Every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. *Mat. 13. 52.*—Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. *Col. 3. 16.*

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. *Eph. 4. 29, 31.*—Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. *Eph. 5. 4, 6.*—God shall bring every work into judgment, with every secret thing, whether it be good or evil. *Ec. 12. 14.*—Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly... of all their ungodly deeds, ... and of all their hard speeches, which ungodly sinners have spoken against him. *Jude 14, 15.*

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Ro. 10. 10.*—If any man offend not in word, the same is a perfect man. *Ja. 3. 2.*—Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. *Lu. 19. 22.*—Tattlers also and busybodies, speaking things which they ought not. *1 Ti. 5. 13.*—Ye see then how by works a man is justified, and not by faith only. *Ja. 2. 24.*

38 ¶ Then certain of the scribes and of the

Pharisees answered, saying, Master, we would see a sign from thee.

Mar. 8. 11, etc.

The Jews require a sign. 1 *Co.* 1. 22.—Others, tempting him, sought of him a sign from heaven. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign. *Lu.* 11. 16, 29.—The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. *Mat.* 16. 1.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? *Jno.* 2. 18.—They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? *Jno.* 6. 30.

Then said Jesus ... Except ye see signs and wonders, ye will not believe. *Jno.* 4. 48.

39 But he answered and said unto them, An evil and ¹adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so ²shall the Son of man be three days and three nights in the heart of the earth.

¹ Thou hast also committed fornication with the Egyptians thy neighbours. *Eze.* 16. 26. *Is.* 57. 3. 9.—Children of whoredoms: for the land hath committed great whoredom, departing from the Lord. *Ho.* 1. 2. *Ja.* 4. 4.

² Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. *Ps.* 16. 10.—Now that he ascended, what is it but that he also descended first into the lower parts of the earth? *Eph.* 4. 9.—Those that seek my soul, to destroy it, shall go into the lower parts of the earth. *Ps.* 63. 9.

41 The men of ¹Nineveh shall rise in judgment with this generation, and shall ²condemn it: because they repented at the preaching of Jonas; and, behold, a greater ³than Jonas is here.

Lu. 11. 32.

The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth. *Jon.* 3. 5.

² Backsliding Israel hath justified herself more than treacherous Judah. *Je.* 3. 11.—And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? *Ro.* 2. 27.

³ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. *He.* 1. 1, 2.

42 The queen ¹of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a ²greater than Solomon is here.

¹ When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. 1 *Ki.* 10. 1. 2 *Ch.* 9. 1. *Lu.* 11. 31.

² There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord. *Is.* 11. 1. 3.—For unto us a child is born, ... a son is given ... the mighty God, the everlasting Father, the Prince of peace. *Je.* 9. 6. 7.—Christ the power of God, and the wisdom of God. 1 *Co.* 1. 24.—God was manifest in the flesh. 1 *Ti.* 3. 16.—In whom are hid all the treasures of wisdom and knowledge. In him dwelleth all the fulness of the Godhead bodily. *Col.* 2. 3, 9.

43 When the unclean ¹spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth ²he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

¹ The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. *Job* 1. 7. —Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 *Pe.* 5. 8.

² It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. *He.* 6. 4. 6.—If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. *He.* 10. 26.—And after the sop Satan entered into him. *Jno.* 13. 27.—If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. 2 *Pe.* 2. 20–22. *Jude* 10–13.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. *Mar.* 3. 21, 31.—Then came to him his mother and his brethren, and could not come at him for the press. *Lu.* 8. 19.—Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? *Mat.* 13. 55.—The brethren of the Lord. 1 *Co.* 9. 5.—James, the Lord's brother. *Gal.* 1. 19.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

My mother and my brethren are these which hear the word of God, and do it. *Lu.* 8. 21.—For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. *He.* 2. 11, 12.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. *Ro.* 8. 29.—In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. *Gal.* 5. 6.

Not every one that saith unto me, Lord, Lord, shall enter

into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. 7. 21.*—Thy will be done in earth, as it is in heaven. *Mat. 6. 10.*

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro. 12. 2.*—For this is the will of God, *even* your sanctification. *1 Th. 4. 3.*

CHAPTER XIII.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

Mar. 4. 1, etc. Lu. 8. 4, etc.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. *De. 29. 4.*—Mine ears hast thou opened. *Ps. 40. 6.*

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

And when he was alone, they that were about him with the twelve asked of him the parable. *Mar. 4. 10; Lu. 8. 9.*—God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. *1 Co. 2. 10.*

A certain woman named Lydia ... which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. *Ac. 16. 14.*—If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. *Jno. 7. 17.*—They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed. *Ac. 17. 11, 12.*

If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth. *Ja. 1. 5, 17, 18.*

The mystery of God, and of the Father, and of Christ. *Col. 2. 2.*—This is a great mystery: but I speak concerning Christ and the church. *Eph. 5. 32.*—And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles,

believed on in the world, received up into glory. *1 Ti. 3. 16.*—Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ. *Eph. 1. 9, 10.*—The mystery of Christ: which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, *Eph. 3. 4, 6.*—*Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col. 1. 26, 27.*

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Even* so, Father: for so it seemed good in thy sight. *Mat. 11. 25, 26.*

Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. *Mat. 16. 17.*—Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables. *Mar. 4. 11.*—Unto you it is given to know the mysteries of the kingdom of God; but to others in parables. *Lu. 8. 10.*—The anointing which ye have received of him abideth in you, and ye need not any man to teach you. *1 Jno. 2. 27.*—The secret of the Lord is with them that fear him; and he will shew them his covenant. *Psa. 25. 14.*—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. *1 Co. 2. 14.*

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. *Mar. 4. 24, 25.*—Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. *Lu. 8. 18.*—Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat. 21. 43.*

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. *Is. 5. 4, 5.*—Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. *Jno. 15. 2.*—Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. *Re. 2. 5.*

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Ye also have seen me, and believe not. *Jno. 6. 36.*—Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. *De. 29. 2, 4.*

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and

should understand with *their* heart, and should be converted, and I should heal them.

Jeshurun waxed fat and kicked ... he forsook God ... and lightly esteemed the Rock of his salvation. *De.* 32. 15.—God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. *Ro.* 11. 8.—That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. *Mar.* 4. 12.

Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not. *Eze.* 12. 2.—Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. *Is.* 6. 9, 10.

He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. *Jno.* 12. 40.—Ye are dull of hearing. *He.* 5. 11.—Harden not your heart, as in the provocation. *Ps.* 95. 8.—Exhort one another daily; ... lest any of you be hardened through the deceitfulness of sin. *He.* 3. 13.—Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou *art* my praise. *Je.* 17. 14.—I have seen his ways, and will heal him. *Is.* 57. 18.

Their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which *veil* is done away in Christ. But even unto this day, when *Moses* is read, the veil is upon their heart. *2 Co.* 3. 14, 15.

Ye will not come to me, that ye might have life. *Jno.* 5. 40.—With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. *2 Th.* 2. 10, 12.

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *Ac.* 7. 51, 52.

16 But blessed *are* your eyes, for they see: | and your ears, for they hear.

Mine eyes have seen thy salvation. *Lu.* 2. 30.—For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co.* 4. 6.—The God of our Lord Jesus Christ, the Father of glory, ... give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *Eph.* 1. 17, 18.—Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. *Mat.* 16. 17.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. *He.* 11. 13.—Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that *should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. *1 Ps.* 1. 10, 11.

18 ¶ Hear ye therefore the parable of the sower.

And he taught them many things by parables, and said unto them in his doctrine, Hearken; Behold, there went out a sower

to sow: ... the sower soweth the word. *Mar.* 4. 2, 3, 14; *Lu.* 8. 11-15.—The gospel of the kingdom. *Mat.* 4. 23.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Mar. 4. 15, etc.
Lest they should believe and be saved. *Lu.* 8. 12.—If thou searchest for [wisdom] as *for* hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. *Pr.* 2. 4, 5.—Why do ye not understand my speech? *even* because ye cannot hear my word. *Jno.* 8. 43.—The god of this world hath blinded the minds of them that believe not. *2 Co.* 4. 4.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. *Is.* 58. 2.—And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness. And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. *Eze.* 33. 31, 32.

[John] was a burning and a shining light: and ye were willing for a season to rejoice in his light. *Jno.* 5. 35.—Herod feared John, knowing that he was a just man, and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar.* 6. 20.—Almost thou persuadest me to be a Christian. *Ac.* 26. 28.

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

And these have no root, which for a while believe, and in time of temptation fall away. *Lu.* 8. 13.—O Judah, what shall I do unto thee? for thy goodness is *as* the morning cloud, and as the early dew it goeth away. *Ho.* 6. 4.—Ye did run well, who did hinder you? *Gal.* 5. 7.—Blessed is *he*, whosoever shall not be offended in me. *Mat.* 11. 6.—If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard. *Col.* 1. 23.—He that abideth in me and I in him, the same bringeth forth much fruit. *Jno.* 15. 5.

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. *2 Th.* 1. 15.—If these things be in you, and abound, they make *you* that ye shall neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. *2 Pe.* 1. 8, 9.—They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us; but *they went out*, that they might be made manifest that they were not all of us. *1 Jno.* 2. 19.

Rooted and grounded in love. *Eph.* 3. 17.—For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. *He.* 4. 2.—Whosoever will come after me, let him deny himself, and take up his cross, and follow me. *Mar.* 8. 34.—And then shall many be offended, and shall betray one another, and shall hate one another. *Mat.* 24. 10.—As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught. *Col.* 2. 6, 7.—To them who by patient continuance in well doing ... eternal life. *Ro.* 2. 7.—Cast not away therefore your confidence: ... for ye have need of patience that after ye have done the will of God, ye might receive the promise. *He.* 10. 35, 36.

22 He also that received seed among

thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Lu. 8. 14.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! *Mar. 10. 21-23.*—They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *1 Ti. 6. 9, 10.*—Demas hath forsaken me, having loved this present world. *2 Ti. 4. 10.*

Break up your fallow ground, and sow not among thorns. *Je. 4. 3.*—And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Lu. 21. 34.*—For riches certainly make themselves wings. *Pr. 23. 5. Ro. 12. 2. 2 Co. 4. 4. Eph. 2. 2; 6. 12. Ga. 1. 4. Tit. 2. 12.*

23 But he that received seed into the good ground is he that heareth the ¹ word, and understandeth it; which also beareth ² fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Jno. 15. 1, etc.

¹ Which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Lu. 8. 15.*—The Lord giveth wisdom: out of his mouth cometh knowledge and understanding. *Pr. 2. 6.*—The word of God, which effectually worketh in them that believe. *1 Th. 2. 13.*—They searched the scriptures daily, whether those things were so. *Ac. 17. 11.*—When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee. *Pr. 2. 10, 11.*

We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. *1 Jno. 5. 20.*—Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. ... But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja. 1. 21, 22, 25.*—But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. *Ps. 1. 2, 3.*

² The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal. 5. 22, 23.*—Herein is my Father glorified, that ye bear much fruit. *Jno. 15. 8.*—That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col. 1. 10.*—And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. *2 Pe. 1. 5-8.*—The earth which drinketh in the rain ... and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. *He. 6. 7.*

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, ¹ his enemy came and sowed tares among the wheat, and went his way.

¹ All ye beasts of the field, come to devour. ... His watchmen are blind ... sleeping, lying down, loving to slumber. *Is. 56. 8, 10.*

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe. 1. 23.*—Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. *Mat. 3. 12.*

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

The stone that smote the image became a great mountain, and filled the whole earth. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. *Da. 2. 35, 44.*—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re. 11. 15.*—And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. *Is. 2. 2.*

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

The very God of peace sanctify you wholly. *1 Th. 5. 23.*

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

And with many such parables spake he the word unto them, as they were able to hear it. *Mar. 4. 33.*

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

I will open my mouth in a parable: I will utter dark sayings of old. *Ps. 78. 2.*—Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, etc. *Ro. 16. 25, 26.*

We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

1 Co. 2. 7.—To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. *Eph.* 3. 9.—*Revealed* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. *Col.* 1. 26.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the ¹ good seed is the Son of man;

38 The field is the world; the ² good seed are the children of the kingdom; but the tares are the children of the wicked one;

¹ A seed shall serve him. *Ps.* 22. 30.—He shall see his seed. *Is.* 53. 10; *Ho.* 2. 23.—Of his own will begat he us with the word of truth. *Ja.* 1. 18.

Go ye into all the world, and preach the gospel to every creature. And they went forth, and preached every where. *Mar.* 16. 15, 20.—That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu.* 24. 47.—But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. *Ro.* 10. 18.—Which is come unto you, as it is in all the world. *Col.* 1. 6.

² I will put enmity between thee and the woman, and between thy seed and her seed. *Ge.* 3. 15.—Ye are of your father the devil. *Jno.* 8. 44.—Thou child of the devil, thou enemy of all righteousness. *Ac.* 13. 10.—He that committeth sin is of the devil. *1 Jno.* 3. 8.

This gospel of the kingdom shall be preached in all the world for a witness unto all nations. *Mat.* 24. 14.

39 The ¹ enemy that sowed them is the devil; the ² harvest is the end of the world; and the reapers ³ are the angels.

¹ The spirit that now worketh in the children of disobedience. *Eph.* 2. 2; *2 Th.* 2. 9, 12.

² *Is.* 18. 3, 6. *Joel* 3. 11–16. *Re.* 14. 14–16.

³ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. *Re.* 14. 15.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his ¹ angels, and they shall gather ² out of his kingdom all things that offend, and them which do iniquity;

¹ *Ps.* 68. 17; 103. 20, 21. *Da.* 7. 10.

² Mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them. *Ro.* 16. 17.—Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! *Mat.* 18. 7.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat.* 25. 31.—He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained. *Ac.* 17. 31.—And hath given him authority to execute judgment also, because he is the Son of man. *Jno.* 5. 27.—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th.* 1. 7, 8.

There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. *2 Pe.* 2. 1, 2.—Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name

done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat.* 7. 22, 23.—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Mat.* 25. 41.

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. *Mat.* 3. 11, 12.—And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. *Re.* 19. 20.—And the devil that deceived them was cast into the lake of fire and brimstone. *Re.* 20. 10.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *Da.* 12. 3.—Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. *Mal.* 3. 18.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat.* 25. 34.—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. *1 Co.* 15. 24.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 4.—When he shall appear, we shall be like him. *1 Jno.* 3. 2.—Let them that love him be as the sun when he goeth forth in his might. *Ju.* 5. 31.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Who for the joy that was set before him endured the cross *He.* 12. 2.—Christ loved the church and gave himself for it *Eph.* 5. 25.—He made himself of no reputation, and took upon him the form of a servant. *Phi.* 2. 7.—Who though he was rich yet for your sakes became poor. *2 Co.* 8. 9.

What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him. *Phi.* 3. 7–9.

Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple. *Lu.* 14. 33.—Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He.* 10. 34.—Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. *He.* 11. 25, 26. *Pr.* 2. 1–5. *Ps.* 19. 10. *1 Co.* 2. 7, 10.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. *Pr.* 3. 13–15.—I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear; and anoint thy eyes with eyesalve, that thou mayest see. *Re.* 3. 18.

No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. *Job.* 28. 18.—If thou criest after knowledge, and liftest up thy voice for understanding; if thou

seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. *Pr.* 2. 3. 5.—Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. *Pr.* 8. 10, 11.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is.* 55. 1.—Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. *Mat.* 19. 21.—Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Lu.* 14. 33.—And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. *Mat.* 19. 29.—One thing is needful. *Lu.* 10. 42.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every ¹kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the ²bad away.

¹ And he saith unto them, Follow me, and I will make you fishers of men. *Mat.* 4. 19.—Go ye into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. *Mat.* 22. 9, 10.—Have not I chosen you twelve, and one of you is a devil? *Jno.* 6. 70.—Let every man take heed how he buildeth. *1 Co.* 3. 10. *2 Co.* 12. 20, 21.

² They did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. *1 Co.* 10. 4, 5.—Friend, how earnest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. *Mat.* 22. 12, 13.—Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. *Mat.* 25. 1, 2.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *Mat.* 25. 31–33.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

The manifestation of the Spirit is given to every man to profit withal. *1 Co.* 12. 7. *Ac.* 18. 24, 25.—Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. *2 Co.* 3. 6.—Holding fast the faithful word ... that he may be able by sound doctrine both to exhort and to convince. *Tit.* 1. 9.—Till I come, give attendance to reading, to exhortation, to doctrine. Neglect

not the gift that is in thee. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. *1 Ti.* 4. 13–16.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

And the Jews marvelled, saying, How knoweth this man letters, having never learned? *Jno.* 7. 15.—When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. *Ac.* 4. 13.

55 Is not this the ¹carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without ²honour, save in his own country, and in his own house.

¹ Is not this the carpenter? *Mar.* 6. 3.—I am a worm, and no man; a reproach of men, and despised of the people. *Ps.* 22. 6.

² No prophet is accepted in his own country. *Lu.* 4. 24.—Jesus himself testified, that a prophet hath no honour in his own country. *Jno.* 4. 44.—We hid as it were our faces from him; he was despised, and we esteemed him not. *Is.* 53. 3.

58 And he did not many ¹mighty works there because of their ²unbelief.

¹ He could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching. *Mar.* 6. 5, 6.

² To whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. *He.* 3. 18, 19.

CHAPTER XIV.

AT that time Herod the tetrarch heard of the fame of Jesus,

King Herod heard of him; (for his name was spread abroad). *Mar.* 6. 14.—Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead. *Lu.* 9. 7.

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. *Mar.* 6. 15, 16.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

For he had married her. *Mar.* 6. 17. *Lu.* 3. 19, 20.

4 For John said unto him, It is not lawful for thee to have her.

It is not lawful for thee to have thy brother's wife. *Mar. 6. 18.*—None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the Lord. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. *Le. 18. 6, 16.*—And if a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness: they shall be childless. *Le. 20. 21.*

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Herodias ... would have killed him; but she could not; for Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar. 6. 19, 20.*

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

Mar. 6. 21, etc.

1 He not rash with thy mouth, and let not thine heart be hasty to utter any thing before God. *Ec. 5. 2.*—Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. ... And behold his daughter came out to meet him. *Ju. 11. 31, 34.*

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

1 When they persecute you in this city, flee ye into another. *Mat. 10. 23.*

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

Mat. 9. 36. Mar. 6. 34.

And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. *Lu. 9. 11.*

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

He saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. *Jno. 6. 5-7.*

17 And they said unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. *Mar. 6. 37, 38.*—One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? *Jno. 6. 8, 9.*—Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass ... or not. *Nu. 11. 23. 1 Ki. 17. 10-16. 2 Ki. 4. 1-7, 42, 44.*

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Col. 3. 17.*—For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. *1 Th. 4. 4, 5.*

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

Mar. 6. 35, etc. Lu. 9. 12, etc. Jno. 6. 1, etc.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

He prayed. *Mar. 1. 35. Lu. 5. 16; 6. 12; 9. 28, 29. Jno. 11. 41, 42; 17. 1, etc. Mat. 26. 36-39. He. 5. 7-9.*

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

1 A spirit hath not flesh and bones, as ye see me have. *Lu. 24. 39.*

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

I can do all things through Christ which strengtheneth me. *Phi. 4. 13.*—God is our refuge and strength, a very present help in trouble: therefore will not we fear. *Ps. 46. 1, 2. Is. 41. 10-14.*

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Thou drewest near in the day that I called upon thee: thou saidst, Fear not. *La. 3. 57.*—Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. *Ps. 138. 7.*—But let him ask in faith, nothing wavering. *Ja. 1. 6.*

32 And when they were come into the ship, the wind ceased.

33 Then they¹ that were in the ship came and worshipped him, saying, Of a truth thou art the² Son of God.

1 And they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened. *Mar. 6. 51, 52.*

2 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. *Ps. 2. 7.*—The gospel of Jesus Christ, the Son of God. *Mar. 1. 1.*—Thou art the Christ, the Son of the living God. *Mat. 16. 16.*—The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said. *Mat. 26. 63, 64.*

Devils also came out of many, crying out, and saying, Thou art Christ the Son of God. *Lu. 4. 41.*

Nathanael saith unto him, Rabbi, thou art the Son of God. *Jno. 1. 49.*—Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. *Jno. 6. 68, 69.*

[Martha] saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. *Jno. 11. 27.*—[The eunuch] said, I believe that Jesus Christ is the Son of God. *Ac. 8. 37.*

Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro. 1. 4.*

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had¹ knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch² the hem of his garment: and as many as touched were made perfectly whole.

1 And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets. *Mar. 6. 54, 56.*

2 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment I shall be whole. *Mat. 9. 20, 21.*—The whole multitude sought to touch him: for there went virtue out of him, and healed them all. *Lu. 6. 19.*

From [Paul's] body, were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. *Ac. 19. 12.*

CHAPTER XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

When they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables. Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? *Mar. 7. 2-5.*

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col. 2. 8.*

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Full well ye reject the commandment of God, that ye may keep your own tradition. *Mar. 7. 9.*—Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. *Col. 2. 23.*—Not giving heed to Jewish fables, and commandments of men, that turn from the truth. *Tit. 1. 14.*—Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. *Mat. 7. 5.*

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. *Ex. 20. 12.*—Ye shall fear every man his mother and his father. *Le. 19. 3.*

Honour thy father and thy mother, as the Lord thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. *De. 5. 16.*—Hearken unto thy father that begat thee, and despise not thy mother when she is old. *Pr. 23. 22.*

Children, obey your parents in all things: for this is well pleasing unto the Lord. *Col. 3. 20.*—Honour thy father and mother: which is the first commandment with promise. *Eph. 6. 2.*

He that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father or his mother shall surely be put to death. *Ex. 21. 15, 17; Le. 20. 9.*—Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. *De. 27. 16.*—Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. *Pr. 20. 20.*—The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. *Pr. 30. 17.*

Let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. *1 Ti. 5. 4.*

My son, hear the instruction of thy father, and forsake not the law of thy mother. *Pr. 1. 8.*—My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. *Pr. 3. 1, 2.*

A wise son heareth his father's instruction: but a scorner heareth not rebuke. *Pr. 13. 1.*—A fool despiseth his father's instruction: but he that regardeth reproof is prudent. *Pr. 15. 5.* A wise son maketh a glad father: but a foolish son is the heaviness of his mother. *Pr. 10. 1.*—A foolish son is the calamity of his father. *Pr. 19. 13.*—A foolish son is a grief to his father, and bitterness to him that bare him. *Pr. 17. 25.*

He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. *Pr. 19. 26.*—Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer. *Pr. 28. 24.*

If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 *Ti.* 5. 8.

This know also, that in the last days perilous times shall come. For men shall be blasphemers, disobedient to parents. 2 *Ti.* 3. 1, 2.

[Jesus] went down with them, and came to Nazareth, and was subject unto them. *Lu.* 2. 51.—[Jephthah's daughter] said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth. *Ju.* 11. 36.—Esther did the commandment of Mordecai, like as when she was brought up with him. *Es.* 2. 20.

Now the sons of Eli were sons of Belial; they knew not the Lord. 1 *Sa.* 2. 12.—And [Samuel's] sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. 1 *Sa.* 8. 3.

Ge. 9. 20, 27; 31. 35. 1 *Ki.* 2. 19. *Je.* 35. 5, 10, 16, 19. *Isaac.* *Ge.* 22. 6, 10.—Joseph nourished his father, *Ge.* 47. 12.—Samuel, 1 *Sa.* 3. 9.—Absalom, 2 *Sa.* 15. 10.—Adonijah, 1 *Ki.* 1. 5, 6.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

It is Corban, that is to say, a gift. ... Ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. *Mar.* 7. 11, 13.—Of all that thou shalt give me I will surely give the tenth unto thee. *Ge.* 28. 22.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

My son, give me thine heart. *Pr.* 23. 26.—Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. *Ac.* 8. 21.—Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. *Is.* 58. 1, 3.

But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. *Ps.* 50. 16, 17.—Thou art near in their mouth, and far from their reins. *Je.* 12. 2.

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. *Eze.* 33. 31.—This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me. *Is.* 29. 13. Having a form of godliness, but denying the power thereof. 2 *Ti.* 3. 5.—They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. *Tit.* 1. 16.—I know thy works, that thou hast a name that thou livest, and art dead. *Ec.* 3. 1.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

Their fear toward me is taught by the precept of men. *Is.* 29. 13.—Add thou not unto his words, lest he reprove thee, and thou be found a liar. *Pr.* 30. 6.—What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. *De.* 12. 32.

10 ¶ And he called the multitude, and said unto them, Hear, and ¹ understand:

11 Not that which ² goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

1 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. *Mat.* 13. 19.

Lu. 24. 45. *Col.* 1. 9. *Ja.* 1. 5.

2 Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. 1 *Ti.* 4. 4, 5.—Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. *Tit.* 1. 15.

The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body. *Ja.* 3. 6.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, ¹ Every plant, which my heavenly Father hath not planted, shall be rooted up.

1 I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away. *Jno.* 15. 1, 2.

Thy people ... shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. *Is.* 60. 21.—The tares are the children of the wicked one: the enemy that sowed them is the devil: as therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity. *Mat.* 13. 38, 41.

If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 *Co.* 3. 12, 13.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

The leaders of this people cause them to err; and they that are led of them are destroyed. *Is.* 9. 16.—O my people, they which lead thee cause thee to err, and destroy the way of thy paths. *Is.* 3. 12.—The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law. *Mal.* 2. 7, 8.—Men of corrupt minds, and destitute of the truth; ... from such withdraw thyself. 1 *Ti.* 6. 5.

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? *Je.* 5. 31.—My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains. *Je.* 50. 6.—When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. *Eze.* 3. 18.

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. The punishment of the prophet shall be even as the punishment of him that seeketh unto him. *Eze.* 14. 9, 10.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. *Mat.* 12. 35.—The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body. *Ja.* 3. 6.—In the multitude of words there wanteth not sin. *Pr.* 10. 19; 15. 28.

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. *1 Co.* 3. 17.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Ge.* 6. 5.—The imagination of man's heart is evil from his youth. *Ge.* 8. 21.—Frowardness is in his heart, he deviseth mischief continually. *Pr.* 6. 14.—The heart of the sons of men is full of evil, and madness is in their heart while they live. *Ec.* 9. 3.

The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins. *Je.* 17. 9, 10.—Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *Mat.* 5. 28.—Whosoever hateth his brother is a murderer. *1 Jno.* 3. 15.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. *Ro.* 8. 7.—The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. *Ga.* 5. 19–21. *Mar.* 7. 21–23.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations. *Ps.* 79. 13.—He is our God; and we are the people of his pasture, and the sheep of his hand. *Ps.* 95. 7.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. *Eze.* 34. 6.—All we like sheep have gone astray, we have turned every one to his own way. *Is.* 53. 6.—Ye were as sheep going astray. *1 Pe.* 2. 25.—My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains. *Je.* 50. 6.

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac.* 3. 25, 26.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. *Mat.* 10. 5, 6.—Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises

made unto the fathers. *Ro.* 15. 8.—It was necessary that the word of God should first have been spoken to you. *Ac.* 13. 46. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. *Ro.* 9. 4.

25 Then came she and worshipped him, saying, Lord, help me.

I will not let thee go, except thou bless me. *Ge.* 32. 26.—Men ought always to pray, and not to faint. *Lu.* 18. 1.—Because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you. *Lu.* 11. 8, 9. The trying of your faith worketh patience. *Ja.* 1. 3.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

Thus saith the Lord, Israel is my son, even my firstborn. *Ex.* 4. 22.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The same Lord over all is rich unto all that call upon him. *Ro.* 10. 12.—Though he slay me, yet will I trust in him. *Job.* 13. 15.—According to your faith be it unto you. *Mat.* 9. 29.—For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. *Mar.* 7. 29, 30.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing. *Is.* 35. 5, 6.

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. *Mar.* 7. 37.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

We have not a high priest which cannot be touched with the feeling of our infirmities. *He.* 4. 15. *Mar.* 8. 2.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

Mar. 8. 11, etc.

That they might have to accuse him. *Jno. 8. 6.*—Though he had done so many miracles before them, yet they believed not on him. *Jno. 12. 37.*—Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you. *Ac. 2. 22.*—The works that I do in my Father's name, they bear witness of me. *Jno. 10. 25.*

Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. *Mat. 11. 3-5.*

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and lowring.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs¹ of the times?

¹ The children of Issachar, ... *were men that had understanding of the times, to know what Israel ought to do.* *1 Ch. 12. 32.* Behold, your God will come *with vengeance, even God with a recompence; he will come and save you.* Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as a hart, and the tongue of the dumb sing. *Is. 35. 4-6.*

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da. 9. 24.*—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge. 49. 10.*

In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet *Esaias*, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Mat. 3. 1-3.*

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet *Jonas*. And he left them, and departed.

As *Jonas* was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. *Mat. 12. 40.*—And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. *Mar. 8. 12.*

5 And when his disciples were come to the other side, they had forgotten to take bread.

Neither had they in the ship with them more than one loaf. *Mar. 8. 14.*

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. *1 Co. 5. 6-8.*—Prove all things. *1 Th. 5. 21.*—Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 Jno. 4. 1.*

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

Perceive ye not yet, neither understand? have ye your heart yet hardened? *Mar. 8. 17.*—They considered not the miracle of the loaves: for their heart was hardened. *Mar. 6. 52.*

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. *Ac. 23. 8.*

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? *Lu. 9. 18.*—Behold, one like the Son of man came with the clouds of heaven. *Da. 7. 13.*

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets.

And [Herod] said unto his servants, This is John the Baptist; he is risen from the dead. *Mat. 14. 2.*—Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mal. 4. 5.*

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Of a truth thou art the Son of God. *Mat. 14. 33.*—We believe, and are sure, that thou art that Christ, the Son of the living God. *Jno. 6. 69.*—The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou

be the Christ, the Son of God. Jesus saith unto him, Thou hast said. *Mat.* 26. 63, 64.—Thou art the Christ. *Mar.* 8. 29.—The Christ of God. *Lu.* 9. 20.

Thy holy child Jesus, whom thou hast anointed. *Ac.* 4. 27.—Rabbi, thou art the Son of God; thou art the King of Israel. *Jno.* 1. 49.—I believe that thou art the Christ, the Son of God, which should come into the world. *Jno.* 11. 27.

My soul thirsteth for God, for the living God. *Psa.* 42. 2.—The Lord is the true God, he is the living God. *Je.* 10. 10.—He is the living God, and steadfast for ever. *Da.* 6. 26.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. *1 Jno.* 2. 22.—Whosoever believeth that Jesus is the Christ is born of God. *1 Jno.* 5. 1.—Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. *1 Jno.* 4. 15. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? *1 Jno.* 5. 5.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. *Ro.* 10. 9.—It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Jno.* 6. 45.—Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno.* 1. 13.—And all thy children shall be taught of the Lord. *Is.* 54. 13.—That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *Eph.* 1. 17, 18.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship. *Eph.* 2. 8, 10.—No man can come to me, except the Father which hath sent me draw him. *Jno.* 6. 44.

Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. *Mat.* 11. 25, 26.—Base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. *1 Co.* 1. 28, 29.—It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen. *Gal.* 1. 15, 16.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

1 Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation. *Is.* 28. 16.—Ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. *1 Co.* 3. 9, 11.—To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. *1 Pe.* 2. 4, 6.

Thou shalt be called Cephas, which is by interpretation, A stone. *Jno.* 1. 42.—James, Cephas, and John, who seemed to be pillars. *Gal.* 2. 9.—Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are built together for a habitation of God through the Spirit. *Eph.* 2. 20, 22; *1 Co.* 10. 4.—The wall of the city had twelve foundations, and in

them the names of the twelve apostles of the Lamb. *Re.* 21. 14.

2 My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno.* 10. 27, 28.—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *Jno.* 11. 25, 26.—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. *Re.* 20. 6.—O grave, where is thy victory? *1 Co.* 15. 55.

He that believeth shall not make haste. *Is.* 28. 16.—If it be of God, ye cannot overthrow it. *Ac.* 5. 39.—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro.* 8. 38, 39.

I am alive for evermore, Amen; and have the keys of hell and of death. *Re.* 1. 18.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. *Jno.* 20. 22, 23. *Mat.* 18. 18.

All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. *2 Co.* 5. 18, 20.

And when there had been much disputing, Peter rose up, and said unto them, Men and Brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. *Ac.* 15. 7.—While Peter yet spake... the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. *Ac.* 10. 44, 45.

I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. *1 Co.* 5. 3, 5.

It seemed good to the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things. *Ac.* 15. 28. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Gal.* 5. 1.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jno.* 1. 9; *Ac.* 3. 19.—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac.* 10. 43.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Mar. 8. 30, etc.; *Lu.* 9. 21, etc. And charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, He shall not strive, nor cry; neither shall any man hear his voice in the streets. *Mat.* 12. 16, 19.—My servant shall deal prudently. *Is.* 52. 13.—Mine hour is not yet come. *Jno.* 2. 4.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. *Lu.* 24. 6-8.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. *Ro.* 8. 7.—Why hath Satan filled thine heart? *Ac.* 5. 3.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

He that taketh not his cross, and followeth after me, is not worthy of me. *Mat.* 10. 38.—All that will live godly in Christ Jesus shall suffer persecution. *2 Ti.* 3. 12.—The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. *Mat.* 10. 24, 25. *Lu.* 14. 26.

No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. *1 Th.* 3. 3.—Be ye followers of me, even as I also am of Christ. *1 Co.* 11. 1.—Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. *Heb.* 13. 12, 13.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re.* 2. 10.—Whosoever shall lose his life for my sake and the gospel's, the same shall save it. *Mar.* 8. 35.—He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. *Jno.* 12. 25.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? *Lu.* 12. 20.—What is a man advantaged, if he gain the whole world, and lose himself, or be cast away? *Lu.* 9. 25.—None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever.) *Ps.* 49. 7, 8.

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat.* 26. 64.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. And these shall go away into everlasting punishment, but the righteous into life eternal. *Mat.* 25. 31-33, 46.

O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. *Jno.* 17. 5.—A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten

thousand stood before him: the judgment was set, and the books were opened. *Da.* 7. 10.

Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. *Jude* 14.—All that are in the graves shall hear his voice. *Jno.* 5. 28.

We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Co.* 5. 10.—Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Ep.* 6. 8.—If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. *1 Pe.* 1. 17.—I will give unto every one of you according to your works. *Re.* 2. 23.

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *Re.* 22. 12.—[God] will render to every man according to his deeds. *Ro.* 2. 6.—Every man shall receive his own reward according to his own labour. *1 Co.* 3. 8.—I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je.* 17. 10.—Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings. *Je.* 32. 19.

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work. *Ps.* 62. 12.

Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him. *Is.* 3. 10, 11.—He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. *Mat.* 10. 41, 42.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

There shall not be left here one stone upon another, that shall not be thrown down. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. *Mat.* 24. 2, 30.

CHAPTER XVII.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

Mar. 9. 2-8.

About eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. *Lu.* 9. 28.—He suffered no man to follow him, save Peter and James and John the brother of James. And he cometh to the house of the ruler of the synagogue. *Mar.* 5. 37, 38.—He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. *Mat.* 26. 37.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

His raiment became shining, exceeding white as snow; so as no fuller on earth can whiten them. *Mar.* 9. 3.—And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. *Lu.* 9. 29.—And his countenance was as the sun shineth in his strength. *Re.* 1. 16. *Ac.* 26. 13.

3 And, behold, there appeared unto them Moses and Elias talking with him.

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. *Lu.* 9. 31.—Elijah went up by a whirlwind into heaven. *2 Ki.* 2. 11. *De.* 34. 5, 6.—To depart and to be with Christ. *Phi.* 1. 23.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

For he wist not what to say; for they were sore afraid. *Mar. 9. 6.*

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. *Ex. 40. 34.*—He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. *2 Pe. 1. 17.*

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. *He. 1. 1, 2.*—Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? *He. 2. 1, 3.*

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1. 13.*—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *Ep. 1. 6.*

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. *De. 18. 15, 18, 19. Ac. 3. 22, 23.*—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Jno. 1. 18.*

6 And when the disciples heard it, they fell on their face, and were sore afraid.

This voice which came from heaven we heard, when we were with him in the holy mount. *2 Pe. 1. 18.*

7 And Jesus came and touched them, and said, Arise, and be not afraid.

When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. *Re. 1. 17.*

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. *Mar. 9. 10.*

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mal. 4. 5.*

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. *Mal. 4. 6.*—Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. *Mar. 9. 12.*—And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and

power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. *Lu. 1. 16, 17. Lu. 3. 8. 14.*—From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. *Mat. 11. 12.*

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

Ye believed [John] not. *Mat. 21. 32.*—All the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. *Mat. 11. 13, 14.*—Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And he sent, and beheaded John in prison. *Mat. 14. 3, 4, 10.*

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. *Mar. 9. 20–27.*

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. *Mar. 11. 22–24.*

21 Howbeit this kind goeth not out but by prayer and fasting.

And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. 2 *Ch.* 20. 3.—I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God. *Ezr.* 8. 21.—I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. *Da.* 9. 3.—The people of Nineveh believed God, and proclaimed a fast. *Jon.* 3. 5.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry.

And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him. *Mar.* 9. 30-32. *Lu.* 9. 43-45.—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac.* 2. 23.

24 ¶ And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

1 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; for the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God. *Ne.* 10. 32, 33.

2 My Father's house. *Jno.* 2. 16; 14. 2.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ. 1 *Co.* 10. 32, 33; 11. 1.—It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. *Ro.* 14. 21.—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself. *Ro.* 15. 1-3.—Giving no offence in any thing, that the ministry be not blamed. 2 *Co.* 6. 3.—Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 *Co.* 8. 9.

CHAPTER XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. *Mar.* 9. 33, etc.—There arose a reasoning among them, which of them should be greatest. *Lu.* 9. 46, etc.—There was a strife among them, which of them should be accounted the greatest. *Lu.* 22. 24.—Lord, wilt thou at this time restore again the kingdom to Israel? *Ac.* 1. 6.

2 And Jesus called a little child unto him, and set him in the midst of them,

And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them. *Mar.* 9. 35, 36.—And Jesus, perceiving the thought of their heart, took a child, and set him by him. *Lu.* 9. 47.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

My soul is even as a weaned child. *Ps.* 131. 2.—Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. *Mar.* 9. 37.—Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. *Lu.* 9. 48.

I thought on my ways, and turned my feet unto thy testimonies. *Ps.* 119. 59.—The law of the Lord is perfect, converting the soul. *Ps.* 19. 7.—Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac.* 3. 26.—And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. *Ac.* 11. 21.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 18.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. *Ja.* 5. 19, 20.—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *Da.* 12. 3.—Then will I teach transgressors thy ways; and sinners shall be converted unto thee. *Ps.* 51. 13.

Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno.* 3. 3, 5.—For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal.* 6. 15.—God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. *Ps.* 7. 11, 12.

Repent ye therefore, and be converted, that your sins may be blotted out. *Ac.* 3. 19.—Repent and turn to God, and do works meet for repentance. *Ac.* 26. 20.—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is.* 55. 7.—Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? *Eze.* 33. 11.

Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Eze.* 18. 27.—Let us search and try our ways, and turn again to the Lord. *La.* 3. 40.—No man can come to me, except the Father which hath sent me draw him. *Jno.* 6. 44.—Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented. *Je.* 31. 18, 19.

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. *Ps.* 138. 6.—He forgetteth not the cry of the humble. *Ps.* 9. 12.—He giveth grace unto the lowly. *Pr.* 3. 34.—Better it is to be of a humble spirit with the lowly than to divide the spoil with the proud. *Pr.* 16. 19.—Before destruction the heart of man is haughty, and before honour

is humility. *Pr.* 18. 12.—A man's pride shall bring him low: but honour shall uphold the humble in spirit. *Pr.* 20. 23.—By humility and the fear of the Lord are riches, and honour, and life. *Pr.* 22. 4.—I dwell in the high and holy place, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Is.* 57. 15.

He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mi.* 6. 8.—Blessed are the poor in spirit: for their's is the kingdom of heaven. *Mat.* 5. 3.—For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. *Lu.* 14. 11.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. *Col.* 3. 12.—Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness. *Eph.* 4. 1, 2.—Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe.* 5. 5.—Humble yourselves in the sight of the Lord, and he shall lift you up. *Ja.* 4. 10.

Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. *Mat.* 11. 29.—If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. *Jno.* 13. 14, 15.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. *Phi.* 2. 3, 9.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. *Mat.* 10. 42.—Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me. *Lu.* 9. 48.—Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Mat.* 25. 40.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

There must be also heresies among you, that they which are approved may be made manifest among you. *1 Co.* 11. 19.—Give none occasion to the adversary to speak reproachfully. *1 Ti.* 5. 14.—That the name of God and his doctrine be not blasphemed. *1 Ti.* 6. 1.—Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. *Lu.* 17. 1, 2.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. If thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. *Mat.* 5. 29, 30.—It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. *Mar.* 9. 43, 44.—It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire. *Mar.* 9. 47. *Mat.* 19. 12.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven thy angels do always behold the face of my Father which is in heaven.

I am Jesus whom thou persecutest. *Ac.* 9. 5.—He that toucheth you toucheth the apple of his eye. *Zec.* 2. 8.—The angel of the Lord encampeth round about them that fear him, and delivereth them. *Ps.* 34. 7.—He shall give his angels charge over thee, to keep thee in all thy ways. *Ps.* 91. 11.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He.* 1. 14.—I am Gabriel, that stand in the presence of God. *Lu.* 1. 19.—Him that is weak in the faith receive ye, but not to doubtful disputations. *Ro.* 14. 1; 15. 1.

11 For the Son of man is come to save that which was lost.

The Son of man is not come to destroy men's lives, but to save *them*. *Lu.* 9. 56.—The Son of man is come to seek and to save that which was lost. *Lu.* 19. 10.—For God sent not his Son into the world to condemn the world; but that the world through him might be saved. *Jno.* 3. 17.—I came not to judge the world, but to save the world. *Jno.* 12. 47.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree. *Gal.* 3. 13.

And you *hath* he quickened, who were dead in trespasses and sins. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. *Eph.* 2. 1, 4, 5.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Lu. 15. 3-7.

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro.* 8. 38, 39.—He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young. *Is.* 40. 11.—Feed my lambs. *Jno.* 21. 15.—Not willing that any should perish, but that all should come to repentance. *2 Pe.* 3. 9.—Who are kept by the power of God through faith unto salvation. *1 Pe.* 1. 5.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with

thee one or two more, that in the mouth of two or three witnesses every word may be established.

Jno. 8. 17.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. *Le. 19. 17.*—Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. *Lu. 17. 3, 4.*

Let the righteous smite me; *it shall be a kindness*: and let him reprove me; *it shall be an excellent oil, which shall not break my head.* *Ps. 141. 5.*—Confess *your* faults one to another. *Ja. 5. 16.*—Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. *Ja. 5. 20.*

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. *De. 19. 15. 2 Co. 13. 1. 1 Ti. 5. 19.*—Brother goeth to law with brother, and that before the unbelievers. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? *1 Co. 6. 6, 7.*—Be not overcome of evil, but overcome evil with good. *Ro. 12. 21.*—Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. *Col. 3. 13.*

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

And the apostles and elders came together, for to consider of this matter. *Ac. 15. 6.*—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. *2 Th. 3. 14.*—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. *2 Th. 3. 6.*—A man that is a heretick after the first and second admonition reject. *Ti. 3. 10.*—If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed. *2 Jno. 10.*

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. *Mat. 16. 19.*—Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. *Jno. 20. 22, 23.*—In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. *1 Co. 5. 4.*—To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgive it, for your sakes forgave I it in the person of Christ. *2 Co. 2. 10.*

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Peter was kept in prison: but prayer was made without ceasing of the church unto God for him. And when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. *Ac. 12. 5, 16, 17.*—And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. *Ac. 4. 31.*

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. *Ja. 1. 5, 6.*—When [Peter and John] were come down [they] prayed for them,

that they might receive the Holy Ghost. Then laid they *their* hands on them, and they received the Holy Ghost. *Ac. 8. 15, 17.* Men ought always to pray, and not to faint. *Lu. 18. 1.*—And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. *1 Jno. 3. 22.*—And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. *1 Jno. 5. 14.*

20 For where two or three are gathered together in my name, there am I in the midst of them.

In all places where I record my name I will come unto thee, and I will bless thee. *Ex. 20. 24.*—The Lord is nigh unto all them that call upon him, to all that call upon him in truth. *Ps. 145. 18.*—Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. *Mat. 28. 20.*—The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. *Jno. 20. 19, 26.*

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Ge. 4. 24.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. *Lu. 17. 4.*—If ye forgive men their trespasses, your heavenly Father will also forgive you. *Mat. 6. 14.*—When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. *Mar. 11. 25.*—Put off... anger, wrath, malice. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. *Col. 3. 8, 13.*

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet,

and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. *Pr.* 21. 13.—Forgive us our debts, as we forgive our debtors. *Mat.* 6. 12.—He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja.* 2. 13.—Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. *Le.* 19. 18.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* 4. 32.

CHAPTER XIX.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

Ge. 1. 27; 5. 2.

Did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. *Mal.* 2. 15.

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Ge. 2. 24. *Mar.* 10. 7, 8.

Let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband. *Eph.* 5. 33.—Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. *1 Pe.* 3. 7.—Two ... shall be one flesh. *1 Co.* 6. 16.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house. *De.* 24. 1.—It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. *Mat.* 5. 31.—Moses suffered to write a bill of divorcement, and to put *her* away. *Mar.* 10. 4.

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. *Mar.* 10. 5-9.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband; but and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. *1 Co.* 7. 10, 11.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord. *Pr.* 18. 22.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. *1 Co.* 7. 7, 9, 17, 37.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit. He that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. *1 Co.* 7. 32, 34, 37.—Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. *1 Co.* 9. 5, 15.—Marriage is honourable in all, and the bed undefiled. *He.* 13. 4.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

And they brought young children to him, that he should

touch them: and his disciples rebuked those that brought them. *Mar. 10. 13.*—They brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. *Lu. 18. 15.*

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

Out of the mouth of babes and sucklings thou hast perfected praise. *Mat. 21. 16.*—Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. *Mat. 18. 3, 5.*—I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Mat. 11. 25.*—Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. *1 Pe. 2. 1, 2.*

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

Sirs, what must I do to be saved? *Ac. 16. 30.*

Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. *Ro. 10. 5.*—But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. *Gal. 3. 11, 12.*—The just shall live by his faith. *Hab. 2. 4.*

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. *Ro. 9. 30, 31.*—Therefore we conclude that a man is justified by faith without the deeds of the law. *Ro. 3. 28.*

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno. 17. 3.*—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 36.*—For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Ro. 6. 23.*

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. *Jno. 6. 54.*

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *Tit. 3. 5, 7.*

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *1 Jno. 5. 11, 13.*

Da. 12. 2. Mat. 25. 34, 46. Jno. 4. 14. 1 Th. 1. 16. Tit. 1. 2. 1 Jno. 1. 2. Jno. 6. 40; 20. 31. He. 9. 12, 15.

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Mar. 10. 19, etc. Lu. 18. 20, etc. Ex. 20. 13, 16. De. 5. 17, etc. And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Ro. 13. 9. Ja. 2. 11.*

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. *Eph. 6. 1, 3.*

By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. For all have sinned, and come short of the glory of God. *Ro. 3. 20, 23.*—Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. *Phi. 3. 6, 7.*—The law was our schoolmaster ... unto Christ, that we might be justified by faith. *Gal. 3. 24.*

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

No man can serve two masters. *Mat. 6. 24.*—What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Mat. 16. 26.*—

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. *Lu. 12. 33, 34.*

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. *Ac. 2. 44, 45.*—Charge them that are rich, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti. 6. 17, 19.*—Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He. 10. 34.*—If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Jno. 12. 26.*

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *1 Ti. 6. 9, 10.*—Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. *Ja. 5. 1, 3.*—The care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat. 13. 22.*

He that trusteth in his riches shall fall. *Pr. 11. 28.*—Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. *Pr. 30. 8, 9.*

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were

exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

Children, how hard is it for them that trust in riches to enter into the kingdom of God! *Mar. 10. 24; 14. 36.*—Is any thing too hard for the Lord? *Ge. 18. 14.*—I know that thou canst do every thing. *Job 42. 2.*—Ah! Lord God... there is nothing too hard for thee. *Je. 32. 17.*—With God nothing shall be impossible. *Lu. 1. 37; 18. 27.*—The things which are impossible with men are possible with God. *Lu. 18. 27.*

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Mar. 10. 28-31.

Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu. 22. 28-30.*—We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. *2 Pe. 3. 13.*

He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. *Re. 2. 26; 3. 21.*—The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. *Mat. 16. 27.*

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. *Re. 20. 11, 12.*

Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? *1 Co. 6. 2, 3.*

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. *Phi. 3. 8.*—I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Ro. 8. 18.*—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co. 4. 17.*—If we suffer, we shall also reign with him. *2 Ti. 2. 12.*—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe. 4. 13.*

30 But many that are first shall be last; and the last shall be first.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. ... I tell you, this man went down to his house justified rather than the other. *Lu. 18. 9, 14.*

All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. *Lu. 7. 29, 30.*—Many shall come from the east and west, and shall sit down with

Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. *Mat. 8. 11, 12.*

hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. *Ro. 9. 30-32.*

CHAPTER XX.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *Ec. 9. 10.*

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

An idle soul shall suffer hunger. *Pr. 19. 15.*

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. *Jno. 9. 4.*

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the goodman of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *1 Co. 15. 58.*

13 But he answered one of them, and said,

Friend, I do thee no wrong; didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. *Ex.* 33. 19.—Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *Ro.* 9. 21.

16 So the last shall be first, and the first last: for many be called, but few chosen.

The publicans and the harlots go into the kingdom of God before you. *Mat.* 21. 31.—All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *Jno.* 6. 37.—Ye will not come to me, that ye might have life. *Jno.* 5. 40.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro.* 8. 30.—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph.* 1. 4.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. *2 Pe.* 1. 10.—Blessed are they which are called unto the marriage supper of the Lamb. *Re.* 19. 9.—They that are with him are called, and chosen, and faithful. *Re.* 17. 14.

Ho, every one that thirsteth, come ye to the waters. *Is.* 55. 1.—If any man thirst, let him come unto me, and drink. *Jno.* 7. 37.—Come unto me, all ye that labour and are heavy laden, and I will give you rest. *Mat.* 11. 28.—Go ye into all the world, and preach the gospel to every creature. *Mar.* 16. 15.—Whosoever will, let him take the water of life freely. *Re.* 22. 17.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

Mar. 10. 32–34. *Lu.* 18. 31–34.

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Mat. 16. 21; 17. 23. *Mar.* 9. 31; 10. 34. *Lu.* 9. 22. *Ho.* 6. 2.

When they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! *Mat.* 27. 2, 27–29.—And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe. *Lu.* 23. 11.—When he had scourged Jesus, he delivered him to be crucified. *Mat.* 27. 26.

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. *Jno.* 18. 35.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Mar. 10. 35, etc.

My kingdom is not of this world. *Jno.* 18. 36.—Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat.* 19. 28.—For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. *Mat.* 16. 27, 28.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup¹ that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him,² We are able.

1 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. *Mat.* 26. 39.—Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup. *Ps.* 11. 6.—Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. *Is.* 51. 17.

2 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then all the disciples forsook him, and fled. *Mat.* 26. 35, 56.—Pride goeth before destruction, and a haughty spirit before a fall. *Pr.* 16. 18.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat.* 16. 24.—And [Herod] killed James the brother of John with the sword. *Ac.* 12. 2.—All that will live godly in Christ Jesus shall suffer persecution. *2 Ti.* 3. 12.

If we suffer, we shall also reign with him. *2 Ti.* 2. 12.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat.* 25. 34.—A better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. *He.* 11. 16.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *1 Co.* 2. 9.—As ye are partakers of the sufferings, so shall ye be also of the consolation. *2 Co.* 1. 7.—If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro.* 8. 17.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. *Mat.* 23. 11, 12.—Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. *Phi.* 2. 3.—They that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. *Lu.* 22. 25, 26.

Neither as being lords over God's heritage, but being examples to the flock. *1 Pe.* 5. 3.—Be not ye called Rabbi: for

one is your Master, *even* Christ; and all ye are brethren. And call no *mān* your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. *Mat.* 23. 8-10.—And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the *same* shall be last of all, and servant of all. *Mar.* 9. 35; 10. 41-45.

27 And whosoever will be chief among you, let him be your servant:

Though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*. 1 *Co.* 9. 19-22.—For I suppose I was not a whit behind the very chiefest apostles. 2 *Co.* 11. 5.—Whosoever of you will be the chiefest, shall be servant of all. *Mar.* 10. 44.—Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. *Mat.* 18. 4.

28 Even as the Son of man came not¹ to be ministered unto, but to minister, and to give his² life a ransom for³ many.

1 I am among you as he that serveth. *Lu.* 22. 27.—He riseth from supper, and laid aside his garments; and took a towel, and girded himself. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. *Jno.* 13. 4, 14.—Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi.* 2. 6-8.

2 I am the good shepherd: the good shepherd giveth his life for the sheep. *Jno.* 10. 11.—Who gave himself a ransom for all, to be testified in due time. 1 *Ti.* 2. 6.—That he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Ti.* 2. 14.

Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 *Pe.* 1. 18, 19.

3 [Caiaphas] prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. *Jno.* 11. 51, 52.—Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da.* 9. 24.—But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal.* 4. 4, 5.—It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. *Is.* 53. 10, 11.

But not as the offence, so also is the free gift. For if through the offence of one man be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. *Ro.* 5. 15, 19.

This is my blood of the new testament, which is shed for many for the remission of sins. *Mat.* 26. 28.—Christ was once offered to bear the sins of many. *He.* 9. 28.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* 1. 7.—I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. *Is.* 44. 22.—Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. *Re.* 5. 9.—Being justified freely by his grace through the redemption that is in Christ Jesus. *Ro.* 3. 24.

29 And as they departed from Jericho, a great multitude followed him.

Mar. 10. 46, etc. *Lu.* 18. 35, etc.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

Ps. 123. 3.

He spake a parable unto them to *this end*, that men ought always to pray, and not to faint. *Lu.* 18. 1.—I will not let thee go, except thou bless me. *Ge.* 32. 26.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Glorifying God: and all the people, when they saw it, gave praise unto God. *Lu.* 18. 43.

CHAPTER XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Mar. 11. 1, etc. *Lu.* 19. 29-38. *Jno.* 12. 12-16.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. *Zec.* 14. 4.—The mount called Olivet, which is from Jerusalem a sabbath day's journey. *Ac.* 1. 12.

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

The earth is the Lord's, and the fulness thereof. *Ps.* 24. 1.—Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor; that ye through his poverty might be rich. 2 *Co.* 8. 9.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Is. 62. 11.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zec.* 9. 9.

6 And the disciples went, and did as Jesus commanded them,

Mar. 11. 4, etc. *Lu.* 19. 32-34, etc.

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

Save now, I beseech thee, O Lord. Blessed *be* he that cometh in the name of the Lord. *Ps.* 118. 25, 26.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. *Mat.* 2. 23.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

Mar. 11. 15-17. *Lu.* 19. 45, 46. *De.* 14. 23-27. *Le.* 5. 7.

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

My house is the house of prayer. *Lu.* 19. 46.—My house shall be called a house of prayer for all people. *Is.* 56. 7.—Is this house, which is called by my name, become a den of robbers in your eyes? *Je.* 7. 11.—The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. *Mal.* 3. 1.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. *Ps.* 8. 2.

17 ¶ And he left them, and went out of the city unto Bethany; and he lodged there.

Bethany, the town of Mary and her sister Martha. *Jno.* 11. 1. He entered into a certain village: and a certain woman named Martha received him into her house. *Lu.* 10. 38.—Now the eventide was come, he went out unto Bethany with the twelve. *Mar.* 11. 11.—Bethany was nigh unto Jerusalem, about fifteen furlongs off. *Jno.* 11. 18.

18 Now in the morning as he returned into the city, he hungered.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He.* 4. 15.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

For the time of figs was not yet. *Mar.* 11. 13.—And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which *belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *Lu.* 19. 41-44.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

And in the morning, as they passed by, they saw the fig tree dried up from the roots. *Mar.* 11. 20.

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

Mat. 17. 20. *Lu.* 17. 6.
If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, that whatsoever ye shall ask of the Father in my name, he may give it you. *Jno.* 15. 7, 16.—Ask, and ye shall receive, that your joy may be full. *Jno.* 16. 24.

[Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. *Ro.* 4. 20.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. *Mat.* 18. 19.—And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. 1 *Jno.* 5. 14.—The effectual fervent prayer of a righteous man availeth much. *Ja.* 5. 16.

Whatsoever we ask, we receive of him. 1 *Jno.* 3. 22.—Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. *Mar.* 11. 24.—But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. *Ja.* 1. 6, 7.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. *Mat.* 7. 7, 8.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

And the scribes and chief priests ... sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. *Mar.* 11. 18. *Lu.* 20. 1, 8.

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

He taketh the wise in their own craftiness. 1 *Co.* 3. 19.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

For Herod feared John, knowing that he was a just man and a holy. *Mar. 6. 20.*—All the people will stone us. *Lu. 20. 6.*—He was a burning and a shining light: and ye were willing for a season to rejoice in his light. *Jno. 5. 35.*

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 And he answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And he said to the woman, Thy faith hath saved thee; go in peace. *Lu. 7. 37, 38, 50.*—And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. *Lu. 18. 13, 14.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. 7. 21.*—All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. *Mat. 23. 3.*—Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. *Ro. 2. 17, 24.*—They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. *Eze. 33. 31.*

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Then came also publicans to be baptized. *Lu. 8. 12.*—And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. *Lu. 7. 29, 30.*

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

Mar. 12. 1, etc. Lu. 20. 9, etc.

My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein. *Is. 5. 1, 2.*—I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? *Je. 2. 21.*

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

The Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. *Je. 25. 4.*—Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.—My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred. *Can. 8. 11, 12.*

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *Ac. 7. 52.*

Zedekiah the son of Chenaanah went near, and smote Micah on the cheek. *1 Ki. 22. 24.*—Then Pashur smote Jeremiah the prophet, and put him in the stocks. *Je. 20. 2.*—They mocked the messengers of God, and despised his words, and misused his prophets. *2 Ch. 36. 16.*—They conspired against [Zechariah,] and stoned him with stones, at the commandment of the king, in the court of the house of the Lord. *2 Ch. 24. 21.*

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented. *He. 11. 36, 37.*

They were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. *Ne. 9. 26.*—Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe. *Je. 37. 15.*—[The Jews] both killed the Lord Jesus, and their own prophets, and have persecuted us. *1 Th. 2. 15.*

36 Again, he sent other servants more than the first: and they did unto them likewise.

Many others; beating some, and killing some. *Mar. 12. 5.*

37 But last of all he sent unto them his son, saying, They will reverence my son.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him, when they see him. *Lu. 20. 13.*—Having yet therefore one son, his well-beloved, he sent him also last unto them. *Mar. 12. 6.*

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. *He. 1. 2.*—Ask of me, and

I shall give *these* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. *Ps.* 2. 8.—The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. *Ps.* 2. 2.—All the chief priests and elders of the people took counsel against Jesus to put him to death. *Mat.* 27. 1.

39 And they caught him, and cast him out of the vineyard, and slew him.

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac.* 2. 23.—They took him, and led him, and brought him into the high priest's house. *Lu.* 22. 54.—They killed him, and cast him out of the vineyard. *Mar.* 12. 8.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu.* 21. 24.—The wrath is come upon them to the uttermost. *1 Th.* 2. 16.—Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac.* 13. 46.—Through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. *Ro.* 11. 11.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Ps. 118. 22, 23; *Mar.* 12. 10, 11; *Lu.* 20. 17.

1 Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. *Is.* 28. 16.—Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. *1 Pe.* 2. 6, 7.—And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. *Col.* 1. 18.

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. *Eph.* 2. 20.—This is the stone which was set at nought of you builders, which is become the head of the corner. *Ac.* 4. 11.

Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. *Jno.* 7. 48, 49.—And the chief priests and scribes sought how they might kill him; for they feared the people. *Lu.* 22. 2.

2 And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. *Eph.* 1. 22, 23; 2. 20.—And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. *He.* 5. 4, 5.

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. *Mat.* 8. 12.—Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. *Lu.* 10. 10, 11.

[The Father] hath delivered us from the power of darkness,

and hath translated us into the kingdom of his dear Son. *Col.* 1. 13.—Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. *Ex.* 19. 5, 6.

The fruit of the Spirit is in all goodness and righteousness and truth. *Eph.* 5. 9.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Lu. 20. 18.

The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. *Is.* 60. 12.—And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *Da.* 2. 44.

He shall be for a sanctuary: but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. *Is.* 8. 14, 15.—We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. *1 Co.* 1. 23.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

The common people heard him gladly. *Mar.* 12. 37.—And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. *Lu.* 7. 16.—Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. *Jno.* 6. 14.—Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. *Jno.* 7. 40.—For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. *Mat.* 13. 12–14.

CHAPTER XXII.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Lu. 14. 16–24.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. *Re.* 19. 7.

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

1 In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. *Mat.* 3. 1, 2.—And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. *Lu.* 3. 3.—They went out, and preached that men should repent. *Mar.* 6. 12.—And he sent them to preach the kingdom of God, and to heal the sick. *Lu.* 9. 2.—And they departed, and went through the towns, preaching the gospel, and healing every where. *Lu.* 9. 6.

2 Ye will not come to me that ye might have life. *Jno.* 5. 40.—O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have

gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! *Mat. 23. 37.*

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. *Pr. 9. 2.*—And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. *Is. 25. 6.*—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is. 55. 1.*—Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. *Jno. 6. 54, 55.*

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

Lu. 14. 18, 19, 20.

Others mocking said, These men are full of new wine. *Ac. 2. 13.* When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. *Ac. 5. 40.*—Of the Jews five times received I forty stripes save one. *2 Co. 11. 24.*—And [Herod] killed James the brother of John with the sword. *Ac. 12. 2.*—[The Jews] cast [Stephen] out of the city, and stoned him. *Ac. 7. 58.*

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. *He. 11. 37, 38.*

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. *Da. 9. 26.*—But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. *Lu. 19. 27.*—The wrath is come upon them to the uttermost. *1 Th. 2. 16.*—How shall we escape, if we neglect so great salvation? *He. 2. 3.*

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. *Is. 10. 5-7.*

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. *Mat. 10. 11, 13.*—It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. 13. 46.*

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

To Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. *Ro. 10. 21.*—Come unto me, all ye that labour and are heavy laden, and I

will give you rest. *Mat. 11. 28.*—Go ye into all the world, and preach the gospel to every creature. *Mar. 16. 15.*—Let him that is athirst come. And whosoever will, let him take the water of life freely. *Re. 22. 17.*

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. *Mat. 13. 37, 38.*—Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. *Mat. 13. 47.*

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

Put on the new man, which after God is created in righteousness and true holiness. *Eph. 4. 24.*—If so be that being clothed we shall not be found naked. *2 Co. 5. 3.*

I counsel thee to buy of me . . . whiteraiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. *Re. 3. 18.*—To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. *Re. 19. 8.*

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. *Col. 3. 12.*—Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*—Thou hast a few names even in Sardis, which have not defiled their garments: and they shall walk with me in white: for they are worthy. *Re. 3. 4.*

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. *Is. 61. 10.*

Put ye on the Lord Jesus Christ. *Ro. 13. 14.*—Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe. *Ro. 3. 22.*

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

Ye are my friends, if ye do whatsoever I command you. *Jno. 15. 14.*—Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 22, 23.*—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. *1 Co. 4. 5.*

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. *Mat. 13. 49, 50.*

14 For many are called, but few are chosen.

The last shall be first, and the first last: for many are called, but few chosen. *Mat. 20. 16.*

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God

in truth, neither carest thou for any *man*: for thou regardest not the person of men.

And sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. *Lu.* 20. 20; *Mar.* 12. 13-17.—Thou shalt not respect the person of the poor, nor honour the person of the mighty. *Lev.* 19. 15.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto ¹Cæsar the things which are Cæsar's; and unto ²God the things that are God's.

¹ Render to all their dues: tribute to whom tribute *is* due; custom to whom custom; fear to whom fear; honour to whom honour. *Ro.* 13. 7.—Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme. *1 Pe.* 2. 13.

² Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. *Da.* 3. 16.—[Daniel] kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. *Da.* 6. 10.—We ought to obey God rather than men. *Ac.* 5. 29.—Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Ac.* 4. 19.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

They could not take hold of his words before the people: and they marvelled at his answer, and held their peace. *Lu.* 20. 26.

There is no wisdom nor understanding nor counsel against the Lord. *Pr.* 21. 30.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Mar. 12. 18-27. *Lu.* 20. 27-40.
The Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both. *Ac.* 23. 8.—Why should it be thought a thing incredible with you, that God should raise the dead? *Ac.* 26. 8.—How say some among you that there is no resurrection of the dead? *1 Co.* 15. 12.

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother *which* is dead, that his name be not put out of Israel. *De.* 25. 5, 6.—And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. *Ge.* 38. 8.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not ¹knowing the scriptures, nor the power of God.

30 For in the ²resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

¹ For as yet they know not the scripture, that he must rise again from the dead. *Jno.* 20. 9.—They knew him not, nor yet the voices of the prophets which are read every sabbath day. *Ac.* 13. 27.

² And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. *Lu.* 20. 34-36.—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *1 Jno.* 3. 2.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Ex. 3. 6. *Ac.* 3. 13; 7. 31, 32.

The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. *Re.* 20. 13.—The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Jno.* 5. 28, 29.—This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *Jno.* 6. 39.—Thou shalt be recompensed at the resurrection of the just. *Lu.* 14. 14.

God will redeem my soul from the power of the grave: for he shall receive me. *Ps.* 49. 15.—He will swallow up death in victory. *Is.* 25. 8.—Thy dead men shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is* as the dew of herbs, and the earth shall cast out the dead. *Is.* 26. 19.—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Da.* 12. 2.—I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. *Ho.* 13. 14.

Thy brother shall rise again. Martha saith, ... I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *Jno.* 11. 23-26.—After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. *Ac.* 24. 14, 15.

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. *Jno.* 12. 24.—Because I live, ye shall live also. *Jno.* 14. 19.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 4.

[Paul] preached unto them Jesus, and the resurrection. *Ac.* 17. 18.—If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. We ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. *Ro.* 8. 11, 23.—God hath both raised up the Lord, and will also raise up us by his own power. *1 Co.* 6. 14.—Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus. *2 Co.* 4. 14.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. And the dead in Christ shall rise first. *1 Th.* 4. 14, 16.—Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti.* 1. 10.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 *Pe.* 1. 3. 1 *Co.* 15. 12-56.

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Ex. 3. 6.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. *Lu.* 20. 37, 38.

They desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. *He.* 11. 16.

33 And when the multitude heard *this*, they were astonished at his doctrine.

The people were astonished at his doctrine: for he taught them as *one* having authority, and not as the scribes. *Mat.* 7. 28, 29.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying,

36 Master, *which is the great commandment in the law?*

Which is the first commandment of all? *Mar.* 12. 28.—What shall I do to inherit eternal life? *Lu.* 10. 25.

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this is the first commandment.* *Mar.* 12. 29, 30.—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. *De.* 6. 5.—What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. *De.* 10. 12.

This is the love of God, that we keep his commandments. 1 *Jno.* 5. 3.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: *I am the Lord.* *Le.* 19. 18.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another. *Jno.* 13. 34, 35.—*Be* kindly affectioned one to another with brotherly love. *Ro.* 12. 10.—And walk in love, as Christ also hath loved us. *Ep.* 5. 2.—*Let* love be without dissimulation. *Ro.* 12. 9.—*Let* brotherly love continue. *He.* 13. 1.—*This I pray*, that your love may abound yet more and more in knowledge and in all judgment. *Phi.* 1. 9.—*The Lord make you to increase and abound in love one toward another, and toward all men*, even as we *do* toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 *Th.* 3. 12, 13.

Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 1 *Pe.* 4. 8.—If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we

from him, That he who loveth God love his brother also. 1 *Jno.* 4. 20, 21.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Ro.* 13. 8, 9.—For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. *Gal.* 5. 14.—The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. 1 *Th.* 1. 5.—If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. *Ja.* 2. 8.

Look not every man on his own things, but every man also on the things of others. *Phi.* 2. 4.—The fruit of the Spirit is love. *Gal.* 5. 22.—Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. Beloved, if God so loved us, we ought also to love one another. 1 *Jno.* 4. 7, 8, 11.

Which now . . . thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. *Lu.* 10. 36, 37.—Let every one of us please *his* neighbour for his good to edification. *Ro.* 15. 2.

He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light. 1 *Jno.* 2. 9, 10.—In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 *Jno.* 3. 10, 11, 14-19.

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 1 *Jno.* 3. 23.

Jno. 15. 12, 13, 17. 1 *Co.* 13. 2 *Th.* 1. 3. 1 *Co.* 14. 1. *Col.* 1. 3, 4. *Ep.* 1. 15. 1 *Th.* 6. 11. 2 *Th.* 2. 22. 1 *Pe.* 2. 17.

40 On these two commandments hang all the law and the prophets.

There is none other commandment greater than these. *Mar.* 12. 31.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

Mar. 12. 35, etc.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. *Mat.* 1. 1, etc.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

Ps. 110. 1. *Ac.* 2. 34, 35.

Behold, I see the heavens opened, and the Son of man standing at the right hand of God. *Ac.* 7. 56.—Who is even at the right hand of God. *Ro.* 8. 34. 1 *Pe.* 3. 22.—He must reign, till he hath put all enemies under his feet. 1 *Co.* 15. 25.—This man, after he had offered one sacrifice for sins for ever, sat down

on the right hand of God; from henceforth expecting till his enemies be made his footstool. *He.* 10, 12, 13; 12. 2.

45 If David then call him Lord, how is he his son?

Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro.* 1. 3, 4.—I am the root and the offspring of David. *Ec.* 22. 16.

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

And they could not answer him again to these things. *Lu.* 14. 6.

CHAPTER XXIII.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

Mar. 12. 38, 40.
Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. *Ne.* 8. 4, 8.—The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. *Mal.* 2. 7.—Then in the audience of all the people he said unto his disciples, Beware of the scribes. *Lu.* 20. 45, 46.

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. *Is.* 8. 20.—Thou which teachest another, teachest thou not thyself? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? *Ro.* 2. 21, 23.

And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. *Mat.* 21. 30.

I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. *1 Co.* 9. 27.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

Lu. 11. 46.
As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law. *Gal.* 6. 12, 13.—There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. *Ac.* 15. 5.—Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? *Ac.* 15. 10.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. For my yoke is easy, and my burden is light. *Mat.* 11. 28, 30.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

The Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: ... and be holy unto your God. *Nu.* 15. 37, 40.—Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. *Mat.* 6. 1, etc.

8 But he not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

My brethren, be not many masters, knowing that we shall receive the greater condemnation. *Ja.* 3. 1.—Neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe.* 5. 3.—Not for that we have dominion over your faith, but are helpers of your joy. *2 Co.* 1. 24.—Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. *Jno.* 13. 13, 14.—I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. *Eph.* 3. 14, 15.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But he that is greatest among you shall be your servant.

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. *Mat.* 20. 26, 27.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Before honour is humility. *Pr.* 15. 33.—Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud. *Pr.* 16. 18, 19.—A man's pride shall bring him low: but honour shall uphold the humble in spirit. *Pr.* 29. 23.—Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe.* 5. 5.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Lu. 11. 52.
Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away. *1 Th.* 2. 15, 16.—The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. *Jno.* 9. 22.—And it came to pass on the morrow, that their rulers, and elders, and scribes, ... called them, and commanded them not to speak at all nor teach in the name of Jesus. *Ac.* 4. 5, 18.

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Mat.* 5. 20.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Ye shall not afflict any widow, or fatherless child. *Ex.* 22. 22. Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. *Ja.* 1. 27.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind¹ guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall² swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

¹ Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. *Mat.* 15. 14.

² Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. *Mat.* 5. 34, 35.—Whatsoever toucheth the altar shall be holy. *Ex.* 29. 37.

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Is. 66. 1, 2.

For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell: for I have desired it. *Psa.* 132. 13, 14.—Heaven is my throne. *Ac.* 7. 49. The Lord is in his holy temple, the Lord's throne is in heaven. *Psa.* 11. 4.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Lu. 11. 42.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. *Le.* 27. 30.—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mi.* 6. 8.—Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. *1 Sa.* 15. 22. I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. *Ho.* 6. 6.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? *Mat.* 7. 4.—The scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. *Lu.* 6. 7.—The chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. *Mat.* 27. 6.—Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall,

lest they should be defiled; but that they might eat the pass-over. *Jno.* 18. 28.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Mar. 7. 4. *Lu.* 11. 39, 40.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashed hands defileth not a man. *Mat.* 15. 19, 20.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Ye are as graves which appear not, and the men that walk over them are not aware of them. *Lu.* 11. 44.—Create in me a clean heart, O God; and renew a right spirit within me. *Psa.* 51. 10.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *Ac.* 7. 51, 52.—Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. *Lu.* 11. 48.—They please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. *1 Th.* 2. 15, 16.

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

zec. 1. 1.

Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. *Mat.* 28. 19, 20.—Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon

that was called Niger, and Lucius of Cyrene, and Manaen, ... and Saul. *Ac.* 13. 1.—And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. *Ac.* 15. 32.—Every scribe *which* is instructed unto the kingdom of heaven, is like unto a man *that* is a householder, which bringeth forth out of his treasure *things* new and old. *Mat.* 13. 52.—According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. 1 *Co.* 3. 10.—Whom we preach, warning every man, and teaching every man in all wisdom. *Col.* 1. 28.—He that winneth souls *is* wise. *Pr.* 11. 30.—They stoned Stephen. *Ac.* 7. 59.—And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. *Ac.* 5. 40.—Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned. 2 *Co.* 11. 23. 25.—At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. *Ac.* 8. 1.—There was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about. *Ac.* 14. 5, 6.—When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. *Ac.* 17. 13, 14.

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. *He.* 11. 4.—Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 1 *Jno.* 3. 12.

And the Spirit of God came upon Zechariah the son of Jehoiada the priest. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. And when he died, he said, The Lord look upon it, and require it. 2 *Ch.* 24. 20, 22.—And in [Babylon] was found the blood of prophets, and of saints, and of all that were slain upon the earth. *Re.* 18. 24.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

Lu. 13. 34.

The Lord's portion *is* his people; Jacob *is* the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: *so* the Lord alone did lead him, and *there was* no strange god with him. *De.* 32. 9, 12. Keep me as the apple of the eye, hide me under the shadow of thy wings. *Ps.* 17. 8.

He shall cover thee with his feathers, and under his wings shall thou trust: his truth *shall be* thy shield and buckler. *Ps.* 91. 4.

I have called, and ye refused; I have stretched out my hand, and no man regarded. *Pr.* 1. 24.—In returning and rest shall ye be saved; in quietness and in confidence *shall be* your strength: and ye would not. *Is.* 30. 15.

the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had com-

passion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy. 2 *Ch.* 36. 15, 16.—*I am* the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels. Oh that my people had hearkened unto me, *and* Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. *Ps.* 81. 10, 14.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken. *Je.* 6. 16, 17.—And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. *Je.* 25. 4, 5, 7.

If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the Lord: for *I am* with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. *Je.* 42. 10, 12.

38 Behold, your house is left unto you desolate.

The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. *Da.* 9. 26.—The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *Lu.* 19. 43, 44; *Je.* 22. 5.—When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu.* 21. 20, 24.

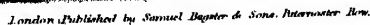
39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. *Ho.* 3. 4, 5.—Because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim. *Je.* 7. 13, 15.

Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. *Ro.* 11. 25, 26.—The veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. 2 *Co.* 3. 15, 16.

Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed *be* he that cometh in the name of the Lord: ye have blessed you out of the house of the Lord. *Ps.* 118. 25, 26.—And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord. *Mat.* 21. 9.

Scale of English Feet



CHAPTER XXIV.

AND Jesus went out, and ¹departed from the temple: and his disciples came to *him* for to shew him the buildings ²of the temple.

1 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac.* 13. 46. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. *He.* 10. 26, 27.

2 And as [Jesus] went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* *Mar.* 13. 1.—Some spake of the temple, how it was adorned with goodly stones and gifts. *Lu.* 21. 5.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *Lu.* 19. 43, 44.—This house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people. *1 Ki.* 9. 7.—Zion for your sake shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. *Mt.* 3. 12.—Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, *are these.* *Je.* 7. 4.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

Mar. 13. *Lu.* 21.

And [Jesus] said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac.* 1. 7.—Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *1 Th.* 4. 1, 3.—But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. *1 Th.* 5. 1–3.

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

Let no man deceive you by any means. *2 Th.* 2. 3.—Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 Jno.* 4. 1.—Before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. *Ac.* 5. 36, 37.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these*

things must come to pass, but the end is not yet.

Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. *2 Th.* 2. 2.—He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. *Ps.* 112. 7.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these *are* the beginning of sorrows.

Agabus, signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. *Ac.* 11. 28.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *Jno.* 15. 19.—The servant is not greater than his lord. If they have persecuted me, they will also persecute you. *Jno.* 15. 20.—If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. *1 Pe.* 4. 16.—Blessed is he, whosoever shall not be offended in me. *Mat.* 11. 6.—I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. *Re.* 2. 13.—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. *Mat.* 5. 11.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. *2 Jno.* 7.—After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Ac.* 20. 29, 30. There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. *2 Pe.* 2. 1.

13 But he that shall endure unto the end, the same shall be saved.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. *Jno.* 10. 27, 28.—Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. *Lu.* 12. 32.—This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *Jno.* 6. 39.—Those that thou gavest me I have kept, and none of them is lost, but the son of perdition. *Jno.* 17. 12.—Father, I will that they also, whom thou hast given me, be with me where I am. *Jno.* 17. 24.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.—Because I live, ye shall live also. *Jno.* 14. 19.—I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever. *Jno.* 6. 51.

Whosoever liveth and believeth in me shall never die. *Jno.* 11. 26.

I have prayed for thee, that thy faith fail not. *Lu.* 22. 32.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make interces-

sion for them. *He. 7. 25.*—False Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. *Mar. 13. 22.*—The Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. *Ps. 37. 28.*—The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. *Job 17. 9.*

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. *Ps. 37. 24.*—The Lord will perfect that which concerneth me. *Ps. 138. 8.*—The path of the just is as the shining light, that shineth more and more unto the perfect day. *Pr. 4. 18.*

I will put my fear in their hearts, that they shall not depart from me. *Je. 32. 40.*—I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Ti. 1. 12.*—The Lord shall deliver me from every evil work.

kingdom. *2 Ti. 4. 18.*—Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. *Ph. 1. 6.*—Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 Co. 1. 8.*

And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it. *1 Th. 5. 23, 24.* The Lord is faithful, who shall stablish you, and keep you from evil. *2 Th. 3. 3.*—Who are kept by the power of God through faith unto salvation. *1 Pe. 1. 5.*—Preserved in Jesus Christ. *Jude. 1.*—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro. 2. 7.*

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro. 8. 30.*—For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Ro. 5. 10.*—For by one offering he hath perfected for ever them that are sanctified. *He. 10. 14.*—He that doeth the will of God abideth for ever. *1 Jno. 2. 17.*—Sin shall not have dominion over you. *Ro. 6. 14.*

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. *1 Jno. 2. 27.*

Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph. 4. 30.*—Being born again, not of corruptible seed, but of incorruptible. *1 Pe. 1. 23.*—They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. *1 Jno. 2. 19.*—Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *1 Co. 15. 58.*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. *Jude 24.*

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. *Jno. 8. 31.*—If a man abide not in me, he is cast forth as a branch, and is withered. *Jno. 15. 6.*—Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. *Ro. 11. 22.*—In due season we shall reap, if we faint not. *Gal. 6. 9.*—I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. *1 Co. 9. 27.*

These are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. *Mar. 4. 16, 17.*—For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance. *He. 6. 4, 6.*

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life. *Re. 3. 5.*—And you, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unreprehensible in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. *Col. 1. 21, 23.*

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro. 8. 38, 39.*—I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti. 4. 6, 8.*

Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He. 3. 6, 14.*

Be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*—Let him that thinketh he standeth take heed lest he fall. *1 Co. 10. 12.*

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. *Ac. 1. 8.*—From Jerusalem, and round about Illyricum, I have fully preached the gospel of Christ. *Ro. 15. 19.*—My gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. *Ro. 16. 25, 26.*—Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. *Ro. 10. 18.*—The word of the truth of the gospel; which is come unto you, as it is in all the world. The hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven. *Col. 1. 5, 6, 23.*

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Standing where it ought not. *Mar. 13. 14.*—When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. *Lu. 21. 20.*—Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. *Da. 9. 25, 27; 8. 13.*—And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. *Da. 12. 11.*

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries therein. For these be the days of vengeance, that all things which are written may be fulfilled. *Lu. 21. 21, 22.*

The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people. *La. 4. 10.*—Daughters of Jerusalem, weep not for

me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, *Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.* *Lu. 23. 28, 29.*

20 But pray ye that your flight be not in the winter, neither on the sabbath day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Da. 9. 26.

At that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation *even* to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. *Da. 12. 1.*—The day of the Lord cometh, for it is nigh at hand ; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains : a great people and a strong ; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. *Joel 2. 1, 2.*—There shall be great distress in the land, and wrath upon this people. *Lu. 21. 23.*

The wrath is come upon them to the uttermost. *1 Th. 2. 16.*—For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses law died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He. 10. 26–29.*

22 And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened.

Thus saith the Lord, As the new wine is found in the cluster, and *one* saith, Destroy it not ; for a blessing is in it : so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains : and mine elect shall inherit it, and my servants shall dwell there. *Is. 65. 8, 9.*

Woe to the inhabitants of the earth, and of the for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. *Re. 12. 12.*

I will gather all nations against Jerusalem to battle ; and the city shall be taken, and the houses railed, and the women ravished ; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. *Zec. 14. 2, 3.*

23 Then if any man shall say unto you, Lo, here is Christ, or there ; believe it not.

Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel ; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works. *2 Co. 11. 13, 15.*—Take heed that ye be not deceived : for many shall come in my name, saying, I am Christ ; and the time draweth near : go ye not therefore after them. *Lu. 21. 8.*

24 For there shall arise false Christs, and false¹ prophets, and shall shew great signs and wonders ; inasmuch that, if it were possible, they shall deceive the very² elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : behold, he is in the secret chambers ; believe it not.

27 For as the lightning cometh out of the

east, and shineth even unto the west ; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the³ eagles be gathered together.

Lu. 17. 23, 24.

1 *Even him*, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. *2 Th. 2. 9, 10.*—As ye have heard that antichrist shall come, even now are there many antichrists. *1 Jno. 2. 18.*—Beloved, believe not every spirit, but try the spirits whether they are of God. *1 Jno. 4. 1.*

2 I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all ; and no man is able to pluck them out of my Father's hand. *Jno. 10. 28, 29.*—We know that all things work together for good to them that love God, to them who are the called according to his purpose. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called ; and

are his. *2 Ti. 2. 19.*

3 The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth. *De. 28. 49.*—The Romans shall come and take away both our place and nation. *Jno. 11. 48.*

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

Mar. 13. 24.

I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke : the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. *Ac. 2. 19, 20.* *Is. 13. 10.* *Is. 34. 4.* *Joel 2. 10 ; 3. 15.*—There shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth. *Lu. 21. 25, 26.*—When these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. *Lu. 21. 28.*—The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up ; and he shall be brought low. *Is. 2. 12.*

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge. 49. 10.*—And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation. *Lu. 19. 41–44.*

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. *Job 19. 25.*—When the Lord shall build up Zion, he shall appear in his glory. *Ps. 102. 16.*—And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. *Ro. 11. 26.*

The same horn made war with the saints, and prevailed against them ; until the Ancient of days came, and judgment was given to the saints of the most High ; and the time came that the saints possessed the kingdom. *Da. 7. 21, 22.*—And his

feet shall stand in that day upon the mount of Olives, and the Lord my God shall come, and all the saints with thee. *Zec. 14. 4, 5.*

Ye now therefore have sorrow: but I will see you again. *Jno. 16. 22.*—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. *Jno. 14. 3.*—He cometh to judge the earth: with righteousness shall he judge the world, and the people with equity. *Pe. 98. 9.*—And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all. *Jude 14, 15.*

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. *2 Ti. 4. 1.*—Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. *Ac. 3. 19-21.*

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col. 3. 4.*—When the chief Shepherd shall appear, ye shall receive a crown of glory. *1 Pe. 5. 4.*—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti. 4. 8.*

If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *1 Th. 4. 14, 17.*

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. *1 Co. 15. 23.*—To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th. 1. 7.*

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when we shall appear, we shall be like him: for we shall see him as he is. *1 Jno. 3. 2.*

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. *1 Pe. 1. 13.*—I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. *1 Th. 5. 23.*—Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. *1 Ti. 6. 14.*—To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. *1 Th. 3. 13.*—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *1 Pe. 1. 7.*

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. *1 Jno. 2. 28.*—For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? *1 Th. 2. 19.*—That which ye have already hold fast till I come. *Re. 2. 25.*

Judge nothing before the time, until the Lord come. *1 Co. 4. 5.*—As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. *1 Co. 11. 26.*

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi. 3. 20, 21.*—And unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28.*

Waiting for the coming of our Lord Jesus Christ. *1 Co. 1. 7.*—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit. 2. 13.*—To wait for his Son from heaven. *1 Th. 1. 10.*—The patient waiting for Christ. *2 Th. 3. 5.*

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. *Ja. 5. 8, 9.*—The Lord is at hand. *Phi. 4. 5.*—Yet a little while, and he that shall come will come, and will not tarry. *He. 10. 37.*

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments. *Re. 16. 15.*—The day of the Lord so cometh as a thief in the night. When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. *1 Th. 5. 2, 4.*—Knowing this first, that there shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. *2 Pe. 3. 3, 4.*

The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? *2 Pe. 3. 9, 12.*—Occupy till I come. *Lu. 19. 13.*

When the Son of man cometh, shall he find faith on the earth? *Lu. 18. 8.*—Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. *Re. 22. 12, 20.*

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven. *Da. 7. 13.*—They shall look upon me whom they have pierced, and they shall mourn. *Zec. 12. 10.*

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. *Re. 1. 7.*—And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? *Re. 6. 15, 17.*—Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mar. 14. 62.*—When he cometh in the glory of his Father, with the holy angels. *Mar. 8. 38.*

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac. 1. 11.*

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Go ye into all the world, and preach the gospel to every creature. *Mar. 16. 15.*—I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. *Re. 14. 6.*—Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. *Ro. 10. 18.*—If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee. *De. 30. 4.*—And the Lord added to the church daily such as should be saved. *Ac. 2. 47.*

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe. 1. 1, 2.*—We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. *1 Co. 15. 51, 52.*

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Know that the kingdom of God is nigh at hand. *Lu. 21. 31.*—Behold, the judge standeth before the door. *Ja. 5. 8.*—Redeeming the time. *Eph. 5. 16.*—The time is at hand. *Re. 1. 3.*

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. *Mat.* 16. 28.

35 Heaven and earth shall pass away, but my words shall not pass away.

Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu.* 23. 19.—The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *2 Pe.* 3. 10.—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. *Re.* 20. 11.

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. *Ps.* 102. 25-27.—The grass withereth, the flower fadeth: but the word of our God shall stand for ever. *Is.* 40. 8.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. *Mar.* 13. 32.—It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac.* 1. 7.—Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. *1 Th.* 5. 1, 2.

37 But as the days of *Noe* were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that *Noe* entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Lu. 17. 26, 27.

Which sometime were disobedient, when once the longsuffering of God waited in the days of *Noah*, while the ark was a preparing, wherein few, that is, eight souls were saved by water. *1 Pe.* 3. 20.—The day of the Lord will come as a thief in the night. *2 Pe.* 3. 10.—Israel doth not know, my people doth not consider. *Is.* 1. 3.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

The end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 Pe.* 4. 7.—Watch and pray, that ye enter not into temptation. *Mat.* 26. 41.—Let us not sleep, as do others; but let us watch and be sober. *1 Th.* 5. 6.—Watch thou in all things. *2 Th.* 4. 5.—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe.* 5. 8. *Ver.* 44.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

Lu. 12. 39, 40.

Yourselves know perfectly that the day of the Lord so cometh

as a thief in the night. *1 Th.* 5. 2.—If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. *Re.* 3. 3.—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re.* 16. 15.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. *Mar.* 13. 35-37. Let us not sleep, as do others; but let us watch and be sober. *1 Th.* 5. 6.—Looking for and hasting unto the coming of the day of God. *2 Pe.* 3. 12.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Mar. 13. 34, etc.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. *1 Co.* 4. 1.—Whom we preach, warning every man, and teaching every man in all wisdom. *Col.* 1. 28.—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. *1 Pe.* 4. 10.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe.* 5. 2, 3.—I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. *Je.* 3. 15.—I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. *1 Co.* 3. 2.—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. *2 Ti.* 4. 2.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac.* 20. 28.—Moreover it is required in stewards, that a man be found faithful. *1 Co.* 4. 2.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal.* 6. 10.—Moses verily was faithful in all his house, as a servant. *He.* 3. 5.—Feed my lambs. Feed my sheep. *Jno.* 21. 15, 16.—The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. *2 Ti.* 2. 2.

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe.* 5. 4.

47 Verily I say unto you, That he shall make him ruler over all his goods.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Mat.* 25. 21.—Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu.* 22. 28, 30.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. *Ec.* 8. 11.—There shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. *2 Pe.* 3. 4.

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken:

50 The lord of that servant shall come in a

day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 1 *Th.* 5. 3.—Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: *this shall be* the portion of their cup. *Ps.* 11. 6.

CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. *Luk.* 12. 35, 36.

2 And five of them were wise, and five *were* foolish.

* The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. *Mat.* 13. 47.—So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. *Mat.* 22. 10.

3 They that *were* foolish took their lamps, and took no oil with them:

Having a form of godliness, but denying the power thereof. 2 *Th.* 3. 5.—If any man have not the Spirit of Christ, he is none of his. *Ro.* 8. 9.

4 But the wise took oil in their vessels with their lamps.

Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 *Co.* 1. 22.

5 While the bridegroom tarried, they all slumbered and slept.

Yet a little while, and he that shall come will come, and will not tarry. *He.* 10. 37; *Hab.* 2. 3.—One day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night. 2 *Pe.* 3. 8-10.

Therefore let us not sleep, as *do* others; but let us watch and be sober. 1 *Th.* 5. 6.—It is high time to awake out of sleep: for now is our salvation nearer than when we believed. *Ro.* 13. 11.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: and what I say unto you I say unto all, Watch. *Mar.* 13. 35, 37.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to

Prepare to meet thy God. *Am.* 4. 12.—It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is.* 25. 9.

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Jno.* 5. 28, 29.—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 *Th.* 4. 16.—In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 *Co.* 15. 52.

7 Then all those virgins arose, and trimmed their lamps.

Let your loins be girded about, and *your* lights burning. *Luk.* 12. 35.—The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. *Ro.* 13. 12.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

How oft is the candle of the wicked put out! *Job* 21. 17.—The path of the just is as the shining light, that shineth more and more unto the perfect day. *Pr.* 4. 18.—He that shall endure unto the end, the same shall be saved. *Mat.* 24. 13.—Be thou faithful unto death, and I will give thee a crown of life. *Re.* 2. 10.—If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. *Col.* 1. 23.—For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He.* 3. 14.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God. *Eze.* 14. 14.—The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. *Eze.* 18. 20.—None ... can by any means redeem his brother. *Ps.* 49. 7.

Ho, every one thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is.* 55. 1.—I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. *Re.* 3. 18.

10 And while they went to buy, the bridegroom came; and they that were ¹ready went in with him to the marriage: and the door ²was shut.

1 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. *Luk.* 12. 37.—Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door. *Luk.* 13. 24, 25.

2 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. *Re.* 22. 11.—Unto whom I swear in my wrath that they should not enter into my rest. *Ps.* 95. 11.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat.* 7. 21-23

12 But he answered and said, Verily I say unto you, I know you not.

I am the good shepherd, and know my *sheep*, and am known of mine. *Jno.* 10. 14.—He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are. *Luk.* 13. 25-27.

The foolish shall not stand in thy sight: thou hatest all workers of iniquity. *Ps.* 5. 5.—Depart from me, all ye workers

of iniquity. *Ps.* 6. 8.—*Thou art of purer eyes than to behold evil, and canst not look on iniquity. Hab.* 1. 13.

The Lord knoweth the way of the righteous: but the way of the ungodly shall perish. *Ps.* 1. 6.—If any man love God, the same is known of him. *1 Co.* 8. 3.

Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? *Ga.* 4. 9.—Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. *2 Ti.* 2. 19.—Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? *Ps.* 50. 16.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Be ye also ready: for in such an hour as ye think not the Son of man cometh. *Mat.* 24. 44.—Take ye heed, watch and pray: for ye know not when the time is. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. *Mar.* 13. 33, 35–37.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *Lu.* 21. 34, 36.—Watch ye, stand fast in the faith, quit you like men, be strong. *1 Co.* 16. 13.—Let us not sleep, as do others; but let us watch and be sober. *1 Th.* 5. 6.—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe.* 5. 8.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re.* 16. 15.

14 ¶ For the kingdom of heaven is as a man travelling into a far¹ country, who called his own² servants, and delivered unto them his goods.

Mar. 13. 34.

¹ He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. *Lu.* 19. 11, etc.

² And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph.* 4. 11, 12.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. *Ro.* 12. 6.—The manifestation of the Spirit is given to every man to profit withal. All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. Are all apostles? are all prophets? are all teachers? are all workers of miracles? *1 Co.* 12. 7, 11, 29.—It is required in stewards, that a man be found faithful. *1 Co.* 4. 2.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

His grace which was bestowed upon me was not in vain; but

I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co.* 15. 10.—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. *1 Pe.* 4. 10.—[Dorcas.] *Ac.* 9. 36, 39.

Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. *Lu.* 12. 48.—We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. *2 Co.* 6. 1.

If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. *2 Pe.* 1. 8.

19 After a long time the lord of those servants cometh, and reckoneth with them.

Wherefore I put thee in remembrance that thou stir up the gift of God. *2 Ti.* 1. 6.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* 3. 21.—If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Jno.* 12. 26; 14. 3.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He.* 12. 2.—If we suffer, we shall also reign with him. *2 Ti.* 2. 12.—Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe.* 1. 8.—If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro.* 8. 17.—In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. *Ps.* 16. 11.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

With the froward thou wilt shew thyself froward. *Ps.* 18. 26.

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. *Lu. 8. 18.*—Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. *Jno. 15. 2.*

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

The Lord my God shall come, and all the saints with thee. *Zec. 14. 5.*—The Son of man shall come in the glory of his Father with his angels. *Mat. 16. 27.*

Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac. 1. 11.*—The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. *1 Th. 4. 16.*

Enoch also, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousands of his saints. *Jude 14.*—Behold, he cometh with clouds. *Re. 1. 7.*—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re. 3. 21.*

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

We must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it* be good or bad. *2 Co. 5. 10.*—I saw the dead, small and great, stand before God; and the books were opened. *Re. 20. 12.*—So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. *Mat. 13. 49.*—I am the good shepherd, and know my *sheep*, and am known of mine. *Jno. 10. 14.*

33 And he shall set¹ the sheep on his right hand, but the goats on the left.

34 Then shall the² King say unto them on his right hand, Come,³ ye blessed of my Father, inherit the kingdom prepared⁴ for you from⁵ the foundation of the world:

¹ Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5.*—Know ye not that the unrighteous shall not inherit the kingdom of God? *1 Co. 6. 9.*

² Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. 23. 5.*—He hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. *Re. 19. 16.*

³ Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. *Lu. 12. 32.*

⁴ God is not ashamed to be called their God: for he hath

prepared for them a city. *He. 11. 16.*—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *1 Co. 2. 9.*

⁵ He hath chosen us in him before the foundation of the world. *Eph. 1. 4.*—Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Th. 1. 9.*

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Re. 21. 7.*—If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. *Ro. 8. 17.*—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. 1. 4.*

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Is not this the fast that I have chosen? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? *Is. 58. 6, 7.* *De. 15. 7-11.*—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. *Ja. 1. 27.*—Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *He. 13. 2.*

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal. 6. 10.*—Use hospitality one to another without grudging. *1 Pe. 4. 9.*

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. *Pr. 19. 17.*—Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. *Mar. 9. 41.*—We are members of his body, of his flesh, and of his bones. *Eph. 5. 30.*—God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. 6. 10.*

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 23.*—Depart from me, all ye workers of iniquity. *Ps. 6. 9.*—As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. *Mat. 13. 40-42.*

God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment. *2 Pe. 11. 4.*—The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude 6.*

The wicked shall be turned into hell, *and* all the nations that forget God. *Ps.* 9. 17.—Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *2 Th.* 1. 9.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

He that oppresseth the poor reproacheth his Maker. *Pr.* 14. 31.—He that toucheth you toucheth the apple of his eye. *Zec.* 2. 8.—I am Jesus, whom thou persecutest. *Ac.* 9. 5.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. *Da.* 12. 2.—The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Jno.* 5. 28, 29.

After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. *Ro.* 2. 5, 9.—The smoke of their torment ascendeth up for ever and ever. *Re.* 14. 11.

He will burn up the chaff with unquenchable fire. *Mat.* 3. 12. The fire that never shall be quenched. *Mar.* 9. 43.—Eternal damnation. *Mar.* 3. 29.—He that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno.* 3. 36.—Good were it for that man if he had never been born. *Mar.* 14. 21.—Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? *Is.* 33. 14. Eternal fire. *Jude* 7.—The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. *Re.* 20. 10.

CHAPTER XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Ex. 12. 11, 14, 18, 20; *13.* 6, 8. *De.* 16. 1, 4. *Mar.* 14. 1, etc. *Lu.* 22. 1, etc.

2 Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. *Ps.* 2. 2.—Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gen-

tiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac.* 4. 27, 28.

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

When they sought to lay hands on him, they feared the multitude, because they took him for a prophet. *Mat.* 21. 46.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

Mar. 14. 3, 9. *Jno.* 12. 1, 8. And he went out of the city into Bethany; and he lodged there. *Mat.* 21. 17. *Mar.* 14. 5.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the ¹poor always with you; but me ²ye have not always.

1 The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. *De.* 15. 11.—And whosoever ye will ye may do them good. *Mar.* 14. 7.

2 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. *Jno.* 13. 33.—Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. *Jno.* 14. 19.—I go my way to him that sent me; and none of you asketh me, Whither goest thou? I leave the world, and go to the Father. *Jno.* 16. 5, 28.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

She hath done what she could: she is come aforehand to anoint my body to the burying. *Mar.* 14. 8.

13 Verily I say unto you, Whersoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

The righteous shall be in everlasting remembrance. *Ps.* 112. 6. The memory of the just *is* blessed; but the name of the wicked shall rot. *Pr.* 10. 7.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

Mar. 14. 10, 11, etc. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. *Lu.* 22. 3, 4, etc.—And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him. ... And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. He then having received the sop went immediately out: and it was night. *Jno.* 13. 2, 27, 30.—Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to

them that took Jesus. For he was numbered with us, and had obtained part of this ministry. ... From which Judas by transgression fell, that he might go to his own place. *Ac. 1. 16, 17, 25.*

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

They were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. *Lu. 22. 5, 6.*—They weighed for my price thirty pieces of silver. *Zec. 11. 12.*

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *1 Th. 6. 8, 10.*

If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver. *Ex. 21. 32.*

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. *Ex. 12. 5, 6, 17, 18.*

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. *Lu. 22. 7, 8.*

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. *Mar. 14. 13, 15.*—Thus it becometh us to fulfil all righteousness. *Mat. 8. 15.*

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. *De. 16. 6.*—And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. *Lu. 22. 14–16.*

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake

before concerning Judas. *Ac. 1. 16.*—I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me. *Jno. 13. 18–21.*—But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! *Lu. 22. 21, 22.*

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

It is one of the twelve, that dippeth with me in the dish. *Mar. 14. 20.*—He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. *Jno. 13. 26.*—Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. *Ps. 41. 9.*

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And after threescore and two weeks shall Messiah be cut off, but not for himself. *Da. 9. 26.*—Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. *Zec. 13. 7.*

O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things? *Lu. 24. 25, 26.*—It is written of the Son of man, that he must suffer many things, and be set at nought. *Mar. 9. 12.*—All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Thus it is written, and thus it behoved Christ to suffer. *Lu. 24. 44, 46.*

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. *Jno. 17. 12.*

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. *Lu. 22. 19.*—The bread which we break, is it not the communion of the body of Christ? *1 Co. 10. 16.*

Jno. 6. 33–35, 47–53. 1 Co. 10. 4. Ga. 4. 24, 25.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Take this, and divide it among yourselves. *Lu. 22. 17.*—And they all drank of it. *Mar. 14. 23.*

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you. *Ex. 24. 8.*—It is the blood that maketh an

atonement for the soul. *Le. 17. 11.*—Almost all things are by the law purged with blood; and without shedding of blood is no remission. *He. 9. 22; 13. 20.*—This cup is the new testament in my blood, which is shed for you. *Lu. 22. 20.*

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro. 3. 25.*—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 7.*—If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. *Ro. 5. 15.*

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. 7. 14.*

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Lu. 22. 18.

Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. *Ac. 10. 41.*—I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu. 22. 29, 30.*—Thy kingdom come. *Mat. 6. 10.*

Their heart shall rejoice as through wine. *Zec. 10. 7.*—I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *Jno. 16. 22.*—If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Re. 3. 20.*—For where two or three are gathered together in my name, there am I in the midst of them. *Mat. 18. 20.*—And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Is. 25. 6.*

30 And when they had sung an hymn, they went out into the mount of Olives.

Mar. 14. 26, etc. Lu. 21. 37.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Zec. 13. 7.

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone. *Jno. 16. 32.*—It pleased the Lord to bruise him. *Is. 53. 10.*

32 But after I am risen again, I will go before you into Galilee.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. *Mat. 28. 16, 17.*—But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. *Mar. 16. 7.*

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

Mar. 14. 29, etc. Lu. 22. 31, etc. Jno. 13. 36, etc.

Whosoever shall exalt himself shall be abased. *Mat. 23. 12.*

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. *Lu. 22. 31-33.*

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

He spake the more vehemently, If I should die with thee, I will not deny thee in any wise. *Mar. 14. 31.*—Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. *Jno. 13. 37.*—The heart is deceitful above all things, and desperately wicked: who can know it? *Je. 17. 9.*—He that trusteth in his own heart is a fool. *Pr. 28. 26.*—Wherefore let him that thinketh he standeth take heed lest he fall. *1 Co. 10. 12.*

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Mar. 14. 32, etc. Lu. 22. 40, etc. Jno. 18. 1, etc.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. *Jno. 12. 27.*—The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. *Ps. 116. 3.*—Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. *Ps. 69. 20.*—He is a man of sorrows, and acquainted with grief. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. *Is. 53. 3, 4.*

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. *Lu. 22. 44.*—And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. *Mar. 14. 35, 36.*—Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered. *He. 5. 7, 8.*

I came down from heaven, not to do mine own will, but the will of him that sent me. *Jno. 6. 38.*—And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi. 2. 8.*

I have a baptism to be baptized with; and how am I straitened till it be accomplished! *Lu. 12. 50.*—Are ye able to drink of the cup that I shall drink of? *Mat. 20. 22.*—It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. *He. 2. 10.*

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe. 5. 8.*—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph. 6. 18.*—Take ye heed, watch and pray: for ye know not when the time is. *Mar. 13. 33.*

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed a third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Mar. 14. 43, etc. Lu. 22. 47, etc. Jno. 18. 2, etc.
Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. *Jno. 18. 3.*—Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. *Ac. 1. 16.*

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Ps. 55. 12-14.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

He that hath no sword, let him sell his garment, and buy one. Lord, behold, here are two swords. And he said unto them, It is enough. *Lu. 22. 36, 38.*

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

When he suffered, he threatened not; but committed *himself* to him that judgeth righteously. *1 Pe. 2. 23.*—Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. *Ge. 9. 6.*—Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. *Ro. 12. 19.*—The weapons of our warfare are not carnal. *2 Co. 10. 4.*

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

Angels came and ministered unto him. *Mat. 4. 11.*—The mountain *was* full of horses and chariots of fire round about Elisha. *2 Ki. 6. 17.*—Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. *Da. 7. 10.*

The cup which my Father hath given me, shall I not drink it? *Jno. 18. 11.*—The scripture cannot be broken. *Jno. 10. 35.*

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

But this is your hour, and the power of darkness. *Lu. 22. 53.*

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Peter stood at the door without. *Jno. 18. 16.*

57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

Mar. 14. 53-65. Lu. 22. 54, 55, 63-65.

And led him away to Annas first; for he was father in law to Caiaphas which was the high priest that same year. Now Annas had sent him bound unto Caiaphas the high priest. *Jno. 18. 13, 24.*

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Lead us not into temptation. *Mat. 6. 13.*—The fear of man bringeth a snare. *Pr. 29. 25.*

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus to put him to death;

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. *Ps. 27. 12.*—False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good, to the spoiling of my soul. *Ps. 35. 11, 12.*

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

For many bare false witness against him, but their witness agreed not together. *Mar. 14. 56.*—At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. *De. 17. 6.*—Such a high priest became us, who is holy, harmless, undefiled, separate from sinners. *He. 7. 26.*—Who did no sin. *1 Pe. 2. 22.*

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. *Jno. 2. 19-21.*—We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. *Mar. 14. 58, 59.*

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee

by the living God, that thou tell us whether thou be the Christ, the Son of God.

How many times shall I adjure thee that thou tell me nothing, but *that which is true* in the name of the Lord? 1 *Ks.* 22. 16.—Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord. *Le.* 19. 12.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is.* 53. 7.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Ps. 110. 1.

Hereafter shall the Son of man sit on the right hand of the power of God. *Lu.* 22. 69.—When he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He.* 1. 3.—The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. 1 *Th.* 4. 16.—Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. *Re.* 1. 7.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him. *Le.* 24. 16.—The Jews answered, We have a law, and by our law he ought to die, because he made himself the Son of God. *Jno.* 19. 7.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Hail, King of the Jews! *Jno.* 19. 3.

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is he that smote thee? *Lu.* 22. 64.—I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. *Is.* 50. 6.

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

The damsel that kept the door said unto Peter, Art not thou also one of this man's disciples? He saith, I am not. *Jno.* 18. 17.

A certain maid ... said, This man was also with him. And he denied him, saying, Woman, I know him not. *Lu.* 22. 56, 57. *Mar.* 14. 66-68. (*Mat.* 26. 69, 70.)

After a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. *Lu.* 22. 58.

And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. *Mar.* 14. 69, 70. (*Mat.* 26. 71, 72.)

Simon Peter stood and warmed himself. They said therefore

see thee in the garden with him? Peter then denied again. *Jno.* 18. 25-27.

And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. *Lu.* 22. 59, 60. *Mar.* 14. 70-72. (*Mat.* 26. 73-75.)

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. *Pr.* 29. 25.—Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. *Mat.* 10. 28.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

him that thinketh he standeth take heed lest he fall. 1 *Co.* 10. 12.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Lord, thou knowest all things; thou knowest that I love thee. *Jno.* 21. 17.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Ps.* 51. 17.—Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner. For godly sorrow worketh repentance to salvation not to be repented of. 2 *Co.* 7. 9, 10.

CHAPTER XXVII.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Mar. 15. 1, etc. *Lu.* 22. 66, etc.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. *Ps.* 2. 1, 2.—The whole multitude of them arose, and led him unto Pilate. *Lu.* 23. 1.—Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. *Jno.* 18. 28.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in he temple, and departed, and went and hanged

Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God. *Ex.* 10. 16.—The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. *Job* 20. 5.

The sorrow of the world worketh death. 2 Co. 7. 10.—This man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. *Ac. 1. 18.*

And when Alithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. 2 *Sa. 17. 23.*

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Ye blind guides, which strain at a gnat, and swallow a camel. Mat. 23. 24.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

They weighed for my price thirty *pieces* of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord. *Zec. 11. 12, 13.*

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

Mar. 15. 2-5; Lu. 23. 3.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. *Jno. 18. 33, 34, 37.*—Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat. 26. 64.*—Christ Jesus, who before Pontius Pilate witnessed a good confession. 1 *Ti. 6. 13.*

12 And when he was accused of the chief priests and elders, he answered nothing.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is. 53. 7.*

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? *Jno. 19. 10.*

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

Mar. 15. 6-15.

Of necessity he must release one unto them at the feast. *Lu. 23. 17.*—Ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? *Jno. 18. 39.*

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

There was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. The multitude crying aloud began to desire *him* to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? *Mar. 15. 7-9.*—Barabbas (who for a certain sedition made in the city, and for murder, was cast into prison.) *Lu. 23. 18, 19.*—Barabbas was a robber. *Jno. 18. 40.*

18 For he knew that for envy they had delivered him.

The chief priests and the Pharisees said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him. *Jno. 11. 47, 48.*—The Pharisees said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. *Jno. 12. 19.*

His brethren envied [Joseph]. *Ge. 37. 11.*—The patriarchs, moved with envy, sold Joseph. *Ac. 7. 9.*—As Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 1 *Jno. 3. 12.*

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

God speaketh once, yea, twice, yet *man* perceiveth it not. In a dream, in a vision of the night... in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction. *Job 33. 14-16.*

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Away with this *man*, and release unto us Barabbas. *Mat. 23. 18.*—Not this man, but Barabbas. *Jno. 18. 40.*—Ye denied the Holy One and the Just, and desired a murderer to be granted unto you. *Ac. 3. 14.*

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley: and they shall answer and say, Our hands have not

shed this blood, neither have our eyes seen it. *De.* 21. 6, 7.—Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. *Mar.* 15. 15.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. *1 Jno.* 2. 1.—Who did no sin, neither was guile found in his mouth. *1 Pe.* 2. 22.

25 Then answered all the people, and said, His blood be on us, and on our children.

Behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. *Ac.* 5. 28.—Wrath is come upon them to the uttermost. *1 Th.* 2. 16.—Great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. *Mat.* 24. 21.—The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. *Nu.* 35. 33.

Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. *Is.* 59. 3, 4.—Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. *Mi.* 3. 12.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the 'common hall, and gathered unto him the whole band of soldiers.

1 Called Prætorium. *Mar.* 15. 16.—The palace. *Phi.* 1. 13.

28 And they stripped him, and put on him a scarlet robe.

Jno. 19. 1, etc.

And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. *Lu.* 23. 24, 25.—And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. *Lu.* 23. 11.—And they clothed him with purple. *Mar.* 15. 17.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

Mar. 15. 21, etc. *Lu.* 23. 26, etc.

The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. *He.* 13. 11, 12.—And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. *Jno.* 19. 17.

34 ¶ They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

They gave me gall for my meat; and in my thirst they gave me vinegar to drink. *Ps.* 69. 21.—And they gave him to drink wine mingled with myrrh: but he received it not. *Mar.* 15. 23.—And the soldiers also mocked him, coming to him, and offering him vinegar. *Lu.* 23. 36.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Ps. 22. 18.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal.* 3. 13.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. *Jno.* 19. 23, 24.—He humbled himself and became obedient unto death, even the death of the cross. *Phi.* 2. 8.—Having made peace through the blood of his cross. *Col.* 1. 20.—Who his own self bare our sins in his own body on the tree. *1 Pe.* 2. 24.

36 And sitting down they watched him there; They look and stare upon me. *Ps.* 22. 17.

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

In letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. *Lu.* 23. 38.—Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. *Jno.* 19. 19.—Yet have I set my king upon my holy hill of Zion. *Ps.* 2. 6.—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. *Is.* 9. 7.—Behold, a king shall reign in righteousness. *Is.* 32. 1; *Je.* 23. 5.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation. *Zec.* 9. 9.

David my servant shall be king over them; and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. *Eze.* 37. 24.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

And the scripture was fulfilled, which saith, And he was numbered with the transgressors. *Mar.* 15. 28; *Is.* 53. 12.—This that is written must yet be accomplished in me, And he was reckoned among the transgressors. *Lu.* 22. 37; *Jno.* 19. 18.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Ps. 22. 6, etc.

I became also a reproach unto them: when they looked upon me they shook their heads. *Ps.* 109. 25.—Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord

hath afflicted *me* in the day of his fierce anger. *Lu.* 1. 12.—Destroy this temple, and in three days I will raise it up. *Jno.* 2. 19.—In mine adversity they rejoiced, and gathered themselves together: *yea*, the objects gathered themselves together against *me*, and I knew it not; they did tear *me*, and ceased not. *Ps.* 35. 15.—The reproaches of them that reproached thee are fallen upon *me*. *Ps.* 69. 9. *Ro.* 15. 3.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved ¹others; himself ²he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He ³trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

¹ Young man, I say unto thee, Arise. *Lu.* 7. 14.—Lazarus, come forth. *Jno.* 11. 43.—Damsel, I say unto thee, Arise. *Mar.* 5. 41.

² Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? *Mat.* 26. 53, 54.

³ All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him. *Ps.* 22. 7, 8.—The people stood beholding. And the rulers also with them derided *him*, *saying*, He saved others; let him save himself, if he be Christ, the chosen of God. *Lu.* 23. 35.

44 The thieves also, which were crucified with him, cast the same in his teeth.

And they that were crucified with him reviled him. *Mar.* 15. 32.—And one of the malefactors which were hanged railed on him, *saying*, If thou be Christ, save thyself and us. But the other answering rebuked him, *saying*, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. *Lu.* 23. 39, 43.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, *saying*, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

My God, my God, why hast thou forsaken me? *Ps.* 22. 1.—Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered. *He.* 5. 7, 8.

47 Some of them that stood there, when they heard *that*, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

Ps. 69. 21.
After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. *Jno.* 19. 28, 29.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

He said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. *Lu.* 23. 46.—It is finished: and he bowed his head, and gave up the ghost. *Jno.* 19. 30.

To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. *Da.* 9. 24.

Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Ro.* 6. 8, 11.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made. And thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. *Ex.* 26. 31–33. 2 *Ch.* 3. 14, etc.

And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. *Le.* 16. 2, 15.—But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. *He.* 9. 7.

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. *He.* 9. 8.—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* 10. 19, 22.—For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. *Eph.* 2. 14.

52 And the graves were opened; and many bodies of the saints which slept arose,

Thy dead men shall live, together with my dead body shall they arise. *Is.* 26. 19.—The dead shall hear the voice of the Son of God: and they that hear shall live. *Jno.* 5. 25.

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. *Ac.* 26. 23.

Now is Christ risen from the dead, and become the first-fruits of them that slept. 1 *Co.* 15. 20.—O death, I will be thy plagues; O grave, I will be thy destruction. *Ho.* 13. 14.—If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 *Th.* 4. 14.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, *saying*, Truly this was the Son of God.

When the centurion saw what was done, he glorified God, *saying*, Certainly this was a righteous man. *Lu.* 23. 47.

55 And many women were there beholding

afar off, which followed Jesus from Galilee, ministering unto him :

56 Among which was Mary Magdalene, and Mary the mother of James and Josès, and the mother of Zebedee's children.

Mar. 15. 40, etc. Lu. 23. 27, etc.

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. *Lu. 8. 2, 3.*—And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. *Lu. 23. 49.*

57 When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple :

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came. *Mar. 15. 42, 43.*—*And he was a good man, and a just :* (the same had not consented to the counsel and deed of them ;) *he was of Arimathæa, a city of the Jews. Lu. 23. 50, 51.*

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

Jno. 19. 38.

unto him the centurion, he asked him ^{already} whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. *Mar. 15. 45.*

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

Mar. 15. 46.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. *Jno. 19. 39, 40.*

60 And laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed.

Now in the place where he was crucified, there was a garden ; and in the garden a now sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day ; for the sepulchre was nigh at hand. *Jno. 19. 41, 42.*

He made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither *was any* deceit in his mouth. *Is. 53. 9.*

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

And Mary Magdalene and Mary the mother of Josès beheld where he was laid. *Mar. 15. 47.*—And they returned, and prepared spices and ointments ; and rested the sabbath day according to the commandment. *Lu. 23. 56.*

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

As Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the

heart of the earth. *Mat. 12. 40.*—Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. *Jno. 2. 19, 21.*

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch : go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

And a den ; and signet of concerning Daniel. *Da. 6. 17.*

CHAPTER XXVIII.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. *Mar. 16. 1.*—They came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. *Lu. 24. 1. Jno. 20. 1, etc.*

2 And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead *men*.

And when they looked, they saw that the stone was rolled away : for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted. *Mar. 16. 4, 5.*—And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. *Lu. 24. 4.*—Two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. *Jno. 20. 12.*—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ? *He. 1. 14.*

5 And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified.

6 He is not here : for he is risen, as he said. Come, see the place where the Lord lay.

Jno. 20. 4-9.

And [Peter] stooping down, and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. *Jno. 20. 5-9.*

And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead ? *Lu. 24. 5, etc.*

7 And go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

After I am risen again, I will go before you into Galilee. *Mat. 26. 32.*—Go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. *Mar. 16. 7.*—He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. *Lu. 24. 6.*—After these things Jesus shewed himself again to the disciples at the sea of Tiberias. *Jno. 21. 1.*

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. *Mar. 16. 8.*

9 ¶ And as they went to tell his disciples, behold, Jesus met¹ them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my² brethren that they go into Galilee, and there shall they see me.

Jno. 20. 14, etc.

1 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. *Mar. 16. 9.*—Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. *Jno. 20. 16, 17.*

2 Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat. 12. 50.*—The firstborn among my brethren. *Ro. 8. 29.*—I will declare thy name unto my brethren. *Is. 22. 22.*—He is not ashamed to call them brethren. *He. 2. 11.*

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

Jno. 20. 25, etc. Mar. 16. 11. Lu. 24. 11.

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. *1 Co. 15. 6.*

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

He was clothed with a vesture dipped in blood: and his name is called The Word of God. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. *Re. 19. 13, 15, 16.*—Jesus Christ: (he is Lord of all.) *Ac. 10. 36.*—God ... hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. *He. 1. 1, 2.*—Thou hast put all things in subjection under his feet. *He. 2. 8.*

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. *1 Pe. 3. 22.*—And he shall reign for ever and ever. *Re. 11. 17.*

God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 9-11.*—Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. *Eph. 1. 21.*

The Father loveth the Son, and hath given all things into his hand. *Jno. 3. 35.*—The Father ... hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. *Jno. 5. 22, 23.*—To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Ro. 14. 9.*

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the¹ Father, and of the² Son, and of the³ Holy Ghost:

In thy seed shall all the nations of the earth be blessed. *Ge. 22. 18.*—That thy way may be known upon earth, thy saving health among all nations. *Psa. 67. 2.*—Go ye into all the world, and preach the gospel to every creature. And they went forth, and preached every where. *Mar. 16. 15, 20.*—All the ends of the earth shall see the salvation of our God. *Is. 52. 10.*—Beginning at Jerusalem. *Lu. 24. 47.*

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. *Ac. 2. 38, 39.*—Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. *Ro. 10. 18.*—The hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven. *Col. 1. 23.*

1 God spake all these words, saying, I am the Lord thy God. *Ex. 20. 1, 2.*

2 Thomas answered and said unto [Jesus], My Lord and my God. *Jno. 20. 28.*

3 Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God. *Ac. 5. 3, 4.*

The same Lord over all is rich unto all that call upon him. *Ro. 10. 12.*

Unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Lu. 2. 11.*

The Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. *2 Co. 3. 17.*

The everlasting God ... *Ro. 16. 26.*

I am Alpha and Omega, the beginning and the end, the first and the last. *Re. 22. 13.*

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He. 9. 14.*

CHAP. XXVIII. 19.]

MATTHEW.

[CHAP. XXVIII. 19.

1 Holy, holy, holy, Lord God Almighty. Who shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy. *Re. 4. 8; 15. 4.*

2 Ye denied the Holy One and the Just. *Ac. 3. 14.*

3 Ye have an unction from the Holy One. *1 Jno. 2. 20.*

1 Sanctified by God the Father, ... *Jude 1.*

2 Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren. *He. 2. 11.*

3 Sanctification of the Spirit, ... *1 Pe. 1. 2.*

He that sent me is true, ... *Jno. 7. 28.*

These things saith he that is holy, he that is true, he that hath the key of David. *Re. 3. 7.*

The Spirit is truth. *1 Jno. 5. 6.*

The gift of God is eternal life, ... *Ro. 6. 23.*

I give unto them eternal life; ... *Jno. 10. 28.*

He that soweth to the Spirit shall of the Spirit reap life everlasting. *Ga. 6. 8.*

Do not I fill heaven and earth? saith the Lord. *Je. 23. 24.*

Which is his body, the fullness of him that filleth all in all. *Eph. 1. 23.*

Whither shall I go from thy Spirit? or whither shall I flee from thy presence? *Ps. 139. 7.*

Love the Lord thy God, for he is thy life. *De. 30. 20.*

Christ, *who is our* life. *Col. 3. 4.*

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. *Ro. 8. 10.*

I am the Almighty God; ... *Ge. 17. 1.*

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *Re. 1. 8.*

Through mighty signs and wonders, by the power of the Spirit of God. *Ro. 15. 19.*

Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord which teacheth thee to profit. *Is. 48. 17.*

I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu. 21. 15.*

The Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things. *Jno. 14. 26.*

Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. *Je. 32. 17.*

Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power. *He. 1. 3.*

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. *Lu. 1. 35.*

All thy children shall be taught of the Lord. *Is. 54. 13.*

I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. *Ga. 1. 12.*

Ye have an unction from the Holy One, and ye know all things. *1 Jno. 2. 20.*

The Lord, the Creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint; and to *them that have* no might he increaseth strength. *Is. 40. 23, 29.*

I can do all things through Christ which strengtheneth me. *Phi. 4. 13.*

Strengthened with might by his Spirit in the inner man. *Eph. 3. 16.*

For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. *Jno. 5. 21.*

Being put to death in the flesh, but quickened by the Spirit. *1 Pe. 3. 18.*

God hath both raised up the Lord, and will also raise up us by his own power. *1 Co. 6. 14.*

Destroy this temple, and in three days I will raise it up. *Jno. 2. 19.*

In the beginning God created the heaven and the earth. *Ge. 1. 1.*

The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. *Jno. 1. 2, 3.*

The Spirit of God hath made me, and the breath of the Almighty hath given me life. *Job 33. 4.*

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. *2 Co. 1. 3.*

If *there be* therefore any consolation in Christ, if any comfort of love, ... fulfil ye my joy. *Phi. 2. 1.*

When the Comforter is come. *Jno. 15. 26.*

Let them praise the name of the Lord: for he commanded, and they were created. *Ps. 148. 5.*

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him. *Col. 1. 16.*

By his Spirit he hath garnished the heavens. *Job 26. 13.*

Every good gift and every perfect gift is from above, and cometh down from the Father of lights. *Ja. 1. 17.*

He led captivity captive, and gave gifts unto men. *Eph. 4. 8.*

All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co. 12. 11.*

God, who at sundry times and in divers manners spake in time past unto the fathers by his prophets. *He. 1. 1.*

Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. *2 Co. 13. 3.*

It is not ye that speak, but the Holy Ghost. *Mar. 13. 11.*

Known unto God are all his works from the beginning of the world. *Ac. 15. 18.*

Thou knowest all things; ... *Jno. 22. 17.*

The Spirit searcheth all things, yea, the deep things of God. The things of God knoweth no man, but the Spirit of God. *1 Co. 2. 10, 11.*

I will give you pastors according to mine heart. *Je. 3. 15.*

These twelve Jesus sent forth. *Mat. 10. 5.*

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. *Ac. 13. 2.*

1 Harken to the words of my servants the prophets, whom I sent unto you. *Je.* 28. 5.

2 He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. *Eph.* 4. 10, 11.

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. *2 Th.* 2. 13, 14.

After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. *Tit.* 3. 4-6.

He called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? *Ex.* 17. 7. Ye shall not tempt the Lord your God. *De.* 6. 16.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. *1 Co.* 10. 9.

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them. *2 Co.* 6. 16.

That Christ may dwell in your hearts by faith. *Eph.* 3. 17.

3 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers. *Ac.* 20. 28.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe.* 1. 2.

Wherefore as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. *He.* 3. 9.

Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? *Ac.* 5. 9.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *1 Co.* 3. 16.

1 In whom ye also are builded together for an habitation of God through the Spirit. *Eph.* 2. 22.

Truly our fellowship is with the Father, and with his Son Jesus Christ. *1 Jno.* 1. 3.

The God of peace ... make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ. *He.* 13. 20, 21.

2 Christ in you, the hope of glory. *Col.* 1. 27.

Present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. *Col.* 1. 28, 29.

3 Know ye not that your body is the temple of the Holy Ghost? *1 Co.* 6. 19.

If any fellowship of the Spirit. *Phi.* 2. 1.

All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co.* 12. 11.

20 Teaching them to observe all things¹ whatsoever I have commanded you: and, lo, I am with² you alway, *even* unto the end of the world. Amen.

1 The apostles' doctrine and fellowship. *Ac.* 2. 42.—The ordinances, as I delivered them to you. *1 Co.* 11. 2.—The things that I write unto you are the commandments of the Lord. *1 Co.* 14. 37.

As ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. *1 Th.* 4. 1, 2.—Now we command you, brethren, in the name of our Lord Jesus Christ. *2 Th.* 3. 6.—If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ ... he is proud, knowing nothing. *1 Ti.* 6. 3, 4.

2 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. *Mar.* 16. 20.—Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. *Ac.* 14. 3.—Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee. *Ac.* 18. 9, 10.—To make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God. *Ro.* 15. 18, 19.—The Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear. *2 Ti.* 4. 17.—I can do all things through Christ which strengtheneth me. *Phi.* 4. 13.—He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. *He.* 13. 5, 6.

THE GOSPEL

ACCORDING TO

S T. M A R K.

CHAPTER I.

THE beginning of the ¹ gospel of Jesus Christ, the Son of ² God;

¹ God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno.* 3. 16.—This is my beloved Son, in whom I am well pleased. *Mat.* 3. 17.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! *Is.* 52. 7.—The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Thou art the Son of God; thou art the King of Israel. *Jno.* 1. 14, 49.

The gospel of the grace of God. *Ac.* 20. 24.—The gospel of God. *1 Th.* 2. 9.—The gospel of the kingdom. *Mat.* 3. 23.—The gospel of peace. *Eph.* 6. 15.—The gospel of your salvation. *Eph.* 1. 13.—The preaching of Jesus Christ. *Ro.* 16. 25.—The mystery of Christ. *Eph.* 3. 4.—The mystery of the gospel. *Eph.* 6. 19.—The word of truth. *Eph.* 1. 13.—The word of faith. *Ro.* 10. 8.—The ministration of the Spirit. The ministration of righteousness. *2 Co.* 3. 8, 9.—Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Luk.* 2. 10, 11.—Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti.* 1. 10.

God shall judge the secrets of men by Jesus Christ according to my gospel. *Ro.* 2. 16.—The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. *1 Co.* 1. 18.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures. *1 Co.* 15. 1-4.

If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co.* 4. 3, 4, 6.

All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. *2 Co.* 5. 18, 19.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16. 15, 16.—And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Luk.* 24. 47.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the

earth, and to every nation, and kindred, and tongue, and people. *Re.* 14. 6.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. *Ro.* 1. 16, 17.—This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *Mat.* 24. 14.—Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Gal.* 1. 8.—The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. *1 Pe.* 1. 25.

² Simon Peter said, Thou art the Christ, the Son of the living God. *Mat.* 16. 16.—His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. *Ro.* 1. 3, 4.—That holy thing which shall be born of thee shall be called the Son of God. *Luk.* 1. 35.

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. *Jno.* 20. 31.

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. *Mal.* 3. 1.—He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. *Luk.* 1. 15-17.

I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. *Luk.* 7. 28.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Luk. 3. 4.

For this is he that was spoken of by the prophet *Esaias.* *Mat.* 3. 3.—The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Is.* 40. 3.

Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. *Luk.* 1. 76.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet *Esaias.* Looking upon Jesus as he walked, he saith, Behold the Lamb of God. *Jno.* 1. 15, 23, 36.

4 John did ¹baptize in the wilderness, and preach the baptism of repentance for the ²remission of sins.

1 In those days came John the Baptist, preaching in the wilderness of Judea. *Mat. 3. 1.*—And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. *Lu. 3. 3.*

John was baptizing in Ænon near to Salim, because there was much water there. *Jno. 3. 23.*—I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. *Mat. 3. 11.*—John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. *Ac. 19. 4.*

2 To give knowledge of salvation unto his people by the remission of their sins. *Lu. 1. 77.*—This is my blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 28.*—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac. 10. 43.*

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac. 13. 38, 39.*—Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro. 3. 25.* In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 7.*—Without shedding of blood is no remission. *He. 9. 22.*

Except ye repent, ye shall all likewise perish. *Lu. 13. 3.*—Repent ye therefore, and be converted, that your sins may be blotted out. *Ac. 3. 19.*

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. *Ps. 32. 5.*—He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. *Pr. 28. 13.*

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

[Elijah] was a hairy man, and girt with a girdle of leather about his loins. *2 Ki. 1. 8.*—*Even* these of them ye may eat; the locust after his kind. *Le. 11. 22.*

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

Lu. 3. 16.
John forbade him, saying, I have need to be baptized of thee, and comest thou to me? *Mat. 3. 14.*—And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. *Ac. 13. 25.*—He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. *Jno. 1. 27.*—He must increase, but I must decrease. *Jno. 3. 30.*

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Unto repentance: ... and with fire. *Mat. 3. 11.*—John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. *Ac. 1. 5.*

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Is. 44. 3.*—I will pour out my Spirit upon all flesh. *Joel 2. 28.*—And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. *Ac. 11. 15.* And they were all filled with the Holy Ghost, and began to

speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 4.*—By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co. 12. 13.* Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. *Ac. 11. 16.*

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. *Tit. 3. 5, 6.*

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Mat. 3. 13.
When all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. *Lu. 3. 21.*

The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. *Is. 42. 21.*

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

2 Pe. 1. 17.
The Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. *Lu. 3. 22; Mat. 3. 16, 17.*

John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. *Jno. 1. 32.*

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. *Ps. 2. 7.*—The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord. *Is. 11. 2, 3.*

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The Father loveth the Son, and hath given all things into his hand. *Jno. 3. 16, 35.*—Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1. 13.*

Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. *Is. 64. 1.*

12 And immediately the Spirit driveth him into the wilderness.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. *Mat. 4. 1.*—And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness. *Lu. 4. 1.*

13 And he was there in the wilderness forty days tempted of Satan: and was with the wild beasts; and the angels ministered unto him.

Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended he afterward hungered. *Lu. 4. 2.*—In that he himself hath suffered being tempted, he is able to succour them that are tempted. *Heb. 2. 18.*—We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *Heb. 4. 15.*—Then the devil leaveth him, and, behold, angels came and ministered unto him. *Mat. 4. 11.*—Are they not all ministering spirits? *Heb. 1. 14.*

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

Mat. 3. 2; Is. 61. 1, etc.
Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had

done, added yet this above all, that he shut up John in prison. *Lu. 3. 19, 20.*

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. *Mat. 4. 23.*—And Jesus returned in the power of the Spirit into Galilee. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee. *Lu. 4. 14, 18, 19, 43, 44.*

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *Mat. 24. 14.*

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. *Da. 9. 25.*—When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal. 4. 4, 5.*—That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him. *Eph. 1. 10.*

As ye go, preach, saying, The kingdom of heaven is at hand. *Mat. 10. 7.*—Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. *Mat. 4. 17.*

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Ac. 16. 30, 31.*—He that believeth, and is baptized, shall be saved. *Mar. 16. 16.*

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Mat. 4. 18, etc.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

And Jesus said unto Simon, Fear not; for henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him. *Lu. 5. 10, 11.*—Whoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Lu. 14. 33.*

Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. *1 Co. 1. 26, 29.*

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

Mat. 4. 21; Mar. 3. 17.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and

straightway on the sabbath day he entered into the synagogue, and taught.

Lu. 4. 31, 37.

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim. *Mat. 4. 13.*

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

The people were astonished at his doctrine. *Mat. 7. 28.*

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? *Je. 23. 29.*—Never man spake like this man. *Jno. 7. 46.*—The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. *He. 4. 12.*

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

Mat. 8. 29.

1 A spirit of an unclean devil. *Lu. 4. 33, etc.*

2 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da. 9. 24.*

3 For the Lord is our defence; and the Holy One of Israel is our king. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty. *Ps. 89. 18, 19.*—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. *Lu. 1. 35.*—But ye denied the Holy One and the Just. *Ac. 3. 14.*—Thine Holy One. *Ps. 16. 10; Ac. 4. 27, 30.*

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

He ... suffered not the devils to speak, because they knew him. *Mar. 1. 34; 3. 12.*—Devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. *Lu. 4. 41.*

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

What a word is this! *Lu. 4. 36.*

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

Mat. 8. 14.

With a great fever; and they besought him for her. *Lu. 4. 38.*

31 And he came and took her by the hand,

and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

He cast out the spirits with *his* word, and healed all that were sick. *Mat. 8. 16.*—And he laid his hands on every one of them, and healed them. *Lu. 4. 40.*

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers discases, and cast out many devils; and suffered not the devils to speak, because they knew him.

Lu. 4. 41.

The [damsel] followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. *Ac. 16. 17, 18.*

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. *Lu. 4. 42, etc.*

When he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. *Mat. 14. 23.*—He withdrew himself into the wilderness, and prayed. *Lu. 5. 16.*—He went out into a mountain to pray, and continued all night in prayer to God. *Lu. 6. 12.*

He took Peter and John and James, and went up into a mountain to pray. *Lu. 9. 28.*

Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. *Jno. 11. 41.*—At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Mat. 11. 25.*—Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. *He. 5. 7.*

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. *Jno. 9. 4.*—I came forth from the Father. *Jno. 16. 28.*—I must be about my Father's business. *Lu. 2. 49.*

I must preach the kingdom of God to other cities also: for therefore am I sent. *Lu. 4. 43.*—The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Is. 61. 1.*—To preach the acceptable year of the Lord. *Lu. 4. 19.*

I have glorified thee on the earth: I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of the world. *Jno. 17. 4, 6.*

39 And he preached ¹ in their synagogues throughout all Galilee, and cast out ² devils.

¹ Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. *Mat. 4. 23.*

² I will put enmity between ... thy seed and her seed; it shall bruise thy head. *Ge. 3. 15.*

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

Mat. 8. 2-4.

Is anything too hard for the Lord? *Ge. 18. 14.*

41 And Jesus, moved with ¹ compassion, put forth *his* hand, and touched him, and saith unto him, I ² will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew ³ thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a ⁴ testimony unto them.

¹ A high priest ... touched with the feeling of our infirmities. *He. 4. 15.*

² He spake, and it was done. *Ps. 33. 9.*

³ This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop. And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. *Le. 14. 2, 4, 10.*

And charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, He shall not strive, nor cry; neither shall any man hear his voice in the streets. *Mat. 12. 16, 17, 19.*—For his hour was not yet come. *Jno. 8. 20.*

⁴ He will magnify the law, and make it honourable. *Is. 42. 21.*

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. *Lu. 5. 15.*

CHAPTER II.

AND again he entered into Capernaum after some days; and it was noised that he was in the house.

Into his own city. *Mat. 9. 1, etc.*

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. *2 Ti. 4. 2.*—How shall we escape, if we neglect so great salvation, which ... began to be spoken by the Lord? *He. 2. 3.*

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

They went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. *Lu. 5. 18.*

5 When Jesus saw their ¹faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in ²their hearts,

7 Why doth this *man* thus speak blasphemies ? who can forgive ³sins but God only ?

Lu. 5. 21, etc.

¹ Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. *Ja. 1. 6, 7.*

² Blessed is he whose transgression is forgiven, whose sin is covered. *Ps. 32. 1.*

³ Who can bring a clean thing out of an unclean ? not one. *Job 14. 4.*

8 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. *Is. 43. 25.*—To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him. *Da. 9. 9.*—Who is a God like unto thee, that pardoneth iniquity ? *Mi. 7. 18.*

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ?

I know also, my God, that thou triest the heart. *1 Ch. 29. 17.* The Lord seeth not as man seeth ; ... the Lord looketh on the heart. *1 Sa. 16. 7.*

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee ; or to say, Arise, and take up thy bed and walk ?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

Him hath God exalted to be a Prince and a Saviour. *Ac. 5. 31.*

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all ; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

They marvelled, and glorified God, which had given such power unto men. Saying, It was never so seen in Israel. *Mat. 9. 8, 33.*

13 And he went forth again by the sea side ; and all the multitude resorted unto him, and he taught them.

All the people were very attentive to hear him. *Lu. 19. 48.*—All the people came early in the morning to him in the temple for to hear him. *Lu. 21. 38.*

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

As Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom. *Mat. 9. 9, etc.*—He went forth, and saw a publican, named Levi. *Lu. 5. 27, etc.*

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples : for there were many, and they followed him.

Mat. 9. 10, 13.

Levi made him a great feast in his own house : and there was a great company of publicans and of others that sat down with them. *Lu. 5. 29.*

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners ?

Which say, Stand by thyself, come not near to me ; for I am holier than thou. *Is. 65. 5.*—The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. *Lu. 18. 11.*

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick : I came not to call the righteous, but sinners to repentance.

Go ye and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance. *Mat. 9. 13.*—The Son of man is come to save that which was lost. *Mat. 18. 11 ; Lu. 19. 10.*

And he said unto them, Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God. *Lu. 16. 15.*

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Ti. 1. 15.*

18 And the disciples of John and of the Pharisees used to fast : and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not ?

Mat. 9. 14, etc. ; Lu. 5. 33, etc.

I fast twice in the week, I give tithes of all that I possess. *Lu. 18. 12.*—When ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. *Mat. 6. 16.*

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

They fasted and prayed, and laid their hands on them. *Ac. 13. 3.*—Ordained elders in every church, and prayed with fasting. *Ac. 14. 23.*—That ye may give yourselves to fasting and prayer. *1 Co. 7. 5.*

We will be glad and rejoice in thee ; we will remember thy love more than wine. *Ca. 1. 4 ; Ec. 19. 7.*

21 No man also seweth a piece of new cloth on an old garment : else the new piece that

filled it up taketh away from the old, and the rent is made worse.

I have yet many things to say unto you, but ye cannot bear them now. *Jno. 16. 12.*

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Mat. 9. 16, 17.

Then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. No man also having drunk old wine straightway desireth new: for he saith, The old is better. *Lu. 5. 36, 39.*

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

Mat. 12. 1-8.

On the second sabbath after the first. *Lu. 6. 1, etc.* When thou comest into the standing-corn of thy neighbour, then thou mayest pluck the ears with thine hand. *De. 23. 25.*

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away. *1 Sa. 21. 6.*—Aaron and his sons shall eat ... the bread that is in the basket, by the door of the tabernacle of the congregation ... but a stranger shall not eat thereof, because they are holy. *Ex. 29. 32, 33; 25. 30.*

But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat? Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. *Mat. 12. 2-7.*

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

On the seventh day thou shalt rest. *Ex. 23. 12.*—I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? *Lu. 6. 9.*

28 Therefore the Son of man is Lord also of the sabbath.

Mat. 12. 8.

The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sab-

bath day? *Lu. 13. 15, 16.*—And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. *Jno. 5. 16, 17.*

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. *Jno. 9. 13, 14, 16.*—Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. *Lu. 14. 5, 6.*

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. *Jno. 20. 19, 26.*—I was in the Spirit on the Lord's day. *Re. 1. 10.*

CHAPTER III.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

Mat. 12. 9-13; Lu. 6. 6, etc.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him.

Mat. 12. 14-21; 22. 16; Lu. 6. 7, etc.

The wicked watcheth the righteous, and seeketh to slay him. *Ps. 37. 32.*—All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him. *Je. 20. 10.*

And they were filled with madness; and communed one with another what they might do to Jesus. *Lu. 6. 11.*—Then they sought to take him: but no man laid hands on him, because his hour was not yet come. *Jno. 7. 30.*

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. *Lu. 6. 12.*—And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa, and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases. *Lu. 6. 17.*

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small

ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

Lu. 4. 41.

Of a truth thou art the Son of God. *Mat. 14. 33.*

12 And he straitly charged them that they should not make him known.

For his hour was not yet come. *Jno. 8. 20.*

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

Lu. 9. 1, etc.

14 And he ordained ¹ twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed ² Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

¹ And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. *Mat. 10. 1, etc.*—And they departed, and went through the towns, preaching the gospel, and healing every where. *Lu. 9. 6.*

² Thou art Peter, and upon this rock I will build my church. *Mat. 16. 18.*—Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. *Jno. 1. 42.*

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. *Mar. 6. 31.*

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

For neither did his brethren believe in him. *Jno. 7. 5.*—And many of them said, He hath a devil, and is mad; why hear ye him? *Jno. 10. 20.*

22 ¶ And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. *Mat. 12. 24, etc.; Lu. 11. 15.*—Thou hast a devil. *Jno. 7. 20.*

23 And he called them unto him, and said

unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

And Jesus knew their thoughts, and said unto them, *Eve,* kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me, and he that gathereth not with me scattereth abroad. *Mat. 12. 25-30.*—If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. *Lu. 11. 20-22.*

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even less than that crooked serpent; and he shall slay the dragon that is in the sea. *Is. 27. 1.*

Shall the prey be taken from the mighty, or the lawful captive delivered? *Is. 49. 24.*—Now is the judgment of this world: now shall the prince of this world be cast out. *Jno. 12. 31.*—That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He. 2. 14, 15.*

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. *Ac. 8. 18, 19, 22.*

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. *Mat. 12. 31.*—And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. *Lu. 12. 10.*—Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Is. 1. 18.*—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jno. 1. 9.*

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

There is a sin unto death. *1 Jno. 5. 16; He. 10. 29.*—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment. *Mat. 25. 41, 46.*

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his

mother, and standing without, sent unto him, calling him.

Mat. 12. 46-50.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

And could not come at him for the press. *Lu. 8. 19.*

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? *Mat. 13. 55.*—He stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat. 12. 49, 50.*—And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it. *Lu. 11. 27, 28.*

The firstborn among many brethren. *Ro. 8. 29.* He is not ashamed to call them brethren. *He. 2. 11.*

CHAPTER IV.

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

Mat. 13. 1-23; Lu. 8. 4, etc.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Harken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno. 15. 5.*—[The gospel] is come unto you, as it is in all the world; and bringeth forth fruit, as it doth

also in you, since the day ye heard of it, and knew the grace of God in truth. *Col. 1. 6.*

He that heareth, let him hear. *Exe. 3. 27.*—Which have eyes to see, and see not; they have ears to hear, and hear not. *12. 2.*

10 And when he was alone, they about him with the twelve asked of him the parable.

With all thy getting, get understanding. *Pr. 4. 7.*—And the disciples came, and said unto him, Why speakest thou unto them in parables? *Mat. 13. 10.*—And his disciples asked him, saying, What might this parable be? Unto you it is given to know the mysteries of the kingdom of God: but to others in parables. *Lu. 8. 9, 10.*

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Mat. 11. 25; Lu. 10. 21.*—God hath revealed them unto us by his Spirit. *1 Co. 2. 10.*

What have I to do to judge them also that are without? do not ye judge them that are within? *1 Co. 5. 12.*—Walk in wisdom toward them that are without, redeeming the time. *Col. 4. 5.*—The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. *1 Co. 1. 18.*

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. *Mat. 13. 13-15.*

Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. *Is. 6. 9.*—He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *Jno. 12. 40.*

Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land. Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. *De. 29. 2, 4.*—Ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out. *Jno. 6. 36, 37.*—Ye will not come to me, that ye might have life. *Jno. 5. 40.*—But even unto this day, when Moses is read, the veil is upon their heart. *2 Co. 3. 15.*

13 And he said unto them, Know ye not this parable? how then will ye know all parables?

Now the parable is this: The seed is the word of God. *Lu. 8. 11.*

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away

that which was sown in his heart. *Mat.* 13. 19, etc.—Lest they should believe and be saved. *Lu.* 8. 12.

We are not ignorant of his devices. 2 *Co.* 2. 11.—Be sober, be vigilant. 1 *Pe.* 5. 8.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Ye were willing for a season to rejoice in his light. *Jno.* 5. 35. Agrippa said unto Paul, Almost thou persuadest me to be a Christian. *Ac.* 26. 28.

They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. *Eze.* 33. 31, 32.—Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar.* 6. 20.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! *Mar.* 10. 21, 23.—Dennas hath forsaken me, having loved this present world. 2 *Ti.* 4. 10.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 *Ti.* 6. 9, 10.

Lo, this is the man that made not God his strength, but trusted in the abundance of his riches. *Ps.* 52. 7.—Riches certainly make to themselves wings. *Pr.* 23. 5.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 *Ti.* 6. 17.—Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Lu.* 21. 34.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

That on the good ground are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience. *Lu.* 8. 15.—Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. *Ja.* 1. 21, 22.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candle-

stick, that they which enter in may see the light. *Lu.* 8. 16; 11. 33.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* 5. 16.

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid that shall not be known. *Mat.* 10. 26.—The life was manifested, which was with the Father, and was manifested unto us. 1 *Jno.* 1. 2.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

Mat. 7. 2, etc.

Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. *Lu.* 6. 38.—Try the spirits whether they are of God. 1 *Jno.* 4. 1.—He which soweth bountifully, shall reap also bountifully. 2 *Co.* 9. 6.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

Mat. 13. 12; 25. 29.

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. *Lu.* 8. 18.—The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat.* 21. 43.—Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. *Jno.* 15. 2.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth immediately he putteth in the sickle, because the harvest is come.

Mat. 13. 24.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. *Jno.* 3. 8.—For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. *Is.* 61. 11.—So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. 1 *Co.* 3. 7, 9.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. *Re.* 14. 15.—The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. *Mat.* 13. 39.—Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full. *Jos.* 3. 13.

30 ¶ And he said, Whereunto shall we liken

the kingdom of God? or with what comparison shall we compare it?

To whom then will ye liken God? or what likeness will ye compare unto him? *Is. 40. 18.*—I could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able. *1 Co. 3. 1, 2.*

31 *It is* like a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that be in the earth:

Mat. 13. 31, etc.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

All the fowls of heaven made their nests in his boughs. *Eze. 31. 6.*—In the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. *Mt. 4. 1.*

So mightily grew the word of God and prevailed. *Ac. 19. 20.* Thou seest, brother, how many thousands of Jews there are which believe. *Ac. 21. 20.*—Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. *Ac. 2. 41.*—Many of them which heard the word believed; and the number of the men was about five thousand. *Ac. 4. 4.*—And believers were the more added to the Lord, multitudes both of men and women. *Ac. 5. 14.*

33 And with many such parables spake he the word unto them, as they were able to hear it.

I have yet many things to say unto you, but ye cannot bear them now. *Jno. 16. 12.*—All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. *Mat. 13. 34, 35.*

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

Mat. 8. 23-27; Lu. 8. 22, etc.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

They cried unto the Lord ... and the sea ceased from raging. Then the men feared the Lord greatly. *Jon. 1. 14, 15.*—God is greatly to be feared. *Ps. 89. 7.*—Let all the earth fear the Lord. *Ps. 33. 8.*

CHAPTER V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

Mat. 8. 28, etc.

Which is over against Galilee. *Lu. 8. 26.*

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. *Lu. 8. 27, 29.*

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

Lu. 8. 28, etc.

What have I to do with thee, O thou man of God? *1 Ki. 17. 18.*—If God spared not the angels that sinned, but cast them down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment. *2 Pe. 2. 4.*—The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude 6.*—At the name of Jesus every knee shall bow. *Phi. 2. 10.*

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

That he would not command them to go out into the deep. *Lu. 8. 31.*

11 Now there was there nigh unto the mountains a great herd of swine feeding.

Ye shall not eat of their flesh, nor touch their dead carcase. *De. 14. 8.*

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

And the Lord said unto Satan, Behold, he is in thy hand. *Job* 2. 6.—In [Christ] dwelleth all the fulness of the Godhead bodily. *Col.* 2. 9.

14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 11.

16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

The natural man receiveth not the things of the Spirit of God. *1 Co.* 2. 14.—Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. *Job* 21. 14.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Mat. 9. 1.

1 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. *Ps.* 51. 12, 13.—Come and hear, all ye that fear God, and I will declare what he hath done for my soul. *Ps.* 66. 16.—The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness. The living, the living he shall praise thee, as I do this day: the father to the children shall make known thy truth. *Is.* 38. 9, 19.—One of the two which heard John speak, and followed [Jesus] was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. *Jno.* 1. 40–42.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

When Jesus was returned, the people gladly received him: for they were all waiting for him. *Lu.* 8. 40.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name: and when he saw him, he fell at his feet,

And worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. *Mat.* 9. 18.—He had one only daughter, about twelve years of age, and she lay a dying. *Lu.* 8. 42.

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

Vain is the help of man. *Ps.* 108. 12.

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

I am the Lord that healeth thee. *Ex.* 15. 26.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

The whole multitude sought to touch him: for there went virtue out of him, and healed them all. *Lu.* 6. 19.

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. The blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. *Mat.* 9. 2, 28, 29.—O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. *Mat.* 15. 28.

Jesus said, ... If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. *Mar.* 9. 23, 24.—He said to the woman, Thy faith hath saved thee; go in peace. *Lu.* 7. 50.—Jesus saith unto [the nobleman], Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. *Jno.* 4. 50, 51.

His name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. *Ac.* 3. 16.—And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and

walked. *Ac.* 14. 8-10.—And he did not many mighty works there because of their unbelief. *Mat.* 13. 58.—All things, whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat.* 21. 22.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

Lu. 8. 49-56.

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Said I not unto thee, If thou wouldest believe thou shouldest see the glory of God? *Jno.* 11. 40.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Our friend Lazarus sleepeth. *Jno.* 11. 11.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

Peter put them all forth, and kneeled down and prayed. *Ac.* 9. 40.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

And charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, He shall not strive nor cry; neither shall any man hear his voice in the streets. *Mat.* 12. 16, 17, 19.—I go not up yet unto this feast; for my time is not yet full come. *Jno.* 7. 8.—My servant shall deal prudently. *Is.* 52. 13.

CHAPTER VI.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what

wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

Mat. 13. 54-58.

And he came to Nazareth, where he had been brought up. And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. *Lu.* 4. 16-21.

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judah, and Simon? and are not his sisters here with us? And they were offended at him.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? *Lu.* 4. 22.—Blessed is he, whosever shall not be offended in me. *Mat.* 11. 6.—He was despised, and we esteemed him not. *Is.* 53. 3.

Other of the apostles saw I none, save James the Lord's brother. *Ga.* 1. 19.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

I tell you of a truth many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way. *Lu.* 4. 25-30.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

He did not many mighty works there because of their unbelief. *Mat.* 13. 58.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

Lu. 13. 22.

They said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? *Jno.* 6. 42.—And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. *Mat.* 9. 35.—[Jesus] came down to Capernaum, a city of Galilee, and taught them on the sabbath days. *Lu.* 4. 31.

7 ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

To cast them out, and to heal all manner of sickness and all manner of disease. *Mat.* 10. 1, 9.

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse.

9 But *be* shod with sandals; and not put on two coats.

Provide neither gold, nor silver, nor brass in your purses. *Mat.* 10. 9.—Carry neither purse, nor scrip, nor shoes: as they salute no man by the way. *Lu.* 10. 4.

When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. *Lu.* 22. 35.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

Into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. *Mat.* 10. 11.—In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. *Lu.* 10. 7, 8.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake¹ off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more² tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.

Mat. 10. 14, etc. *Lu.* 9. 5.

¹ And say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. *Lu.* 10. 10, 11.

They shook off the dust of their feet against them, and came unto Iconium. *Ac.* 13. 51.—When they opposed themselves, and blasphemed, [Paul] shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. *Ac.* 18. 6.

² As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; ... in the day when God shall judge the secrets of men by Jesus Christ. *Ro.* 2. 12, 16.—It is a fearful thing to fall into the hands of the living God. *He.* 10. 31.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. *Ja.* 5. 14, 15.

He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing. *Jno.* 9. 6, 7.—To another the gifts of healing by the same Spirit. *1 Co.* 12. 9.—Ye have an unction from the Holy One. *1 Jno.* 2. 20.

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

Mat. 14. 1, 12.

Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead. *Lu.* 9. 7.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. *Mat.* 16. 14. *Mar.* 8. 28.—And they asked [John], What then? Art thou Elias?

And he saith, I am not. Art thou that prophet? And he answered, No. *Jno.* 1. 21.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. *Le.* 18. 16.—And if a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness; they shall be childless. *Le.* 20. 21.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

With their mouth they shew much love, but their heart goeth after their covetousness. Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. *Eze.* 33. 31, 32.—He was a burning and a shining light: and ye were willing for a season to rejoice in his light. *Jno.* 5. 35.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

What wilt thou, queen Esther? ... it shall be even given thee to the half of the kingdom. *Es.* 5. 3.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

Is. 8. 13.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and

gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

Mat. 14. 13-21. Lu. 9. 11-17. Jno. 6. 1-14.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

Because they saw his miracles which he did on them that were diseased. *Jno. 6. 2.*

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

Mat. 9. 36.

And he healed their sick. *Mat. 14. 14.*—And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. *Lu. 9. 11.*—I saw all Israel scattered upon the hills, as sheep that have not a shepherd. *1 Ki. 22. 17.*

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. *Jno. 6. 5-7.*

Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? *Nu. 11. 13, 22.*—What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave *thereof*. *2 Ki. 4. 43.*

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. *1 Th. 4. 4, 5.*

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

Mat. 14. 22-36. Lu. 9. 11-17. Jno. 6. 1-14.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

He went up into a mountain apart to pray: and when the evening was come, he was there alone. *Mat. 14. 23.*—Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. *Jno. 6. 14-17.*

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore

didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. *Mat.* 14. 28-33.—And immediately the ship was at the land whither they went. *Jno.* 6. 21.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

Mat. 14. 34.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Mat. 9. 20.

CHAPTER VII.

came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

Mat. 15. 1-20.

As touching the law, a Pharisee. But what things were gain to me, those I counted loss for Christ. *Phi.* 3. 5, 7.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col.* 2. 8.

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

This people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. *Is.* 29. 13. *Mat.* 15. 7, 8.

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. *1 St.* 16. 7.—My son, give me thine heart. *Pr.* 23. 26.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. *De.* 12. 32.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

Honour thy father and thy mother: that *thy* days may be long upon the land which the Lord thy God giveth thee. *Ex.* 20. 12. *De.* 5. 16.—He that curseth his father, or his mother, shall surely be put to death. *Ex.* 21. 17. *Le.* 20. 9.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. *Pr.* 20. 20.—The eye *that* mocketh at his father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. *Pr.* 30. 17. *Mat.* 15. 4.

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

Unto the pure all things are pure. *Tit.* 1. 15.

What God hath cleansed, that call not thou common. *Ac.* 10. 15.

16 If any man have ears to hear,

Re. 13. 9.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Ge.* 6. 5.—The imagination of man's heart is evil from his youth. *Ge.* 8. 21.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

23 All these evil things come from within, and defile the man.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. *Mat. 15. 19.*—The heart is deceitful above all things, and desperately wicked: who can know it? *Je. 17. 9.* *Mat. 15. 20.*—The works of the flesh are manifest. *Gal. 5. 19.*

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet :

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

Go rather to the lost sheep of the house of Israel. *Mat. 10. 6.*

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

For this purpose the Son of God was manifested, that he might destroy the works of the devil. *1 Jno. 3. 8.*—Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. *Mat. 15. 21-28.*

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. *Mat. 15. 29.*

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

He took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. *Mar. 8. 23.*—He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. *Jno. 9. 6.*

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

He looked up to heaven, and blessed, and brake the loaves. *Mar. 6. 41.*—Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. *Jno. 11. 41.*—Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son. *Jno. 17. 1.*

He groaned in the spirit, and was troubled. Jesus again groaning in himself cometh to the grave. *Jno. 11. 33, 38.*—He sighed deeply in his spirit. *Mar. 8. 12.*—He beheld the city, and wept over it. *Luk. 19. 41.*—A man of sorrows, and acquainted with grief. *Is. 53. 3.* *He. 4. 15.*

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

¹ He spake, and it was done. *Ps. 33. 9.*

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

He shall not cry, nor lift up, nor cause his voice to be heard in the street. *Is. 42. 2.*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

He. 4. 15. *Mat. 15. 32, etc.*

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. *2 Ki. 4. 43.*

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled : and they took up of the broken *meat* that was left seven baskets.

When thou hast eaten and art full, then thou shalt bless the Lord thy God. *De.* 8. 10.

9 And they that had eaten were about four thousand : and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

And he sent away the multitude, and took ship, and came into the coasts of Magdala. *Mat.* 15. 39.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

Others, tempting *him*, sought of him a sign from heaven. *Lu.* 11. 16.—Except ye see signs and wonders, ye will not believe. *Jno.* 4. 48.—What sign shewest thou then, that we may see, and believe thee? what dost thou work? *Jno.* 6. 30.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

He looked round about on them with anger, being grieved for the hardness of their hearts. *Mar.* 3. 5.—A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. *Mat.* 16. 4.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

Mat. 16. 5, etc.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

Know ye not that a little leaven leaveneth the whole lump? *1 Co.* 5. 6.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

They considered not *the miracle* of the loaves : for their heart was hardened. *Mar.* 6. 52.

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

How is it that ye do not understand, that I spake *it* not to

you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? *Mat.* 16. 11.

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

As many as touched him were made whole. *Mar.* 6. 56.—He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing. *Jno.* 9. 6, 7.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

Mat. 16. 13–20. *Lu.* 9. 18.

28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. *Mat.* 14. 2.—They asked [John], What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. *Jno.* 1. 21.—Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mal.* 4. 5.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

Mat. 16. 16.

We believe and are sure that thou art that Christ, the Son of the living God. *Jno.* 6. 69.

30 And he charged them that they should tell no man of him.

That he was Jesus the Christ. *Mat.* 16. 20.—He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. *Mar.* 9. 8.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Be it far from thee, Lord: this shall not be unto thee. *Mat. 18. 22; Lu. 9. 21, etc.*—Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. *Le. 19. 17.*—The carnal mind is enmity against God. *Ro. 8. 7.*—The things of the Spirit of God ... are spiritually discerned. *1 Co. 2. 14.*—Them that sin rebuke before all, that others also may fear. *1 Ti. 5. 20.*—Rebuke them sharply, that they may be sound in the faith. *Tit. 1. 13.*

As many as I love, I rebuke and chasten: be zealous therefore, and repent. *Re. 3. 19.*

This wisdom descendeth not from above, but is earthly, sensual, devilish. *Ja. 3. 15.*—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. *1 Jno. 2. 15.*

Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head. *Ps. 141. 5.*—Rebuke a wise man, and he will love thee. *Pr. 9. 8.*

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

And he that taketh not his cross, and followeth after me, is not worthy of me. *Mat. 10. 38.*—Whosoever doth not bear his cross, and come after me, cannot be my disciple. *Lu. 14. 27.*

What things were gain to me, those I counted loss for Christ. *Phi. 3. 7.*—Denying ungodliness and worldly lusts. *Tit. 2. 12.*—We must through much tribulation enter into the kingdom of God. *Ac. 14. 22.*

I die daily. *1 Co. 15. 31.*—I am crucified with Christ. *Gal. 2. 20.* They that are Christ's have crucified the flesh with the affections and lusts. *Gal. 5. 24.*

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Gal. 6. 14.*—That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. *Phi. 3. 10.*—Rejoice, inasmuch as ye are partakers of Christ's sufferings. *1 Pe. 4. 13.*

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*

Let us go forth therefore unto him without the camp, bearing his reproach. *He. 13. 13.*

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. *Jno. 12. 25.*

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Lu. 9. 26, etc.

Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Mat. 10. 33.*—He that denieth me before men shall be denied before the angels of God. *Lu. 12. 9.*

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Ro. 1. 16.*—Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God. *2 Ti. 1. 8.*

If we suffer, we shall also reign with him: if we deny him, he also will deny us. *2 Ti. 2. 12.*—I will speak of thy testimonies also before kings, and will not be ashamed. *Ps. 119. 46.*—A fiery stream issued and came forth from before him: thousand thou-

sands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. *Da. 7. 10.*

CHAPTER IX.

he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Mat. 16. 28; 17. 1. Lu. 9. 27, etc.

There shall not be left here one stone upon another, that shall not be thrown down; And then shall appear the sign of the Son of man in heaven: And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. *Mat. 24. 2, 30.*—Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? *Jno. 21. 23.*

2 ¶ And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

He suffered no man to follow him, save Peter, and James, and John the brother of James. *Mar. 5. 37.*—He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. *Mat. 26. 37.*—About an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. *Lu. 9. 28, 29.*

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

His head and his hairs were white like wool, as white as snow. *Re. 1. 14.*—The Ancient of days did sit, whose garment was white as snow. *Da. 7. 9.*—[The angel's] countenance was like lightning, and his raiment white as snow. *Mat. 28. 3.*

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

De. 34. 5, 6.

Elijah went up by a whirlwind into heaven. *2 Ki. 2. 11.*—To depart, and to be with Christ. *Phi. 1. 23.*

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. *Mat. 17. 6, 7.*—And, behold, there talked with him two men, which were Moses and Elias: who

appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. *Lu. 9. 30. 34.*—We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. *2 Pe. 1. 16. 18.*

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

Mat. 17. 10, etc.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. *Jno. 12. 16.*—Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? *Jno. 16. 17.*—O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? *Lu. 24. 25, 26.*—The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? *Jno. 12. 34.* Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mal. 4. 5.*

12 And he answered and told them, Elias¹ verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at² nought.

¹ Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. *Lu. 1. 16, 17; 3. 3. 9.*

² I am a worm, and no man:—a reproach of men, and despised of the people. *Ps. 22. 6.*—Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers. *Is. 49. 7; 53. 2. 8.*

And after threescore and two weeks shall Messiah be cut off. *Da. 9. 26.*

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd. *Zec. 13. 7.*—Herod with his men of war set him at nought, and mocked him. *Lu. 23. 11.*—Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi. 2. 8.*

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

[Herod] beheld him in the prison. *Mat. 14. 10.*—Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. *Lu. 3. 19, 20.*—Then the disciples understood that he spake unto them of John the Baptist. *Mat. 17. 13.*

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they

beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. *Mat. 17. 14. 16; Lu. 9. 37. 40.*

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

Mat. 17. 17. Lu. 9. 41, 42.

They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation: for they are a very froward generation, children in whom is no faith. *De. 32. 5, 20.*

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Mat. 17. 20; Lu. 17. 6.*—Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. *Mar. 11. 23.*—Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God? *Jno. 11. 40.*

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Who went about doing good, and healing all that were oppressed of the devil. *Ac. 10. 38.*—For this purpose the Son of God was manifested. *1 Jno. 3. 8.*

26 And the spirit cried, and rent him sore,

and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God. *Lu. 9. 42, 43.*

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Mat. 17. 19-21.*

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mat. 17. 22, etc.

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. *Lu. 19. 44.*—In the third day he will raise us up. *Ho. 6. 2.*

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should* be the greatest.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? *Mat. 18. 1-5.*—There arose a reasoning among them, which of them should be greatest. *Lu. 9. 46.*—There was a strife among them, which of them should be accounted the greatest. *Lu. 22. 24.*

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. *Mat. 20. 26, 27.*—Whosoever will be great among you, shall be your minister. *Mar. 10. 43.*—By pride cometh contention. *Pr. 13. 10.*

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Mat. 18. 2; 10. 40.

He that is least among you all, the same shall be great. *Lu. 9. 48.*

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

Lu. 9. 49, 50.

There ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them! *Nu. 11. 27-29.*—What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. *Phi. 1. 18.*

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

Mat. 12. 30, etc.

I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. *1 Co. 12. 3.*

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat. 25. 40; 10. 42.*

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Mat. 18. 6-10.

It is impossible but that offences will come: but woe unto him, through whom they come! *Lu. 17. 1.*

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

Mat. 5. 30, etc.; 18. 8.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. *De. 13. 6, 9.*

44 Where their worm dieth not, and the fire is not quenched.

Their worm shall not die, neither shall their fire be quenched. *Is. 66. 24.*—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Mat. 25. 41.*—Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? *Is. 33. 14.*—Punished with everlasting destruction from the presence of the Lord. *2 Th. 1. 9.*

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of

God with one eye, than having two eyes to be cast into hell fire :

48 Where their worm dieth not, and the fire is not quenched.

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. *Lu. 16. 24.*—If ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro. 8. 13.*

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

Every oblation of thy meat offering shalt thou season with salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering : with all thine offerings thou shalt offer salt. *Le. 2. 13.*—And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord. *Exo. 43. 24.*—If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire. *1 Co. 3. 15.*

50 Salt is good : but if the salt have lost his saltiness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.

Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. *Mat. 5. 13 ; Lu. 14. 34.*

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Eph. 4. 29.*—Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. *Col. 4. 6.*

If it be possible, as much as lieth in you, live peaceably with all men. *Ro. 12. 18.*—Let us therefore follow after the things which make for peace, and things wherewith one may edify another. *Ro. 14. 19.*—Be of one mind, live in peace ; and the God of love and peace shall be with you. *2 Co. 13. 11.*

Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*—Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. *2 Ti. 2. 22.*

CHAPTER X.

AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

Mat. 19. 1-12.

And there he abode. *Jno. 10. 40.*—Then after that saith he to his disciples, Let us go into Judæa again. *Jno. 11. 7.*

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife ? tempting him.

Mat. 19. 3, etc.

3 And he answered and said unto them, What did Moses command you ?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her : then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. *De. 24. 1.*

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife ;

8 And they twain shall be one flesh : so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

Mat. 5. 31, 32.

God created man in his own image, in the image of God created he him ; male and female created he them. *Ge. 1. 27.*—Male and female created he them ; and blessed them, and called their name Adam, in the day when they were created. *Ge. 5. 2 ; Mat. 19. 4.*

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Except it be for fornication : ... and whoso marrieth her which is put away doth commit adultery. *Mat. 19. 9.*

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh. *Ge. 2. 24 ; Mat. 19. 5, 6 ; Eph. 5. 31.*—What ? know ye not that he which is joined to a harlot is one body ? for two, saith he, shall be one flesh. *1 Co. 6. 16.*

13 ¶ And they brought young children to him, that he should touch them : and his disciples rebuked those that brought them.

Mat. 19. 13-15. Lu. 18. 15.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.

The kingdom of heaven. *Mat. 19. 14.*—In malice be ye children. *1 Co. 14. 20.*—As newborn babes, desire the sincere milk of the word. *1 Pe. 2. 2.*

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. *Mat. 18. 3-5.*

16 And he took them up in his arms, put his hands upon them, and blessed them.

He shall feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry them in his bosom. *Is. 40. 11.*

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life ?

Mat. 19. 16-30.

A certain ruler. *Lu. 18. 18.*—Sirs, what must I do to be saved ? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. *Ac. 16. 30, 31.*

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *Tif. 3. 5-7.*

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

Mat. 19. 17, etc. Lu. 18. 19, etc. Ex. 20. 1, etc.
Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Ro. 13. 9; Ja. 2. 11.*

20 And he answered and said unto him, Master, all these have I observed from my youth.

What lack I yet? *Mat. 19. 20.—By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. For all have sinned, and come short of the glory of God. Ro. 3. 20, 23.*

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. *Mat. 6. 19-21.*

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Mat. 16. 26.—All that believed ... had all things common. Ac. 2. 44.—Rich in good works, ready to distribute. 1 Ti. 6. 18.*

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

The care of this world, and the deceitfulness of riches, choke the word. *Mat. 13. 22.—They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 Ti. 6. 9.—A rich man shall hardly enter into the kingdom of heaven. Mat. 19. 23.—How hardly shall they that have riches enter into the kingdom of God! Lu. 18. 24.*

24 And the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. Ps. 52. 7.—If riches increase, set not your heart upon them. Ps. 62. 10.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. *1 Ti. 6. 17.*

25 It is easier for a camel to go through the

eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

Mat. 19. 25, 26.
Abba, Father, all things *are* possible unto thee. *Mar. 14. 36.—Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. Je. 32. 17.—The things which are impossible with men are possible with God. Lu. 18. 27.—With God nothing shall be impossible. Lu. 1. 37.*

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

What shall we have therefore? *Mat. 19. 27; Lu. 18. 28.—We must through much tribulation enter into the kingdom of God. Ac. 14. 22.—All that will live godly in Christ Jesus shall suffer persecution. 2 Ti. 3. 12.*

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this. *2 Ch. 25. 9.—Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. Mat. 19. 28, 29.*

There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. *Lu. 18. 29, 30.*

31 But many *that are* first shall be last; and the last first.

Mat. 19. 30.
The publicans and the harlots go into the kingdom of God before you. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat. 21. 31, 43.—So the last shall be first, and the first last: for many be called, but few chosen. Mat. 20. 1-16. Behold, there are last which shall be first, and there are first which shall be last. Lu. 13. 30.*

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

Mat. 20. 17-19. Lu. 18. 31, etc.

33 *Saying, Behold, we go up to Jerusalem;*
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and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Mat. 20. 18, 19.

All things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spited on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things. *Lu. 18. 31-34.*

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, etc. *Mat. 20. 20-28.*

36 And he said unto them, What would ye that I should do for you?

37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them for whom it is prepared.*

Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. ... Then all the disciples forsook him, and fled. *Mat. 26. 35, 56.*—Pride goeth before destruction, and a haughty spirit before a fall. *Pr. 16. 18.*

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat. 16. 24.*—[Herod] killed James the brother of John with the sword. *Ac. 12. 2.*—I, John, ... was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. *Re. 1. 9.*

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

Mat. 20. 25, 26. Lu. 22. 25.

And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and

servant of all. *Mar. 9. 35.*—He that is least among you all, the same shall be great. *Lu. 9. 48.*

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mat. 20. 28.

I am among you as he that serveth. *Lu. 22. 27.*—He riseth from supper, and laid aside his garments; and took a towel, and girded himself. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. *Jno. 13. 4, 14.*—[He] made himself of no reputation, and took upon him the form of a servant. *Phi. 2. 7.*—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. *Mat. 11. 29.*

Though he were a Son, yet learned he obedience by the things which he suffered. *He. 5. 8.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tyt. 2. 14.*—Who gave himself a ransom for all, to be testified in due time. *1 Ti. 2. 6.*

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da. 9. 24.*—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 7; Col. 1. 14.*

[Caiaphas]—prophesied—that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. *Jno. 11. 51, 52.*—This is my blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 28.*—Christ was once offered to bear the sins of many. *He. 9. 28.*

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

Mat. 20. 29, etc. Lu. 18. 35, etc.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. *Is. 11. 1.*—Jesus Christ our Lord, ... the seed of David according to the flesh. *Ro. 1. 3.*—I am the root and the offspring of David. *Re. 22. 16.*

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

Mat. 21. 1-9.
Bethany, the town of Mary and her sister Martha. Bethany was nigh unto Jerusalem, about fifteen furlongs off. *Jno. 11. 1, 18.*

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

He is Lord of all. *Ac. 10. 36.*

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded; and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

Zec. 9. 9.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. *Ps. 118. 25, 26; Is. 62. 11.*

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. *Lu. 19. 37, 38.*

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. *Jno. 12. 15.*—Praise ye the Lord. ... Praise him in the heights. *Ps. 148. 1.*

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly

come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. *Mat. 3. 1.*—And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And he left them, and went out of the city into Bethany; and he lodged there. *Mat. 21. 10, 11, 17.*—And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. *Lu. 19. 39, 40.*

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

Mat. 21. 17-19.
Touched with the feeling of our infirmities; ... in all points tempted like as we are, yet without sin. *He. 4. 15.*

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrow the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

Mat. 21. 12, 13. Lu. 19. 45. Jno. 2. 14.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

Mine house shall be called a house of prayer for all people. *Is. 56. 7.*—Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. *Je. 7. 11.*

18 And the scribes and chief priests heard it and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

They feared the multitude, because they took him for a prophet. *Mat. 21. 46.*—They were astonished at his doctrine: for his word was with power. *Lu. 4. 32.*

19 And when even was come, he went out of the city.

And in the day time he was teaching in the temple; and night he went out, and abode in the mount that is called the mount of Olives. *Lu. 21. 37.*—While ye have light, believe in light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. *J. 12. 36.*

20 ¶ And in the morning, as they passed by they saw the fig tree dried up from the roots.

Mat. 21. 20-22.

21 And Peter calling to remembrance as he said unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mat. 17. 20. Lu. 17. 6.

If thou canst believe, all things are possible to him that believeth. *Mar. 9. 23.*

Let not your heart be troubled: ye believe in God, believe also in me. *Jno. 14. 1.*—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno. 15. 7.*—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat. 21. 22.*—[Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. *Ro. 4. 20, 21.*

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *Mat. 7. 7; Lu. 11. 9.*

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. *Jno. 14. 13.*—Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. *Jno. 16. 24.*

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. *Ja. 1. 5, 6.*

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your tres-

Mat. 6. 12.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. *Mat. 6. 14.*—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph. 4. 32.*—Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. *Col. 3. 13.*

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. *Mat. 18. 34, 35.*—For he shall have judgment without mercy, that shewed no mercy; and mercy rejoiceth against judgment. *Ja. 2. 13.*

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

Mat. 21. 23.

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared

the people: for all men counted John, that he was a prophet indeed.

Then went out to [John] Jerusalem, and all Judaea, and all the region round about Jordan. *Mat. 3. 5.*—And when [Herod] would have put him to death, he feared the multitude, because they counted him as a prophet. *Mat. 14. 5.*—For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar. 6. 20.*

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

He taketh the wise in their own craftiness. *Job 5. 13.*

CHAPTER XII.

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

Mat. 21. 33–42. Lu. 20. 9–18.

Solomon had a vineyard; ... he let out the vineyard to keepers. *Cant. 8. 11.*—My wellbeloved hath a vineyard, ... and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein. *Is. 5. 1, 2.*

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Ps. 2. 8.*—God sending his own Son in the likeness of sinful flesh, ... condemned sin in the flesh. *Ro. 8. 3.*—God sent forth his Son. *Ga. 4. 4.*

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

They mocked the messengers of God, and despised his words, and misused his prophets. *2 Ch. 36. 16.*—They slew thy prophets which testified against them. *Ne. 9. 26.*

8 And they took him, and killed him, and cast him out of the vineyard.

Mat. 21. 35.

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *Ac. 7. 52.*—Who both killed the Lord Jesus, and their own prophets. *1 Th. 2. 15.*—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. 2. 23.*

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

The salvation of God is sent unto the Gentiles, and ... they will hear it. *Ac.* 28. 28.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

The stone which the builders refused is become the head stone of the corner. *Ps.* 118. 22.—Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. *1 Pe.* 2. 6, 7.—He is the head of the body, the church. *Col.* 1. 18.—Whosoever believeth on him shall not be ashamed. *Ro.* 9. 33.—Jesus Christ himself being the chief corner stone. *Eph.* 2. 20.

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. *Mat.* 21. 45, 46.

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? Then said some of them of Jerusalem, Is not this he, whom they seek to kill? Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And some of them would have taken him; but no man laid hands on him. *Jno.* 7. 19, 25, 30, 44.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

The Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. *Mar.* 3. 6.—And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. *Mar.* 8. 15. Take heed and beware of the leaven of the Pharisees and of the Sadducees. *Mat.* 16. 6.—They watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. *Lu.* 20. 20.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's,

and to God the things that are God's. And they marvelled at him.

Render to all their dues: tribute to whom tribute is due. *Ro.* 13. 7.—Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; etc. *1 Pe.* 2. 13.

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. *Da.* 3. 16.—When Daniel knew that the writing was signed, ... he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. *Da.* 6. 10.—We ought to obey God rather than men. *Ac.* 5. 29.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

Mat. 22. 23, etc. *Lu.* 20. 27, etc.

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. *Ac.* 23. 8.—If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? *1 Co.* 15. 12.—If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. *De.* 25. 5.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Da.* 12. 2.—So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. *1 Co.* 15. 42, 49, 52.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. *Ex.* 3. 6.

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

Mat. 22. 29–33. *Lu.* 20. 34, 38.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

A lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law? *Mat. 22. 35, 36.*

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Hear, O Israel: The Lord our God is one Lord. *De. 6. 4.*—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat. 22. 37, 40.*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. *Lu. 10. 27.*

This is the love of God, that we keep his commandments. *1 Jno. 5. 3.*

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. *Le. 19. 18.*—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. *De. 6. 5.*

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Ro. 13. 9.*—For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. *Gal. 5. 14.*

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. *Ja. 2. 8.*—Blessed, if God so loved us, we ought also to love one another. *1 Jno. 4. 11.*

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. *De. 4. 39.*—I am the Lord, and there is none else. *Is. 45. 6.*—Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. *Is. 46. 9.*—One God and Father of all, who is above all, and through all, and in you all.—*Eph. 4. 6.*

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. *1 Sa. 15. 22.*—To do justice and judgment is more acceptable to the Lord than sacrifice. *Pr. 21. 3.*—I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. *Ho. 6. 6.*

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offer-

ings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mt. 6. 6-8.*

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

Lu. 20. 41, etc.

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. *Mat. 22. 41, 42.*—Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? *Jno. 7. 42.*

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

Ps. 110. 1.

All scripture is given by inspiration of God. *2 Ti. 3. 16.*—Holy men of God spake as they were moved by the Holy Ghost. *2 Pe. 1. 21.*—The Spirit of the Lord spake by me, and his word was in my tongue. *2 Sa. 23. 2.*

He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. *Mat. 22. 43-46.*

Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. *Ro. 1. 3, 4.*—I am the root and the offspring of David. *Re. 22. 16.*

The people pressed upon him to hear the word of God. *Lu. 5. 1.*—All the people were very attentive to hear him. *Lu. 19. 48. Ja. 2. 5.*

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

Mat. 23. 1-12. Lu. 20. 46, 47.

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. *Lu. 11. 43.*

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Mat. 23. 14.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. *Ja. 1. 27.*—There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. *Eze. 22. 25.*—The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil

can come upon us. *Mt. 3. 11.*—Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. *Zep. 3. 4.*

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

Lu. 21. 1-4.

Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord. *2 Ki. 12. 9.*—And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. *2 Ch. 24. 8.*

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Co. 9. 6, 7.*

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. *2 Co. 8. 12.*

44 For all they did cast in of their abundance; but she of her want did cast in all she had, even all her living.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 Jno. 3. 17.*

CHAPTER XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Mat. 24. 1, 2. Lu. 21. 5, 6.

He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *Lu. 19. 41-44.*

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

The names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother. *Mat. 10. 2.*

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

Lu. 21. 7, etc.

What shall be the sign of thy coming, and of the end of the world? *Mat. 24. 3, etc.*—It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac. 1. 7.*—Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. *1 Th. 5. 1, 2.*

5 And Jesus answering them began to say, Take heed lest any man deceive you:

Thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. *Je. 29. 8.*—Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. *Eph. 5. 6.*—Our exhortation was not of deceit, nor of uncleanness, nor in guile. *1 Th. 2. 3.*

6 For many shall come in my name, saying, I am Christ; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.

That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. *2 Th. 2. 2, 3, 7, 8.*

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

Mat. 24. 7, 8. Lu. 21. 10, 11. Js. 19. 2.

Agabus signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. *Ac. 11. 28.*

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

Mat. 10. 17, 18.

And ye shall be hated of all nations for my name's sake. *Mat. 24. 9.*—And it shall turn to you for a testimony. *Lu. 21. 13.*

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*

10 And the gospel must first be published among all nations.

My gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. *Ro. 16. 25, 26.*—I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. *Ro. 10. 18.*—The gospel which is come unto you as it is in all the world; which was preached to every creature which is under heaven. *Col. 1. 5, 6, 23.*

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *Mat. 24. 14.*

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye

shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Mat. 10. 19. 22. Lu. 12. 11.

Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Lu. 21. 14, 15.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Ac. 2. 4.—Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, etc. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. Ac. 4. 8, 31.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

Lu. 21. 16.

The son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. Mt. 7. 6.—Then shall many be offended, and shall betray one another, and shall hate one another. And because iniquity shall abound, the love of many shall wax cold. Mat. 24. 10, 12.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

Mat. 10. 22; 24. 9.

But there shall not a hair of your head perish. In your patience possess ye your souls. Lu. 21. 18, 19.—Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. Da. 12. 12.—Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Re. 2. 10.

Blessed are ye, when men shall hate you, and when they shall separate you from *their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. Lu. 6. 22, 23.—Marvel not, my brethren, if the world hate you. 1 Jno. 3. 13.—If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Jno. 15. 18, 19.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

Mat. 24. 15. 36.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall

Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Da. 9. 25. 27.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Da. 12. 11.

When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. Lu. 21. 20. 22. Behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Lu. 23. 29.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Da. 12. 1.—A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. Joel 2. 2.—And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Lu. 21. 24. 28.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Mat. 24. 22.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, *he is* there; believe him not:

If they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For whosoever the carcass is, there will the eagles be gathered together. Mat. 24. 26. 28; Lu. 17. 23.—Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them. Lu. 21. 8.

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. 2 Th. 2. 9, 10.—It is the last time: and as ye have heard that antichrist shall come, even now

are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us. 1 *Jno.* 2. 18.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. *Jno.* 10. 29.

28 But take ye heed: behold, I have foretold you all things.

Behold, I have told you before. *Mat.* 24. 25.—Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 2 *Pe.* 3. 17.

24 ¶ But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge.* 49. 10.—Thine enemies shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another. *Lu.* 19. 44.—Immediately after the tribulation of those days. *Mat.* 24. 29.—And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. *Lu.* 21. 25–28.—And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. *Is.* 34. 4; *Joel* 2. 10; 3. 15.

The judgment was set, and the books were opened. *Da.* 7. 10. The great day of the Lord is near. That day is a day of wrath, a day of trouble and distress, a day of vastness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. *Zep.* 1. 14, 15.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. *Da.* 7. 13, 14.

Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn. *Mat.* 24. 30.—Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mar.* 14. 62.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac.* 1. 11.—The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 *Th.* 4. 16.—To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. 2 *Th.* 1. 7.

He shall come to be glorified in his saints, and to be admired in all them that believe... in that day. 2 *Th.* 1. 10.—Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him. *Re.* 1. 7.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee. *De.* 30. 4.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph.* 1. 4.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved. *Mar.* 16. 15, 16.—The Lord added to the church daily such as should be saved. *Ac.* 2. 47.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

Mat. 24. 32–35. *Lu.* 21. 29–33.

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. *Mat.* 16. 28. All these things shall come upon this generation. Behold, your house is left unto you desolate. *Mat.* 23. 36, 38.

31 Heaven and earth shall pass away: but my words shall not pass away.

The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 *Pe.* 3. 10.—The grass withereth, the flower fadeth; but the word of our God shall stand for ever. *Is.* 40. 8.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. *Mat.* 24. 37–41.

It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac.* 1. 7.—Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. *Jno.* 14. 11.—I and my Father are one. *Jno.* 10. 30.—The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these. *Jno.* 5. 19, 20.

33 Take ye heed, watch and pray: for ye know not when the time is.

For ye know not what hour your Lord doth come. *Mat.* 24. 42.—For ye know neither the day nor the hour wherein the Son of man cometh. *Mat.* 25. 13.—For the Son of man cometh at an hour when ye think not. *Lu.* 12. 40.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. *Lu.* 21. 34, 35.—Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. *Ro.* 13. 11.—Therefore let us not sleep, as do others; but let us watch and be sober. 1 *Th.* 5. 6.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. *Mat.* 25. 14.

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and

knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. *Lu. 12. 36-38.*

Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *He. 3. 6.*—Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac. 20. 28.*—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. *1 Co. 4. 1, 2.*

Occupy till I come. *Lu. 19. 13.*

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. *Mat. 24. 44.*—Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *Lu. 21. 36.*

36 Lest coming suddenly he find you sleeping.

While the bridegroom tarried, they all slumbered and slept. *Mat. 25. 5.*

37 And what I say unto you I say unto all, Watch.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. *Lu. 12. 41-44.*

CHAPTER XIV.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

Lu. 22. 1, 2.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread. *Ex. 12. 14, 15.*

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him. But they said, Not on the feast day, lest there be an uproar among the people. *Mat. 26. 1-5.*—Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. *Lu. 22. 1, 2.*—Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew

where he were, he should shew it, that they might take him. *Jno. 11. 53-57.*—The scribes and chief priests ... sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. *Mar. 11. 18.*

3 ¶ And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Mat. 26. 6, 7.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. *Jno. 12. 1-6.*—A woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. *Lu. 7. 37, 38.*

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. *De. 15. 11.* As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal. 6. 10.*

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

She did it for my burial. *Mat. 26. 12.*

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Mat. 26. 13.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. *Mat. 26. 14-16.*—Then entered Satan into Judas. *Lu. 22. 3, etc.*—Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. *Ps. 41. 9.*

11 And when they heard it, they were glad,

and promised to give him money. And he how he might conveniently betray him.

In the absence of the multitude. *Lu.* 22. 6.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

In the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. *Ex.* 12. 3, 6, 18.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? *Mat.* 26. 17.—Then came the day of unleavened bread, when the passover must be killed. And they said unto him, Where wilt thou that we prepare? *Lu.* 22. 7, 9.

At the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose. *De.* 16. 6, 7.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

He sent Peter and John. *Lu.* 22. 8.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover:

Lu. 22. 11, 12.

Say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. *Mat.* 26. 18.—And Jesus answering said, ... Suffer it to be so now: for thus it becometh us to fulfil all righteousness. *Mat.* 3. 15.—And they went, and found as he had said unto them: and they made ready the passover. *Lu.* 22. 13.—And the disciples did as Jesus had appointed them: and they made ready the passover. *Mat.* 26. 19.

17 And in the evening he cometh with the twelve.

Mat. 26. 20.

And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. *Lu.* 22. 14–16.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

The hand of him that betrayeth me is with me on the table. *Lu.* 22. 21; *Mat.* 26. 21.—He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. *Jno.* 13. 21.

19 And they began to be sorrowful, and to

say unto him one by one, Is it I? and another said, Is it I?

They began to enquire among themselves, which of them it was that should do this thing. *Lu.* 22. 23.—They were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? *Mat.* 26. 22.—Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or, that he should give something to the poor. He then having received the sop went immediately out: and it was night. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. *Jno.* 13. 28–31.

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

He that dippeth his hand with me in the dish, the same shall betray me. *Mat.* 26. 23.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. *Mat.* 26. 25; *Lu.* 22. 22.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

Mat. 26. 26.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. *Jno.* 6. 35. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. *Lu.* 22. 19.—I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. *1 Co.* 11. 23–28.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. *Lu.* 22. 20.—And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. *Mat.* 26. 27–29.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not

the communion of the body of Christ? 1 Co. 10. 16.—Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you. Ex. 24. 8.—It is the blood *that* maketh an atonement for the soul. Le. 17. 11.—The blood of the everlasting covenant. He. 13. 20; 8. 6. 13.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Take this, and divide it among yourselves. I will not drink of the fruit of the vine, until the kingdom of God shall come. Lu. 22. 17, 18.—Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Jno. 16. 22.

In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. Is. 25. 6.

The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Re. 7. 17.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

Psalms 115-118.

Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. 3. 16.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Mat. 26. 31.

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. Jno. 16. 32. Awake, O sword, against my Shepherd, and against the man *that* is my fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. Zec. 13. 7.

28 But after that I am risen, I will go before you into Galilee.

Mat. 26. 32.

Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. Mat. 28. 7, 10, 16.—Jesus shewed himself again to the disciples at the sea of Tiberias: when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Jno. 21. 1, 4.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

Mat. 26. 33, etc.

Happy is the man that feareth alway. He that trusteth in his own heart is a fool. Pr. 28. 14, 26.—The heart is deceitful above all things, and desperately wicked: who can know it? Je. 17. 9.—Wherefore let him that thinketh he standeth take heed lest he fall. 1 Co. 10. 12.

30 And Jesus saith unto him, Verily, I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Lu. 22. 31, etc.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him,

Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. Jno. 13. 36-38.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

And he ... went, as he was wont, to the mount of Olives; and his disciples also followed him. Lu. 22. 39.—Over the brook Cedron, where was a garden, into the which he entered and his disciples. Jno. 18. 1.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch.

He suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue. Mar. 5. 37, 38.—After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart. Mat. 17. 1.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Mat. 26. 37, 38.—Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Jno. 12. 27. My God, my God, why hast thou forsaken me? Mat. 27. 46.—Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, he *was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Is. 53. 4, 6.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? Mat. 20. 22.—O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Mat. 26. 39, 42.

In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered. He. 5. 7, 8.—I seek not mine own will, but the will of the Father which hath sent me. Jno. 5. 30.—For I came down from heaven, not to do mine own will, but the will of him that sent me. Jno. 6. 38.

Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phi. 2. 8.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Pray that ye enter not into temptation. Lu. 22. 40.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly:

and his sweat was as it were great drops of blood falling down to the ground. *Lu. 22. 43, 44.*

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

Why sleep ye? rise and pray, lest ye enter into temptation. *Lu. 22. 46.*—Having loved his own which were in the world, he loved them unto the end. *Jno. 13. 1.*—Judas which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. *Jno. 18. 2.*

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

Mat. 26. 47.

And he that was called Judas, one of the twelve, went before them. *Lu. 22. 47.*—Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. *Jno. 18. 3-9.*

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? *Mat. 26. 50.*—Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? *Lu. 22. 48.*

46 ¶ And they laid their hands on him, and took him.

Then came they, and laid hands on Jesus, and took him. *Mat. 26. 50.*

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? *Jno. 18. 10, 11.*—How then shall the scriptures be fulfilled, that thus it must be?

Mat. 26. 54; Lu. 22. 52, etc.—But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. *Mat. 26. 56.*—Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. *Lu. 22. 51.*—But this is your hour and the power of darkness. *Lu. 22. 53.*

I am a worm, and no man; a reproach of men, and despised of the people. *Ps. 22. 6.*—They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. *Ps. 69. 4.*

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *Is. 53. 7, 8, 12.*

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. *Ac. 1. 16, 20.*

Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. *Zec. 13. 7.*

For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. *Lu. 22. 37.* All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. *Lu. 24. 44.*

50 And they all forsook him, and fled.

He hath put my brethren far from me, and mine acquaintance are verily estranged from me. *Job 19. 13.*—My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. *Ps. 38. 11.*

Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. *Ps. 88. 8.*—All ye shall be offended because of me this night: for it is written, I will smite the Shepherd and the sheep shall be scattered. *Mar. 14. 27.*—Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me. *Jno. 16. 32.*—Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way. *Jno. 18. 8.*

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. *Mat. 26. 57.*—Into the high priest's house. *Lu. 22. 54.* And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Annas had sent him bound unto Caiaphas the high priest. *Jno. 18. 13, 24.*

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. *Lu. 22. 54, 56; Mar. 14. 66.*—Lead us

not into temptation. *Mat.* 6. 13.—[Peter] went in, ... to see the end. *Mat.* 26. 58.

Let him that thinketh he standeth, take heed lest he fall. *1 Co.* 10. 12.—Happy is the man that feareth alway. *Pr.* 28. 14.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

Yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. *Mat.* 26. 60, 61.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. *Ps.* 27. 12.—False witnesses did rise up; they laid to my charge things that I knew not. *Ps.* 35. 11.—And they that passed by rallied on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days. *Mar.* 15. 29.—Destroy this temple, and in three days I will raise it up. *Jno.* 2. 19.—Thou that destroyest the temple, and buildest it in three days, save thyself. *Mat.* 27. 40.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is.* 53. 7.—Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe.* 2. 23.—Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. *Mat.* 26. 63.—And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and they bound him, and they led him away, saying, We will not believe: and if I also ask you, ye will not answer me, nor let me go. *Lu.* 22. 66, 68.

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

And then shall they see the Son of man coming in a cloud with power and great glory. *Lu.* 21. 27.—And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. *Mat.* 24. 30.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat.* 25. 31.—Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat.* 26. 64.

Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. *Lu.* 22. 70.—Hereafter shall the Son of man sit on the right hand of the power of God. *Lu.* 22. 69.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient

of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da.* 7. 13, 14.—Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. *Re.* 1. 7.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Mat. 26. 65, 66.
We have a law, and by our law he ought to die, because he made himself the Son of God. *Jno.* 19. 7.—He that blasphemeth the name of the Lord, he shall surely be put to death. *Le.* 24. 16.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee? *Mat.* 26. 67, 68; *Lu.* 22. 63, 64.

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. *Is.* 50. 6.—He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. *Is.* 53. 3.—And they spit upon him, and took the reed, and smote him on the head. *Mat.* 27. 30.

Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He.* 12. 1-3.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now

all, saying, I know not what thou sayest. And when he was

Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly. *Mat.* 26. 68, 69, 75.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth, this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. *Lu.* 22. 55, 61.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew. *Jno. 18. 15-18, 25-27.*

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. *Pr. 29. 25.*—Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Mat. 10. 28, 33.*

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

Mat. 27. 1-61. Lu. 22. 66; 23. 1, etc.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. *Ps. 2. 2.*—Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. *Jno. 18. 28-32.*

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. *Ac. 3. 13.*—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. 2. 23.* The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. *Ac. 4. 26.*

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. *Jno. 18. 33-38.*

3 And the chief priests accused him of many things: but he answered nothing.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. *Lu. 23. 2.*

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. *Lu. 23. 3, 4.*

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. *Lu. 23. 5-7.*

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. *Lu. 23. 8-10.*

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. *Lu. 23. 11.*

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? *Jno. 19. 10.*

5 But Jesus yet answered nothing; so that Pilate marvelled.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is. 53. 7.*—I am as a wonder unto many; but thou art my strong refuge. *Ps. 71. 7.*

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

(Of necessity he must release one unto them at the feast.) *Lu. 23. 17.*—Ye have a custom that I should release unto you one at the passover. *Jno. 18. 39.*

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

Barabbas was a robber. *Jno. 18. 40.*

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

When [Pilate] was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. *Mat. 27. 19.*

10 For he knew that the chief priests had delivered him for envy.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy? *Pr. 27. 4.*

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

Then cried they all again, saying, Not this man, but Barabbas. *Jno. 18. 40.*—Ye denied the Holy One and the Just, and desired a murderer to be granted unto you. *Ac. 3. 14.*

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

Though they found no cause of death in him, yet desired they Pilate that he should be slain. *Ac. 13. 28.*

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. *Lu. 23. 24, 25; Jno. 19. 1, etc.*

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe. 2. 24.*

16 And the soldiers led him away into the hall called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. *Mat. 27. 28-30.*

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. *Lu. 23. 27-33.*

23 And they gave him to drink wine mingled with myrrh: but he received it not.

I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. *Mat. 26. 29; Lu. 22. 18.*

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. *Mat. 27. 34.*—And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. *Lu. 23. 36, 37.*

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. *Jno. 19. 28-30.*

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

They part my garments among them, and cast lots upon my vesture. *Ps. 22. 18.*—And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there. *Mat. 27. 35, 36.*—Then said Jesus, Father, forgive them: for they know not what they do. *Lu. 23. 34.*—Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. *Jno. 19. 23, 24.*

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

THIS IS JESUS THE KING OF THE JEWS. *Mat. 27. 37.*—And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. *Jno. 19. 19, 22.*—And as he also was written over him in letters of Greek, THIS IS THE KING OF THE JEWS. *Lu. 23. 38.*

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Therefore will I divide him *a portion* with the great, and he shall divide the *spoil* with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *Is.* 53. 12.—I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors. *Lu.* 22. 37.

For he hath made him *to be sin* for us who knew no sin; that we might be made the righteousness of God in him. *2 Co.* 5. 21.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

But in mine adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. *Ps.* 35. 15, 16.—They persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. *Ps.* 69. 26.—I became also a reproach unto them: when they looked upon me they shook their heads. *Ps.* 109. 25. *Is* *it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted *me* in the day of his fierce anger. *La.* 1. 12.—All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord *that* he would deliver him: let him deliver him, seeing he delighted in him. *Ps.* 22. 7, 8.

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. *Mar.* 14. 58.—Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. *Jno.* 2. 19, 21.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. *Lu.* 7. 14, 15.—He cried with a loud voice, Lazarus, come forth. And he that was dead came forth. *Jno.* 11. 43, 44.—And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. *Lu.* 16. 31.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

The thieves also, which were crucified with him, cast the same in his teeth. *Mat.* 27. 44.—And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. *Lu.* 23. 35, 39, 43.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

My God, my God, why hast thou forsaken me? *why art thou so far* from helping me, and *from* the words of my roaring? *Ps.* 22. 1.—Who in the days of his flesh ... offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. *He.* 5. 7.—I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? *Ps.* 42. 9.

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. *Jno.* 19. 28, 29.—They gave me gall for my meat; and in my thirst they gave me vinegar to drink. *Ps.* 69. 21.

37 And Jesus cried with a loud voice, and gave up the ghost.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. *Lu.* 23. 46.—When Jesus therefore had received the vinegar, he said, *It is finished*: and he bowed his head, and gave up the ghost. *Jno.* 19. 30.

38 And the vail of the temple was rent in twain from the top to the bottom.

The vail shall divide unto you between the holy *place* and the most holy. *Ex.* 26. 33; *Le.* 16. 1, etc.—And after the second vail, the tabernacle which is called the Holiest of all. Into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. *He.* 9. 3, 7, 8.

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. *Mat.* 27. 51, 53.—And the sun was darkened, and the vail of the temple was rent in the midst. *Lu.* 23. 45.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and *having* a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* 10. 19, 22.

Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. *Eph.* 2. 13, 16.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out and gave up the ghost, he said, Truly this man was the Son of God.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. *Lu.* 23. 47, 48.

40 There were also women looking on afar off: among whom was Mary Magdalene, and

Mary the mother of James the less, and of Josès, and Salome ;

41 (Who also, when he was in Galilee, followed him, and ministered unto him ;) and many other women which came up with him unto Jerusalem.

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. *Lu.* 23. 49. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son ! Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home. *Jno.* 19. 25-27.—Certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. *Lu.* 8. 2, 3.

My lovers and my friends stand aloof from my sore ; and my kinsmen stand afar off. *Ps.* 38. 11.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. . . . Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. *Jno.* 19. 31-38.—A rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. *Mat.* 27. 57.—He was a good man, and a just. (The same had not consented to the counsel and deed of them.) *Lu.* 23. 50, 51.

There was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel. [Anna] gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. *Lu.* 2. 25, 38.

44 And Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

Wherein never man before was laid. *Lu.* 23. 53.

There came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre,

wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day ; for the sepulchre was nigh at hand. *Jno.* 19. 39-42.

He made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth. *Is.* 53. 9.

What hast thou here ? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth a habitation for himself in a rock ? *Is.* 22. 16.

47 And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

The women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments ; and rested the sabbath day according to the commandment. *Lu.* 23. 55, 56.

CHAPTER XVI.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

Mat. 28. 1-8.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. *Lu.* 24. 1, etc.

As the manner of the Jews is to bury. *Jno.* 19. 40.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together ; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. *Jno.* 20. 1-10.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre ?

And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And for fear of him the keepers did shake, and became as dead men. *Mat.* 28. 2, 4.

4 And when they looked, they saw that the stone was rolled away : for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted.

6 And he saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him.

But Mary stood without at the sepulchre weeping ; and as he wept, she stooped down, and looked into the sepulchre, and

seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. *Jno.* 20. 11, 12.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

After I am risen again, I will go before you into Galilee. *Mat.* 28. 32.—Go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. *Mat.* 28. 7.—After that I am risen, I will go before you into Galilee. *Mar.* 14. 28.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

They departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. *Mat.* 28. 8.—And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. . . . Certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. *Lu.* 24. 9, 22, 23.

9 ¶ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

She turned herself back, and saw Jesus standing, and knew not that it was Jesus, *Jno.* 20. 14.

10 And she went and told them that had been with him, as they mourned and wept.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. *Lu.* 24. 10.—Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. *Jno.* 20. 18.—Ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *Jno.* 16. 20, 22.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

Their words seemed to them as idle tales, and they believed them not. *Lu.* 24. 11.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

Lu. 24. 13-35.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. . . . And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. *Lu.* 24. 13-16, 30, 31.

13 And they went and told it unto the residue: neither believed they them.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. *Lu.* 24. 33-35.

14 ¶ Afterward he appeared unto the eleven

as they sat at meat, and upbraided them with of

they believed not them which had seen him after he was risen.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. *Lu.* 24. 38-40.—Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. *Jno.* 20. 19, 20.—He was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once. After that he was seen of James; then of all the apostles. And last of all he was seen of me also. *1 Co.* 15. 5, 8.—O fools, and slow of heart to believe all that the prophets have spoken. *Lu.* 24. 25.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. *Lu.* 24. 46-48.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat.* 28. 19.—Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. *Jno.* 20. 21, 23.—If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister. *Col.* 1. 23.—But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac.* 1. 8.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno.* 1. 12, 13.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno.* 3. 16, 18, 36.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac.* 2. 38.—What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Ac.* 16. 30, 31.—By grace are ye saved through faith. *Eph.* 2. 8.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Ro.* 10. 9, 10.—He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *Jno.* 12. 48; *Jno.* 3. 3, 5.—What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. *Ac.* 8. 36, 37.—The like figure whereunto, even baptism,

doth also now save us (not the putting away of the flesh of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 *Pe.* 3. 21.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *Jno.* 11. 25, 26.—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac.* 10. 43.—Be it known unto you ... that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac.* 13. 38, 39.—To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. *Rm.* 4. 5.

If ye believe not that I am *he*, ye shall die in your sins. *Jno.* 8. 24.—If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 *Co.* 4. 3, 4.—In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. 2 *Th.* 1. 8. That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 *Th.* 2. 8.

17 And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues;

The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. *Lu.* 10. 17.—There came a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. *Ac.* 5. 16.—Unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. *Ac.* 8. 7.

Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. *Ac.* 16. 18.—From his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. *Ac.* 19. 12.

They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac.* 2. 4. When Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. *Ac.* 19. 6.—To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues. God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 1 *Co.* 12. 10, 28.

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. *Lu.* 10. 19.—[Paul] shook off the beast into the fire, and felt no harm. *Ac.* 28. 5.

They brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. *Ac.* 5. 15, 16.—Ananias putting his

hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight. *Ac.* 9. 17.—The father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. *Ac.* 28. 8.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up. *Ja.* 5. 14, 15.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Ps.* 110. 1.

While they beheld, he was taken up; and a cloud received him out of their sight. *Ac.* 1. 9.—Whom the heaven must receive until the times of restitution of all things. *Ac.* 3. 21.

He was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. *Ac.* 1. 2, 3.—While he blessed them, he was parted from them, and carried up into heaven. *Lu.* 24. 51.

He that descended is the same also that ascended up far above all heavens, that he might fill all things. *Eph.* 4. 10.—When he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He.* 1. 3.—We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens. *He.* 8. 1.—This man after he had offered one sacrifice for sins for ever, sat down on the right hand of God. *He.* 10. 12.—And is set down at the right hand of the throne of God. *He.* 12. 2.—[Stephen] being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. *Ac.* 7. 55.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. *Ac.* 4. 29, 30.—By the hands of the apostles were many signs and wonders wrought among the people. *Ac.* 5. 12.

Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. *Ac.* 8. 4, 7.

Long time abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. *Ac.* 14. 3.

My speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. 1 *Co.* 2. 4, 5.—How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? *He.* 2. 3, 4.

THE GOSPEL

ACCORDING TO

S T. L U K E.

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. *Jno.* 15. 26, 27.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) 1 *Jno.* 1. 1, 2.—And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem. *Ac.* 10. 39.

We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 2 *Pe.* 1. 16.—I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, *Ac.* 26. 16.—The minister of Jesus Christ to the Gentiles, ministering the gospel of God. *Ro.* 15. 16.—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 8.—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 *Co.* 4. 1.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? *He.* 2. 3.

3 It seemed good to me also, ¹having had perfect understanding of all things from the very first, to write unto thee ²in order, most excellent Theophilus,

4 ³That thou mightest know the certainty of those things wherein thou hast been instructed.

¹ The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. *Ac.* 1. 1, 3.

² Peter rehearsed the matter from the beginning, and expounded it by order unto them. *Ac.* 11. 4.—Known unto God are all his works from the beginning of the world. *Ac.* 15. 18.

³ These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. *Jno.* 20. 31.

5 **T**HERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

Mat. 2. 1.

Now *these* are the divisions of the sons of Aaron. Thus were they divided by lot, one sort with another: for the governors of the sanctuary, and governors of the house of God. The first lot came forth to Jehoiarib, the second to Jedaiah. The seventh to Hakkoz, the eighth to Abijah. These *were* the orderings of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him. 1 *Ch.* 24. 1, 5, 7, 10, 19.—And [Solomon] appointed, according to the order of David his father, the courses of the priests to their service ... as the duty of every day required. 2 *Ch.* 8. 14.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi.* 3. 9.—And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. *Ac.* 24. 16.—That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. *Ro.* 8. 4.

Blessed are the undefiled in the way, who walk in the law of the Lord. Then shall I not be ashamed, when I have respect unto all thy commandments. *Psa.* 119. 1, 6.

Walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee. 1 *Ki.* 9. 4.—I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. 2 *Ki.* 20. 3.

Job ... was perfect and upright, and one that feared God, and eschewed evil. *Job.* 1. 1.—Righteous Abel. *Mat.* 23. 35.—The Lord said unto Noah, ... thee have I seen righteous before me in this generation. *Ge.* 7. 1.—The Lord appeared to Abram, and said, Walk before me, and be thou perfect. *Ge.* 17. 1.—John ... was a just man, and holy. *Mar.* 6. 20.—Simeon ... was just and devout. *Lu.* 2. 25.—Joseph of Arimathea ... was a good man and a just. *Lu.* 23. 50.—Cornelius ... a just man, and one that feareth God, and of good report. *Ac.* 10. 22.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe. *Ro.* 3. 21, 22.

Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Phi.* 2. 15.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

Ge. 18. 11.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

H Ezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord. 2 Ch. 31. 2.

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

Thou shalt make an altar to burn incense upon. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. Ex. 30. 1, 7, 8.—Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. He. 9. 6.

10 And the whole multitude of the people were praying without at the time of incense.

There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself, and for his household, and for all the congregation of Israel. Le. 16. 17.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. Re. 8. 3, 4.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. Ac. 10. 3, 4.

Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. Ju. 6. 22.—Manoah said unto his wife, We shall surely die, because we have seen God. Ju. 13. 22. I was left alone, and saw this great vision, and there remained no strength in me. Da. 10. 8.—When I saw him, I fell at his feet as dead. Re. 1. 17.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard. Da. 10. 12.—Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived. Ge. 25. 21.—God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son. Ge. 30. 22, 24.—Hannah ... bare a son, and called his name Samuel, saying, Because I have asked him of the Lord. 1 Sa. 1. 20.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

What went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. Mat. 11. 9, 11.

Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Je. 1. 5.

It pleased God, who separated me from my mother's womb, and called me by his grace. Ga. 1. 15.

Drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. Ju. 13. 7.—When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. Nu. 6. 2, 3.

Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5. 18.—[Barnabas] was a good man, and full of the Holy Ghost and of faith. Ac. 11. 24.

16 And many of the children of Israel shall he turn to the Lord their God.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Mat. 3. 3; Is. 40. 3.—Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. Mat. 3. 5, 6.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. 1 Ki. 21. 20.—Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. 1 Ki. 18. 21.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Mal. 4. 4, 6.

This is Elias which was for to come. Mat. 11. 14.—Elias truly shall first come, and restore all things. Mat. 17. 11.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. Jno. 1. 29.—The Holy One and the Just. Ac. 3. 14.—In whom are hid all the treasures of wisdom and knowledge. Col. 2. 3.—The fear of the Lord is the beginning of wisdom. Ps. 111. 10.—Noah was a just man and perfect in his generations, and Noah walked with God. Ge. 6. 9.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God. 1 Pe. 2. 9, 10.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear? Ge. 17. 17. He believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Ro. 4. 17.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. *Da. 8. 16.*—While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the time I caused to fly swiftly, touched me about the time of the oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. *Da. 9. 21-23.*

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. *Ge. 18. 10.*

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

[Rachel] bare a son; and said, God hath taken away my reproach. *Ge. 30. 23.*

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. *Mat. 1. 16.*—Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. *Mat. 1. 18.*

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And the angel of the Lord appeared unto [Gideon], and said unto him, The Lord is with thee, thou mighty man of valour. *Ju. 6. 12.*—Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent. *Ju. 5. 24.*

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. *Is. 7. 14.*—Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat. 1. 21.*

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. *Lu. 2. 21.*—God was manifest in the flesh. *1 Ti. 3. 16.*

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

He. 1. 1-8.

He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide: for now shall he be great unto the ends of the earth. *Mt. 5. 4.*

God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 9-11.*

When thy days be fulfilled, I will set up thy seed after thee, and I will establish his kingdom. *2 Sa. 7. 12.*—There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. *Is. 11. 1, 10.*—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. 23. 5.*—They shall serve the Lord their God, and David their king, whom I will raise up unto them. *Je. 30. 9.*—The Lord hath sworn in truth unto David; Of the fruit of thy body will I set upon thy throne. *Ps. 132. 11.*

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. *Is. 9. 6, 7.*—And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness. *Is. 16. 5.*

I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. *Eze. 34. 24.*—David my servant shall be king over them; and they all shall have one shepherd. *Eze. 37. 24.*—Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. *Ho. 3. 5.*

I am the root and the offspring of David, and the bright and morning star. *Re. 22. 16.*

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *Dan. 2. 44.*—One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da. 7. 13, 14.*

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. *Da. 7. 27.* And the kingdom shall be the Lord's. *Ob. 21.*

Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. *He. 1. 8; Ps. 45. 6, 7.*—The Lord shall reign over them in mount Zion from henceforth, even for ever. *Mt. 4. 7.*

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. *1 Co. 15. 24, 26.*—

The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. *Re. 11. 15.*

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Is. 7. 14.

The Lord said that he would dwell in the thick darkness. *1 Ki. 8. 12.*

Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. *Ro. 1. 3, 4; Mat. 3. 17.*—Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. *Mat. 1. 20.*

Jesus Christ the Son of God. *Mar. 1. 1.*—Of a truth thou art the Son of God. *Mat. 14. 33.*—I know thee who thou art; the Holy One of God. *Lu. 4. 34.*—I believe that Jesus Christ is the Son of God. *Ac. 8. 37.*—The Holy One and the Just. *Ac. 3. 14.*

The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat. 26. 63, 64.*

I saw and bare record that this is the Son of God. *Jno. 1. 34.* These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. *Jno. 20. 31.*

Such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners. *He. 7. 26.*—Who did no sin, neither was guile found in his mouth. *1 Pe. 2. 22.*

He. 4. 15.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. *Ge. 18. 14.*—[Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. *Ro. 4. 20, 21.*

The things which are impossible with men are possible with God. *Lu. 18. 27.*—With God all things are possible. *Mat. 19. 26.*

Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. *Je. 32. 17.*—If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. *Zec. 8. 6.*

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

It is the Lord, let him do what seemeth him good. *1 Sa. 3. 18.*

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped

in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

Yea, rather, blessed are they that hear the word of God, and keep it. *Lu. 11. 28.*

43 And whence is this to me, that the mother of my Lord should come to me?

My Lord and my God. *Jno. 20. 28.*—Ye call me Master and Lord: and ye say well; for so I am. *Jno. 13. 13.*

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. *Jno. 20. 29.*

46 And Mary said, My soul doth magnify the Lord,

Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. *1 Sa. 2. 1.*—My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. *Ps. 34. 2, 3.*

47 And my spirit hath rejoiced in God my Saviour.

There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. *Is. 45. 21, 22.*—God our Saviour, and Lord Jesus Christ, *which is* our hope. *1 Th. 1. 1.*—After that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. *Tit. 3. 4–6.*

Behold, God is my salvation; I will trust and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. *Is. 12. 2.*—It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is. 25. 9.*—I will rejoice in the Lord, I will joy in the God of my salvation. *Hab. 3. 18.*

Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad. *Ps. 14. 7.*

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. *Ps. 138. 6.*—He will regard the prayer of the destitute, and not despise their prayer. *Ps. 102. 17.*—Blessed is the womb that bare thee, and the paps which thou hast sucked. *Lu. 11. 27.*

49 For he that is mighty hath done to me great things; and holy is his name.

Our Father which art in heaven, Hallowed be thy name. *Mat. 6. 9.*—Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. *Re. 18. 4.*

Thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen

out of the people. *Ps.* 89. 19.—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, ... be glory. *Eph.* 3. 20.

Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee! *Ps.* 71. 19.—When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; *whereof* we are glad. *Ps.* 126. 1. 3.—He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name. *Ps.* 111. 9.

50 And his mercy *is* on them that fear him from generation to generation.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. *Ge.* 17. 7. Shewing mercy unto thousands of them that love me, and keep my commandments. *Ex.* 20. 6.

The Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. *De.* 7. 9.—The mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. *Ps.* 103. 17, 18.—Behold, the eye of the Lord *is* upon them that fear him, upon them that hope in his mercy. *Ps.* 31. 18.—Surely his salvation *is* nigh them that fear him; that glory may dwell in our land. *Ps.* 85. 9.—He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. *Ps.* 145. 19.—And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear. *1 Ps.* 1. 17.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

O sing unto the Lord a new song; for he hath done marvelous things: his right hand and his holy arm, hath gotten him the victory. *Ps.* 98. 1.—Thou hast a mighty arm: strong *is* thy hand, and high *is* thy right hand. *Ps.* 89. 13.—The right hand of the Lord doeth valiantly. *Ps.* 118. 16.

Behold, the Lord God will come with strong hand, and his arm shall rule for him. *Is.* 40. 10.—Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Is.* 51. 9.—The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. *Is.* 52. 10.

The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. *Ps.* 33. 10.—All of you ... be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe.* 5. 5.—He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. *Job* 5. 12.

Take counsel together, and it shall come to nought: speak the word, and it shall not stand: for God *is* with us. *Is.* 8. 10.—The Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. *Ge.* 11. 8.

52 He hath put down the mighty from their seats, and exalted them of low degree.

Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word *was* in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee *it* is spoken; The kingdom *is* departed from thee. The same hour *was* the thing fulfilled upon Nebuchadnezzar: and he *was* driven from men, and did eat grass as oxen. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he *is* able to abase. *Da.* 4. 30, etc.

The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by

strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. *1 Sa.* 2. 6, 10.

[God] humbleth himself to behold the things that *are* in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. *Ps.* 113. 6, 8.—Joseph ... *is* governor over all the land of Egypt. *Ge.* 45. 26.—He chose David also his servant, and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. *Ps.* 78. 70, 71.

Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are* called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which *are* mighty; and base things of the world, and things which *are* despised, hath God chosen, yea, and things which *are* not, to bring to nought things that *are*: that no flesh should glory in his presence. *1 Co.* 1. 26, 29.—Let the brother of low degree rejoice in that he *is* exalted: but the rich, in that he *is* made low. *Ja.* 1. 9, 10.—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja.* 2. 5.

Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. *Lu.* 14. 14.—Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. *1 Pe.* 5. 6.—Humble yourselves in the sight of the Lord, and he shall lift you up. *Ja.* 4. 10.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children *is* waxed feeble. *1 Sa.* 2. 5.—Thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. *Is.* 65. 13, 14.—The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. *Ps.* 34. 10.

This [publican] went down to his house justified rather than the other. *Lu.* 18. 14.—Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. *Mat.* 5. 6.

In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Is.* 25. 6.

54 He hath holpen his servant Israel in remembrance of his mercy;

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. *Ps.* 98. 3.—O Israel, thou shalt not be forgotten of me. *Is.* 44. 21.—I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. *Je.* 31. 3.

Is Ephraim my dear son? *is* he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels *are* troubled for him; I will surely have mercy upon him, saith the Lord. *Je.* 31. 20.—Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is* the name wherewith she shall be called, The Lord our righteousness. *Je.* 33. 14, 16.—Thy Maker *is* thine husband; the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this *is* as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn

that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. *Is. 54. 5-10; Ro. 11. 26-29.*

55 As he spake to our fathers, to Abraham, and to his seed for ever.

God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. *Ge. 17. 19.*—In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. *Ge. 22. 18.*—As concerning the gospel, *they are enemies for your sakes*; but as touching the election, *they are beloved for the fathers' sakes.* *Ro. 11. 28.*—The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. *Ps. 132. 11.*

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. 3. 16, 29.*

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

Rejoice with them that do rejoice, and weep with them that weep. *Ro. 12. 15.*

59 And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

He that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. *Ge. 17. 12.*—In the eighth day the flesh of his foreskin shall be circumcised. *Le. 12. 3.*

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

The Lord was with Joseph, and he was a prosperous man. *Ge. 39. 2.*—Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. *Ps. 80. 17.*

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. *Joel 2. 28.*

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

In that day will I cause the horn of the house of Israel to bud forth. *Eze. 29. 21.*—There will I make the horn of David to bud. *Ps. 132. 17.*

The Lord shall judge the ends of the earth: and he shall give strength unto his king, and exalt the horn of his anointed. *1 Sa. 2. 10.*—Jesus Christ, the son of David, the son of Abraham. And Jesse begat David the king;... and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. *Mat. 1. 1, 6, 16.*—And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, etc., which was the son of David. *Lu. 3. 23, 31.*

70 As he spake by the mouth of his holy prophets, which have been since the world began:

Mat. 10. 20; 11. 3.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Ge. 49. 10.*—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je. 23. 5, 6.*

God, at sundry times and in divers manners, spake in time past unto the fathers by the prophets. *He. 1. 1.*—For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. *2 Pe. 1. 21.*—All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. *Lu. 24. 44.*

71 That we should be saved from our enemies, and from the hand of all that hate us.

Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee. *Is. 51. 22, 23.*—And they shall take them captives, whose captives they were; and they shall rule over their oppressors. *Is. 14. 2.*—Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. *De. 33. 29.*

72 To perform the mercy promised to our fathers, and to remember his holy covenant;

I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. *Ge. 17. 7.*—I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. *Eze. 16. 60.*

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. *Ps. 98. 3.*—He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac. *Ps. 105. 8, 9.*

Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. *Ro. 15. 8.*—Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac. 3. 25, 26.*

73 The oath which he sware to our father Abraham,

I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. *Ge. 12. 3.*—Thou shalt be a father of many nations. *Ge. 17. 4.*—By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. *Ge. 22. 16, 17.*

When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. *He. 6. 13, 14, 17.*

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

Being then made free from sin, ye became the servants of righteousness. Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. *Ro. 6. 18, 22.*—Deliver them who through fear of death were all their lifetime subject to bondage. *He. 2. 15.*—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He. 9. 14.*

Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro. 8. 15.*—Being justified by faith, we have peace with God, through our Lord Jesus Christ. *Ro. 5. 1.*

75 In holiness and righteousness before him, all the days of our life.

I will put my fear in their hearts, that they shall not depart from me. *Je. 32. 40.*—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel. *2 Th. 2. 13, 14.*—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti. 1. 9.*

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Ti. 2. 11, 12.*—As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. *1 Pe. 1. 15, 16.*—Follow after righteousness, godliness, faith, love, patience, meekness. *1 Ti. 6. 11.*

Put on the new man, which after God is created in righteousness and true holiness. *Eph. 4. 24.*—For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 10.*—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 4.*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro. 12. 1, 2.*—Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co. 7. 1.*—Be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Only let your conversation be as it becometh the gospel of Christ. *Phi. 1. 10, 11, 27.*

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. *Phi. 4. 8.*—Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col. 1. 10.*—We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification. *1 Th. 4. 1, 3.*

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of

good works. *Ti. 2. 14.*—This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. *Ti. 3. 8.*

And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. *2 Pe. 1. 5, 7.*

Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness. *1 Pe. 2. 24.*—He that saith he abideth in him ought himself also so to walk, even as he walked. *1 Jno. 2. 6.*—And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. ... He that doeth righteousness is righteous, even as he is righteous. *1 Jno. 3. 3, 6, 7.*

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. *Ac. 24. 16.*

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Is. 40. 3.*—Behold, I will send my messenger, and he shall prepare the way before me. *Mat. 3. 1.*—This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. *Mat. 11. 10.*

I and my Father are one. *Jno. 10. 30.*—Jesus Christ is Lord. *Phi. 2. 11.*

77 To give knowledge of salvation unto his people by the remission of their sins,

[John] came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Lu. 3. 3.*

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. 5. 31.*

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Mal. 4. 2.*—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. *1 Jno. 4. 9.*

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. *Is. 9. 2.*—To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. *Is. 42. 7.*—That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. *Is. 49. 9.*

Jesus ... came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthali: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. *Mat. 4. 12, 16; Ac. 26. 18.*

In him was life; and the life was the light of men. *Jno. 1. 4.*—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno. 8. 12.*—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 6.*—Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. Awake, thou that sleepest, and arise from the

dead, and Christ shall give thee light. *Eph. 5. 8, 14.*—Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1. 13.*—Shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe. 2. 9.*

Mercy and truth are met together; righteousness and peace have kissed *each other.* *Ps. 85. 10.*—And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. *Is. 32. 17, 18.*—And all thy children *shall be* taught of the Lord; and great *shall be* the peace of thy children. *Is. 54. 13.* For ye shall go out with joy, and be led forth with peace. *Is. 55. 12.*—The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.) *Ac. 10. 36.* The way of peace they know not. *Is. 59. 8.*

Come unto me, all ye that labour and are heavy laden, and I will give you rest. *Mat. 11. 28.*

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that¹ all the world should be taxed.

¹ Agabus, signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. *Ac. 11. 28.*—The great goddess Diana ... whom all Asia and the world worshippeth. *Ac. 19. 27.*

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. *Ro. 13. 7.*

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse. *1 Sa. 17. 12.*—Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel. *Mt. 5. 2.*

5 To be taxed with Mary his espoused wife, being great with child.

The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. *Mat. 1. 18.*

6 ¶ And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

The Son of man hath not where to lay his head. *Mat. 8. 20.*—Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *2 Co. 8. 9.*

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

When Zacharias saw him, he was troubled, and fear fell upon him. *Lu. 1. 12.*—The glory of the Lord abode upon mount Sinai. *Ex. 24. 16.*—[Stephen] looked up stedfastly into heaven, and saw the glory of God. *Ac. 7. 55.*

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Mar. 1. 1.
We joy in God through our Lord Jesus Christ, by whom we have now received the atonement. *Ro. 5. 11.*—Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe. 1. 8.*

How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! *Is. 52. 7.*—The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek. *Is. 61. 1.*—Go ye ... and teach all nations. *Mat. 28. 19.*—And there was great joy in that city. *Ac. 8. 8.*

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. *Is. 9. 6.*—She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. *Mat. 1. 21.*

God hath made that same Jesus, whom ye have crucified, both Lord and Christ. *Ac. 2. 36.*—Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac. 3. 26.*

The Lord of glory. *1 Co. 2. 8.*—And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. *Lu. 19. 31.*—To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Ro. 14. 9.*—One Lord Jesus Christ, by whom are all things, and we by him. *1 Co. 8. 6.*—No man can say that Jesus is the Lord, but by the Holy Ghost. *1 Co. 12. 3.*—He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. *Re. 19. 16.*—We preach not ourselves, but Christ Jesus the Lord. *2 Co. 4. 5.*—Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 11.*

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. *Ps. 103. 20, 21.*—Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. *Da. 7. 10.*—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. 1. 14.*

I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Re. 5. 11, 12.*

14 Glory to God in the highest, and on earth peace, good will toward men.

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. *Eph. 3. 21.*—Every creature which is in heaven, and on the earth, and under the earth, and

such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. *Re. 5. 13.*

Sing, O ye heavens; for the Lord hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. *Is. 44. 23.*—Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. *Is. 49. 13.*

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 16.*—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *Eph. 1. 3, 6.*

It pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether they be things in earth, or things in heaven. *Col. 1. 19, 20; Ro. 1. 7.* God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. *Eph. 2. 4, 7.*

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno. 4. 9, 10.*—For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. And came and preached peace to you which were afar off, and to them that were nigh. *Eph. 2. 14, 17.*—Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. *Is. 57. 19.*

Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*—And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi. 4. 7.*

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

[Joseph's] brethren envied him; but his father observed the saying. *Ge. 37. 11.*

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

He that is eight days old shall be circumcised among you, every man child in your generation. *Ge. 17. 12.*

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal. 4. 4, 5.*—Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. *Ro. 15. 8.*—Thou shalt call his name JESUS; for he shall save his people from their sins. *Mat. 1. 21.*—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*

22 ¶ And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

If a woman have ... born a man child: then she shall be unclean seven days. In the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. *Le. 12. 2-4.*

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. *Ex. 13. 2.*—The firstborn of thy sons shalt thou give unto me. *Ex. 22. 29.*—All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. *Ex. 34. 19.*—All the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord. *Nu. 3. 13.*

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

When the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. *Le. 12. 6, 8.*

25 ¶ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

1 It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is. 25. 9.*—They shall not be ashamed that wait for me. *Is. 49. 23.*

2 Comfort ye, comfort ye my people, saith your God. *Is. 40. 1.* For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. *Is. 61. 3, 11, 12; 49. 13; 52. 9, 10.*

Joseph of Arimathea, ... also waited for the kingdom of God. *Mar. 15. 43.*

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word :

Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. *Ge. 46. 30.*—I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. *Phi. 1. 23.*

Mark the perfect man, and behold the upright : for the end of *that* man is peace. *Ps. 37. 37.*—The righteous perisheth, and no man layeth it to heart ; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace : they shall rest in their beds, each one walking in his uprightness. *Is. 57. 1, 2.*—I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours. *Re. 14. 13.*

30 For mine eyes have seen thy salvation,

I have waited for thy salvation, O Lord. *Ge. 49. 18.*—The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God. *Is. 52. 10.*—All flesh shall see the salvation of God. *Lu. 3. 6.*

Shew us thy mercy, O Lord, and grant us thy salvation. *Ps. 85. 7.*

31 Which thou hast prepared before the face of all people ;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

The Lord hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel : all the ends of the earth have seen the salvation of our God. *Ps. 88. 2, 3.*—The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined. *Is. 9. 2.*

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. *Is. 42. 6, 7.*

And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. *Is. 25. 7.*—It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. 49. 6.*

The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. *Is. 61. 1, 3.*

The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up. *Mat. 4. 16.*—I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life. *Jno. 8. 12.*—Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. *Ac. 28. 28.*

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ;

— shall be ... for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. *Is. 8. 14.*—Whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder. *Mat. 21. 44.*

They sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone ; as it is written, Behold, I lay in Sion a stumblingstone and rock of offence : and whosoever believeth on him shall not be ashamed. *Ro. 9. 32, 33.*

The Jews require a sign, and the Greeks seek after wisdom : but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. *1 Co. 1. 22, 24.*—Who is wise, and he shall understand these things ? prudent, and he shall know them ? for the ways of the Lord are right, and the just shall walk in them : but the transgressors shall fall therein. *Ho. 14. 9.*

Unto you therefore which believe he is precious ; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed. *1 Pe. 2. 7, 8.*—To the one we are the savour of death unto death ; and to the other the savour of life unto life. *2 Co. 2. 16.*

As concerning this sect, we know that every where it is spoken against. *Ac. 28. 22.*

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles ? And there was a division among them. *Jno. 9. 16.*—For there must be also heresies among you, that they which are approved may be made manifest among you. *1 Co. 11. 19.*—They went out, that they might be made manifest that they were not all of us. *1 Jno. 2. 19.*

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a great age, and had lived with an husband seven years from her virginity ;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy. *Ac. 2. 17, 18.*

Unto which promise our twelve tribes, instantly serving God day and night, hope to come. *Ac. 26. 7.*—She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. *1 Th. 5. 5.*—Pray without ceasing. *1 Th. 5. 17.*

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Joseph of Arimathea ... also waited for the kingdom of God. *Mar. 15. 43.*—We trusted that it had been he which should have redeemed Israel. *Lu. 24. 21.*

Waiting for the coming of our Lord Jesus Christ. *1 Co. 1. 7.*—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit. 2. 13.*—Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28.*

39 ¶ And when they had performed all things

according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Grace is poured into thy lips. *Ps.* 45. 2.—The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord. *Is.* 11. 2, 3.

The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno.* 1. 14.

41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.

Thou shalt keep the feast of unleavened bread, ... in the time appointed of the month Abib; for in it thou camest out from Egypt. Three times in the year all thy males shall appear before the Lord God. *Ex.* 23. 15, 17.

Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. *De.* 16. 1, 16.—In the fourteenth day of the first month at even is the Lord's passover. *Le.* 23. 5.

Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. 1 *Sa.* 1. 21.—The Jews' passover was at hand, and Jesus went up to Jerusalem. *Jno.* 2. 13.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

The Lord God hath given me the tongue of the learned. *Is.* 50. 4.—The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes. *Mat.* 7. 28, 29; *Mar.* 1. 22.—All bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? They were astonished at his doctrine: for his word was with power. *Lu.* 4. 22, 32.

About the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? ... Never man spake like this man. *Jno.* 7. 14, 15, 46.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye

sought me? wist ye not that I must be about my Father's business?

Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. *Ps.* 40. 7-9.—His disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. *Jno.* 4. 31-34.—I must work the works of him that sent me, while it is day: the night cometh, when no man can work. *Jno.* 9. 4.

He that loveth father or mother more than me is not worthy of me. *Mat.* 10. 37.—Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. *Jno.* 2. 16, 17.

50 And they understood not the saying which he spake unto them.

And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. *Lu.* 18. 34.—O fools, and slow of heart to believe all that the prophets have spoken. *Lu.* 24. 25.—But they understood not that saying, and were afraid to ask him. *Mar.* 9. 32.—This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. *Jno.* 10. 6.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

Honour thy father and mother. *Mat.* 15. 4, etc.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

The child Samuel grew on, and was in favour both with the Lord, and also with men. 1 *Sa.* 2. 26.—Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man. *Pr.* 3. 3, 4.

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. *Ro.* 14. 17, 18.

CHAPTER III.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

At that time Herod the tetrarch heard of the fame of Jesus. *Mat.* 14. 1.

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

Caiaphas, being the high priest that same year. *Jno.* 11. 49.—Annas the high priest, and Caiaphas. *Ac.* 4. 6.—Seraiah the chief priest, and Zephaniah the second priest. *Je.* 52. 24.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. *Mat.* 3. 1, etc.

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. *Ac.* 2. 38.—Arise, and be baptized, and wash away thy sins, calling

on the name of the Lord. *Ac. 22. 16.*—Repentance and remission of sins. *Lu. 24. 47.*

Repent ye therefore, and be converted, that your sins may be blotted out. *Ac. 3. 19.*—Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. 5. 31.*

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Is. 40. 3.*—I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. *Jno. 1. 23.*

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. *Is. 40. 4, 5.*—The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. *Ps. 98. 2.*—The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. *Is. 52. 10.*

There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. *Ro. 10. 12.*—Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. *Lu. 2. 10.*—Beginning at Jerusalem. *Lu. 24. 47.*

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

Mat. 3. 5, 10.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. *Ro. 1. 18.*—Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. *Ro. 2. 8, 9.*—Mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. *Re. 6. 16.*

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? *Mat. 23. 33.*

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. *Mat. 8. 11, 12.*—They answered him, We be Abraham's seed, and were never in bondage to any man. *Jno. 8. 33.*—They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children. *Ro. 9. 6, 7.*—If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. 3. 29.*—In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal. 6. 15.*

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth

not forth good fruit is hewn down, and cast into the fire.

The fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. *Re. 21. 8.*

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? *Ac. 2. 37.*—Sirs, what must I do to be saved? *Ac. 16. 30.*

I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. *2 Co. 8. 13-15.*

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. *Ja. 2. 15-17.* Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. *1 Jo. 3. 17, 18.*

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. *Lu. 7. 29, 30.*

13 And he said unto them, Exact no more than that which is appointed you.

If I have taken any thing from any man by false accusation, I restore him fourfold. *Lu. 19. 8.*

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. *Mat. 8. 5, 6, 10.*

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God. When the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually. *Ac. 10. 1, 2, 7.*—Let every man abide in the same calling wherein he was called. *1 Co. 7. 20.*

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. *Ex. 23. 1.*—Thou shalt not steal. *Ex. 20. 16.*—Ye shall not steal, neither deal falsely, neither lie one to another. *Le. 19. 11.*

I have learned, in whatsoever state I am, therewith to be content. *Phi. 4. 11.*—Having food and raiment let us be therewith content. *1 Th. 6. 8.*

15 ¶ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

Mat. 3. 11, 12.

Ye are washed, ... ye are sanctified, ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11.*—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. *Is. 44. 3, 4.*

I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. *Joel 2. 28, 29.*

He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. *Jno. 1. 33.*

John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. *Ac. 1. 5.*—There appeared unto them cloven tongues like as of fire, and it sat upon each of them. *Ac. 2. 3.*—As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. *Ac. 11. 15, 16.*—By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co. 12. 13.*

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

The ungodly ... *are* like the chaff which the wind driveth away. *Ps. 1. 4.*—For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. *Mal. 4. 1.*

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. *Mat. 13. 30.*—These shall go away into everlasting punishment: but the righteous into life eternal. *Mat. 25. 46.*

If thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. *Mar. 9. 45, 46.*—They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. *1 Jno. 2. 19.*

18 And many other things in his exhortation preached he unto the people.

Mat. 14. 1, 12.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. I saw, and bare record that this is the Son of God. *Jno. 1. 29, 34.*

John ... said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath

given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 27, 36.*

19 ¶ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. *Mar. 6. 17, 18.*

21 ¶ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

Mar. 1. 35.

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. *Is. 42. 1.*—This is my beloved Son, hear him. *Lu. 9. 35.*

He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. *2 Pe. 1. 17.*

Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. *Jno. 12. 27, 28.*

23 ¶ And Jesus himself began to be about thirty years of age, being, (as was supposed) the son of Joseph, which was the son of Heli,

From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation. *Nu. 4. 47.*

Is not this the carpenter's son? *Mat. 13. 55.*—Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? *Jno. 6. 42.*—Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. *Mat. 1. 16.*

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhessa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

Jehonias begat Salathiel, and Salathiel begat Zorobabel. *Mat. 1. 12.*

28 Which was the son of Melchi, which was

the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melca, which was the son of Menan, which was the son of Mat-tatha, which was the son of Nathan, which was the son of David,

These be the names of those that were born unto him in Jerusalem; ... Nathan, and Solomon. 2 Sa. 5. 14.

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

Ruth 4. 17, etc. 1 Ch. 2. 1, etc.

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

Ge. 46. 12; 38. 29.

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

Ge. 29. 35; 25. 26.
Nahor ... begat Terah. And Terah begat Abram. Ge. 11. 24, 26.

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

Arphaxad ... begat Salah. Ge. 11. 12.—Arphaxad begat Salah; and Salah begat Eber. Ge. 10. 24.

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

The generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. Ge. 5. 1, 2.

CHAPTER IV.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

The Spirit driveth him into the wilderness. Mar. 1. 12.—To be tempted of the devil. Mat. 4. 1.—God giveth not the Spirit by measure unto him. Jno. 3. 34.

The Spirit of the Lord shall carry thee [Elijah] whither I know not. 1 Ki. 18. 12.—The Spirit lifted me up, and took me away. Eze. 3. 14.—[Simeon] came by the Spirit into the temple. Lu. 2. 27.—The Spirit of the Lord caught away Philip. Ac. 8. 39.

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

When he had fasted forty days and forty nights, he was afterward an hungred. And the tempter came to him. Mat. 4. 2, 3. [Moses] was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. Ex. 34. 28; De. 9. 9, 18, 25.—[Elijah] arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. 1 Ki. 19. 8.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. De. 8. 3.—I have esteemed the words of his mouth more than my necessary food. Job 23. 12.—Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. Je. 15. 16.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

Mat. 4. 8, 9.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

Now shall the prince of this world be cast out. Jno. 12. 31.—The prince of this world cometh, and hath nothing in me. Jno. 14. 30.

The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Re. 13. 2.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. De. 6. 13.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee :

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Ps. 91. 11, 12.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

Ye shall not tempt the Lord your God, as ye tempted him in *Massah*. *De.* 6. 16.

13 And when the devil had ended all the temptation, he departed from him for a season.

The prince of this world cometh, and hath nothing in me. *Jno.* 14. 30.—This is your hour, and the power of darkness. *Lu.* 22. 53.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He.* 4. 15.—In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *He.* 2. 17, 18.

Resist the devil, and he will flee from you. *Ja.* 4. 7.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Mat. 4. 12-17; *Mar.* 1. 14, 15; *Jno.* 4. 43.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, *I* say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached. *Ac.* 10. 36, 37.

15 And he taught in their synagogues, being glorified of all.

When he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast. *Jno.* 4. 45.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Mat. 4. 23.

He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. *Mat.* 2. 23.—And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? *Mat.* 13. 54.

Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. *Ac.* 15. 21.—They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures. *Ac.* 17. 1, 2.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. *Ps.* 22. 22.—I have preached righteousness in the great congregation: lo, I have not restrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. *Ps.* 40. 9, 10.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because

he hath anointed me to preach the gospel to the poor: he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Is. 61. 1; 11. 2.

God anointed Jesus of Nazareth with the Holy Ghost and with power. *Ac.* 10. 38.—The dayspring from on high hath visited us. *Lu.* 1. 78.

If the Son shall make you free, ye shall be free indeed. *Jno.* 8. 36.—The people which sat in darkness saw great light. *Mat.* 4. 16.

He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. *Jno.* 3. 34.—For in him dwelleth all the fulness of the Godhead bodily. *Col.* 2. 9.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. *Mat.* 11. 28.—He healeth the broken in heart, and bindeth up their wounds. *Ps.* 147. 3.—The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down. *Ps.* 146. 8.—And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 *Th.* 2. 26.—A bruised reed shall he not break, and the smoking flax shall he not quench. *Is.* 42. 3.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. *Mat.* 11. 5.—Blessed are the poor in spirit: for their's is the kingdom of heaven. *Mat.* 5. 3.—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja.* 2. 5.—To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. *Is.* 66. 2.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. Being then made free from sin, ye became the servants of righteousness. *Ro.* 6. 13, 14, 15.

19 To preach the acceptable year of the Lord.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. *Le.* 25. 8-10.—If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. *Lu.* 19. 42.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

After the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people say on. *Ac.* 13. 15.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Behold, now is the accepted time; behold, now is the day of salvation. 2 *Co.* 6. 2.—Grace is poured into thy lips. *Ps.* 45. 2.

When he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? *Mat. 13. 54.*—All that heard him were astonished at his understanding and answers. *Lu. 2. 47.*—The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno. 1. 14.*

And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? *Jno. 6. 42.*—Never man spake like this man. *Jno. 7. 46.*—The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. *Is. 50. 4.*

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthaliin: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthaliin, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. *Mat. 4. 12-16.*

Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. *Mat. 11. 23.*

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

They were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. *Mat. 13. 57; Jno. 4. 24.*

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

Elijah ... said unto Ahab, As the Lord God of Israel liveth, ... there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. *1 Ki. 17. 1, 8, 9.*—And it came to pass, after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And there was a sore famine in Samaria. *1 Ki. 18. 1, 2.*—Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. *Ja. 5. 17.*

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. *Ro. 9. 15.*—Then went [Naaman] down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. *2 Ki. 5. 14, etc.*

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill

whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

For by thee I have run through a troop: and by my God have I leaped over a wall. *Ps. 18. 29.*

Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, and said, I will not cast away my Father's house.

beyond Jordan, unto the place where John at first baptized; and there he abode. *Jno. 10. 39, 40.*—They sought to take him: but no man laid hands on him, because his hour was not yet come. *Jno. 7. 30.*

The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand. *Ps. 37. 32, 33.*

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

Mat. 4. 13, etc. Mar. 1. 21, etc.

32 And they were astonished at his doctrine: for his word was with power.

For he taught them as one having authority, and not as the scribes. *Mat. 7. 29.*

These things speak, and exhort, and rebuke with all authority. Let no man despise thee. *Tit. 2. 15.*

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

Mar. 1. 23, etc.

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

Thine Holy One. *Ps. 16. 10; 89. 18, 19; Ac. 2. 27.*—To anoint the most Holy. *Da. 9. 24.*—That holy thing which shall be born of thee shall be called the Son of God. *Lu. 1. 35.*

What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? *Mat. 8. 29.*—Thou believest that there is one God; thou doest well: the devils also believe and tremble. *Ja. 2. 19.*

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

Mar. 1. 29, etc.

Have we not power to heal about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? *1 Co. 9. 5.*

39 And he stood over her, and rebuked the

fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Mat. 8. 16, 17. Mar. 1. 32-39.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

He healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet. *Mat. 12. 15, 17.*—For his hour was not yet come. *Jno. 7. 30.*

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. *Mar. 1. 35, etc.*

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of

CHAPTER V.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

Mat. 4. 18-22.

The sower soweth the word. And these are they by the way side, where the word is sown: but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred. *Mar. 4. 14-20.*

Take heed how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. My mother and my brethren are these which hear the word of God, and do it. *Lu. 8. 18, 21.* He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *Jno. 12. 48.*

So then faith cometh by hearing, and hearing by the word of God. *Ro. 10. 17.*—For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not *as* the word of men, but *as* it is in truth, the word of God. *1 Th. 2. 13.*—Let every man be swift to hear. Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja. 1. 19, 21-25.*

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

Let us not be weary in well doing: for in due season we shall reap, if we faint not. *Gal. 6. 9.*

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came and both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Jno. 21. 6, 7.

And Manoaah said unto his wife, We shall surely die, because we have seen God. *Ju. 13. 22.*—Let not God speak with us, lest we die. *Ex. 20. 19.*—The men of Beth-shemesh said, Who is able to stand before this holy Lord God? *1 Sa. 6. 20.*—David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? *2 Sa. 6. 9.*—I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes. *Job 42. 5, 6.*—Woe is me! for I am undone; because I *am* a man of unclean lips: for mine eyes have seen the King, the Lord of hosts. *Is. 6. 5.*

[The Shunamite] said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? *1 Ki. 17. 18.*

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

Mar. 1. 17.

The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. *Mat. 13. 47.*

Our sufficiency is of God; who also hath made us able ministers of the new testament. *2 Co. 3. 5, 6.*

11 And when they had brought their ships to land, they forsook all, and followed him.

And straightway they forsook their nets and followed him. *Mar. 1. 18.*—There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. *Mar. 10. 29, 30.*

Then Peter said, Lo, we have left all, and followed thee. *Lu.* 18. 28.—How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. 1 *Ki.* 18. 21.—My sheep hear my voice, and I know them, and they follow me. *Jno.* 10. 27.—If any man serve me, let him follow me; and where I am, there shall also my servant be. *Jno.* 12. 26. What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ. *Phi.* 3. 7, 8.—These are they which follow the Lamb whithersoever he goeth. *Re.* 14. 4.

Ye shall walk after the Lord your God and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. *De.* 13. 4.—Be ye therefore followers of God, as dear children. *Eph.* 5. 1.—He that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord. *Nu.* 32. 11, 12.

My soul followeth hard after thee: thy right hand upholdeth me. *Psa.* 63. 8.—David, kept my commandments, and followed me with all his heart, to do that only which was right in mine eyes. 1 *Ki.* 14. 8.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

Mat. 8. 2-4; *Mar.* 1. 40, etc.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop. And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; and two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. *Le.* 14. 4, 10, 21, 22.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Mat. 4. 25. *Mar.* 3. 7. *Jno.* 6. 2.

16 ¶ And he withdrew himself into the wilderness, and prayed.

When he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. *Mat.* 14. 23; *Mar.* 6. 46.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

Mat. 9. 2-8. *Mar.* 2. 3-12.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

By grace are ye saved through faith. *Eph.* 2. 8.

21 And the scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. *Psa.* 32. 5.—I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. *Is.* 43. 25.

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

All things are naked and opened unto the eyes of him with whom we have to do. *He.* 4. 13.—I know the things that come into your mind, every one of them. *Eze.* 11. 5.

23 Whether is casier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

Jno. 5. 8.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

A man, named Matthew. *Mat.* 9. 9-17; *Mar.* 2. 13, 14.

28 And he left all, rose up, and followed him.

Thy people shall be willing in the day of thy power. *Psa.* 110. 3.

29 And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them.

Then drew near unto him all the publicans and sinners for to hear him. *Lu.* 15. 1, etc.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

81 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

82 I came not to call the righteous, but sinners to repentance.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. *Lu.* 18. 11, 13.—Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. *Re.* 3. 17, 18.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. *1 Th.* 1. 15.—I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. *Lu.* 15. 7.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the *disciples* of the Pharisees; but thine eat and drink?

I fast twice in the week. *Lu.* 18. 12.—Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do* this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the Lord? *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is.* 58. 3-6.—Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. *Mat.* 6. 16.

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. *Jno.* 3. 29.—A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. *Jno.* 16. 16.

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. *Ac.* 13. 2, 3.—That ye may give yourselves to fasting and prayer. *1 Co.* 7. 5.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken out* of the new agreeth not with the old.

Mat. 9. 16, etc. *Mar.* 2. 21, etc.
With many such parables spake he the word unto them, as they were able to hear it. *Mar.* 4. 33.—I have yet many things to say unto you, but ye cannot bear them now. *Jno.* 16. 12.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

CHAPTER VI.

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in *their* hands.

Mat. 12. 1-8. *Mar.* 2. 23-28.
When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn. *De.* 23. 25.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Mat.* 23. 23.

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

The priest gave him hallowed *bread*: for there was no bread there but the shewbread, that was taken from before the Lord. *1 Sa.* 21. 6.

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

It shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute. *Le.* 24. 9.

5 And he said unto them, That the Son of man is Lord also of the sabbath.

For the Son of man is Lord even of the sabbath day. *Mat.* 12. 8.—The Lord's day. *Re.* 1. 10.—The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath. *Mar.* 2. 27, 28.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. *Lu.* 13. 14.—Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? *Jno.* 9. 16.

7 And the scribes and Pharisees watched him,

whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. *Jno. 7. 23, 24.*—And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. *Mat. 12. 11, 12.*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. *Mat. 6. 6.*—When he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. *Mat. 14. 23.*

13 ¶ And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

Mar. 3. 13-19.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. *Mat. 10. 1.*

We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. *2 Co. 5. 20.*

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. *Jno. 1. 42.*

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

Simon the Canaanite. *Mat. 10. 4.*

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

Mat. 10. 4.

Judas, the servant of Jesus Christ, and brother of James. *Jude 1.*—Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve. *Jno. 6. 70, 71.*

Mine own familiar friend in whom I trusted, which did eat

of my bread, hath lifted up his heel against me. *Ps. 41. 9.*—They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. *1 Jno. 2. 19.*

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

Mat. 4. 25, etc. Mar. 3. 7-11.

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

[They] besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. *Mat. 14. 36.*—Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? *Mar. 5. 30.*

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God.

Blessed are the poor in spirit: for their's is the kingdom of heaven. *Mat. 5. 3.*—The poor have the gospel preached to them. *Mat. 11. 5.*—For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. *Is. 66. 2.*

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5.*—Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. *1 Co. 1. 26-29.*

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

He hath filled the hungry with good things; and the rich he hath sent empty away. *Lu. 1. 53.*—He satisfieth the longing soul, and filleth the hungry soul with goodness. *Ps. 107. 9.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is. 55. 1.*—Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed. *Is. 65. 13.*—Blessed are they which do hunger and thirst after righteousness: for they shall be filled. *Mat. 5. 6.*

Unto them that mourn in Zion, ... beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. *Is. 61. 3.*—Blessed are they that mourn: for they shall be comforted. *Mat. 5. 4.*—Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. *Jno. 16. 20.*—Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place. *1 Co. 4. 11.*

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. *2 Co. 1. 4-7.*

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Co. 4. 17.

As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 2 Co. 6. 10. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 2 Co. 11. 27.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Jno. 6. 35, 51.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Ja. 1. 12.—These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Re. 7. 14, 16, 17.—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Re. 21. 4.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Mat. 5. 11.—There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. Mar. 10. 29, 30.

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 1 Pe. 2. 19.—If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled. 1 Pe. 3. 14.

The world hath hated them, because they are not of the world, even as I am not of the world. Jno. 17. 14.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

Mat. 5. 12.

They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. Ac. 5. 41.—We glory in tribulations ... knowing that tribulation worketh patience. Ro. 5. 3.

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. Ja. 1. 2, 3.—I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. Col. 1. 24.

Let us go forth therefore unto him without the camp, bearing his reproach. He. 13. 13.

They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. 2 Ch. 36. 16.

[Elijah] said, ... the children of Israel have ... slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 1 Ki. 19. 10.—Asa was wroth with

saith God. Why transgress ye the commandments of the Lord, that ye cannot prosper? And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. 2 Ch. 24. 20, 21.—When Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, the priests and the prophets and all the people took him, saying, Thou shalt surely die. And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who

prophesied against this city and against this land according to all the words of Jeremiah. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword. Je. 26. 8, 20, 23.

Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth. He. 11. 36-38.—Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. Ac. 7. 52.—The Jews ... both killed the Lord Jesus, and their own prophets, and have persecuted us. 1 Th. 2. 14, 15.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. 1 Pe. 4. 12-16.

24 But woe unto you that are rich! for ye have received your consolation.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Ja. 5. 1.—Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Lu. 12. 20, 21.

They have their reward. Mat. 6. 2.—Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Lu. 16. 25.

Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Am. 6. 1.—I spake unto thee in thy prosperity; but thou saidst, I will not hear. Je. 22. 21.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread. Eze. 16. 49.—The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Job 20. 5.

I said of laughter, It is mad: and of mirth, What doeth it? Ec. 2. 2.—For as the crackling of thorns under a pot, so is the laughter of a fool: this also is vanity. Ec. 7. 6.—Even in laughter the heart is sorrowful; and the end of that mirth is heaviness. Pr. 14. 13.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so. Je. 5. 31.—Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Ja. 4. 4.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Jno. 15. 19.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

Mat. 5. 38.

Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Ro. 12. 17, 19-21.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. *Ex. 23. 4.*—If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee. *Pr. 25. 21, 22.*

28 Bless them that curse you, and pray for them which despitefully use you.

—12. 14.
Father, forgive them; for they know not what they do. *Lu. 23. 34.*—Lord, lay not this sin to their charge. *Ac. 7. 60.*

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

Resist not evil. *Mat. 5. 39.*—There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? *1 Co. 6. 7.*

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe. 2. 19, 23.*

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. *Ps. 112. 9; 41. 1.*—If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. *De. 15. 7, 8, 10.*

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. *Pr. 19. 17.*—Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 Jno. 3. 17.*—Give to him that asketh thee, and from him that would borrow of thee turn not thou away. *Mat. 5. 42.*

31 And as ye would that men should do to you, do ye also to them likewise.

For this is the law and the prophets. *Mat. 7. 12.*

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

He is ever merciful, and lendeth; and his seed is blessed. *Ps. 37. 26.*—A good man sheweth favour, and lendeth: he will guide his affairs with discretion. *Ps. 112. 5.*—That ye may be the children of your Father, which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. *Mat. 5. 45.*

36 Be ye therefore merciful, as your Father also is merciful.

Be ye therefore perfect, even as your Father which is in heaven is perfect. *Mat. 5. 48.*—The Father of mercies. *2 Co. 1. 3.*—The Lord is very pitiful, and of tender mercy. *Ja. 5. 11.*—Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness. *Col. 3. 12.*

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Mat. 7. 1, 5.

Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? *Ro. 2. 1, 3.*—Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. *Ro. 14. 10.*

With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. *1 Co. 4. 3, 5.*

Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. *1 Co. 13. 4, 7.*

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Mat. 6. 14, 15.*

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

For with what judgment ye judge, ye shall be judged. *Mat. 7. 2.*—He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja. 2. 13.*—He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. *Pr. 19. 17.*

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

Mat. 15. 14.

The leaders of this people cause them to err; and they that are led of them are destroyed. *Is. 9. 16.*—Cease, my son, to hear the instruction that causeth to err from the words of knowledge. *Pr. 19. 27.*—Take heed what ye hear. *Mar. 4. 24.*

40 The disciple is not above his master: but every one that is perfect shall be as his master.

It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? *Mat. 10. 25.*—The servant is not greater than his lord; neither he that is sent greater than he that sent him. *Jno. 13. 16.*—Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. *Jno. 15. 20.*

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

ye do these things, ye shall never fall. 2 *Pe.* 1. 10.—He only is my rock and my salvation; he is my defence; I shall not be greatly moved. *Ps.* 62. 2.

CHAPTER VII.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

Mat. 8. 5-13.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

Sick of the palsy, grievously tormented. *Mat.* 8. 6.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Gal.* 5. 6.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. *Ro.* 2. 1.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

O generation of vipers, how can ye, being evil, speak good things? *Mat.* 12. 34.—For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy. *Is.* 32. 6. I am the true vine. He that abideth in me, and I in him, ... bringeth forth much fruit. *Jno.* 15. 1, 5.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts. *Mal.* 1. 6.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat.* 7. 21.—Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. *Mat.* 25. 11, 12.—When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. *Lu.* 13. 25.

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

If ye know these things, happy are ye if ye do them. *Jno.* 13. 17.—But be ye doers of the word, and not hearers only, deceiving your own selves. *Ja.* 1. 22.

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Give diligence to make your calling and election sure: for if

Maid, arise. *Lu.* 8. 54.—Lazarus, come forth. *Jno.* 11. 43.—He saved others; himself he cannot save. *Mat.* 27. 42.—Tabitha, arise. *Ac.* 9. 40.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

2 *Kt.* 4. 32..37; 13. 21.

Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. *Jno.* 3. 2.—Blessed be the Lord God of Israel; for he hath visited and redeemed his people. *Lu.* 1. 68.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. *Zec.* 9. 9.—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge.* 49. 10.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples sent them to Jesus, saying, Art thou ¹ he that should come? or look we for another?

Mat. 11. 2..19.

¹ Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. *Da.* 9. 24, 25.

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. *Is.* 29. 18.—Behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing. *Is.* 35. 4..6; 42. 6, 7.—There was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. This day is this scripture fulfilled in your ears. *Lu.* 4. 17..19, 21; *Is.* 60. 1..3.

23 And blessed is he, whosoever shall not be offended in me.

Is not this the carpenter's son? Whence then hath this man all these things? And they were offended in him. *Mat.* 13. 55..57.

He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. *Is.* 8. 14, 15.

Many of his disciples, ... said, This is a hard saying; who can hear it? From that time many of his disciples went back, and walked no more with him. *Jno.* 6. 60, 66.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 *Co.* 2. 14.

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? *Mat.* 21. 42.—This is the stone which was set at nought of you builders, which is become the head of the corner. *Ac.* 4. 11; *Ps.* 118. 22.—Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. *Ro.* 9. 33.

We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. 1 *Co.* 1. 23.—Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1 *Pe.* 2. 7, 8.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness ¹ for to see? A reed shaken with the wind?

¹ In those days came John the Baptist, preaching in the wilderness of Judæa. *Mat.* 3. 1.

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. *Mat.* 3. 4.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways. *Lu.* 1. 76.—Behold, I will send my messenger, and he shall prepare the way before me. *Mat.* 3. 1.

28 For I say unto you, Among those that are born of women there is not a ¹ greater prophet than John the Baptist: but ² he that is least in the kingdom of God is greater than he.

¹ Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist. And if ye will receive it, this is Elias, which was for to come. *Mat.* 11. 11, 14.

Many shall rejoice at his birth. For he shall be great in the sight of the Lord, ... and he shall be filled with the Holy Ghost, even from his mother's womb. *Lu.* 1. 14, 15.—He was a burning and a shining light: and ye were willing for a season to rejoice in his light. *Jno.* 5. 35.

² Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. *Mat.* 13. 16, 17.

John did no miracle. *Jno.* 10. 41.—The Holy Ghost was not glorified. *Jno.* 7. 39.—
inspiration of God
 of God; even

the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col.* 1. 25. 27.—Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. *1 Pe.* 1. 10.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. *Mat.* 3. 5, 6.—Then came also publicans to be baptized. *Lu.* 3. 12.—The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. *Lu.* 18. 13.—Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. *Ps.* 51. 4, 5.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

I have not shunned to declare unto you all the counsel of God. *Ac.* 20. 27.—Who will have all men to be saved, and to come unto the knowledge of the truth. *1 Ti.* 2. 4.

31 ¶ And the Lord said, Wherunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

His meat was locusts and wild honey. *Mat.* 3. 4; *Mar.* 1. 6; *Mat.* 11. 18.—He shall drink neither wine nor strong drink. *Lu.* 1. 15.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

As Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. *Mat.* 9. 10.—Jesus was called, and his disciples, to the marriage. *Jno.* 2. 2.

35 But wisdom is justified of all her children.

He that hath received his testimony hath set to his seal that God is true. *Jno.* 3. 33.—He that is spiritual judgeth all things. *1 Co.* 2. 15.—Let God be true, but every man a liar. *Ro.* 3. 4.

O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. *Ps.* 92. 5, 6.—Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord. *Ps.* 107. 43.—The Lord is righteous in all his ways, and holy in all his works. *Ps.* 145. 17.—O the depth of the riches, both of the wisdom and knowledge of God! *Ro.* 11. 33.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. *1 Co.* 1. 21.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Ro.* 1. 16.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

Mar. 14. 3.
 I came not to call the righteous, but sinners to repentance. *Lu.* 5. 32.

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. *Eph.* 2. 8, 9.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* 4. 32.—Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. *Col.* 3. 13.

Being justified freely by his grace through the redemption that is in Christ Jesus. *Ro.* 3. 24.—I will heal their backsliding, I will love them freely: for mine anger is turned away from him. *Ho.* 14. 4.

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. *1 Ti.* 1. 13, 14.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

Wash your feet, and rest yourselves under the tree. *Ge.* 18. 4. Tarry all night, and wash your feet. *Ge.* 19. 2.—He brought him into his house, ... and they washed their feet. *Ju.* 19. 21.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

When any man came nigh to *him* to do him obeisance, he put forth his hand, and took him, and kissed him. *2 Sa.* 15. 5.—The king kissed Barzillai, and blessed him. *2 Sa.* 19. 39.—He came to Jesus, and said, Hail, Master; and kissed him. *Mat.* 28. 49.

46 My head with oil thou didst not anoint :
but this woman hath anointed my feet with

say unto thee, Her sins, which
are many, are forgiven ; for she loved much :
but to whom little is forgiven, *the same* loveth
little.

48 And he said unto her, Thy sins are for-
given.

Come now, and let us reason together, saith the Lord: though
your sins be as scarlet, they shall be as white as snow; though
they be red like crimson, they shall be as wool. *Is. 1. 18.*—Let
the wicked forsake his way, and the unrighteous man his
thoughts: and let him return unto the Lord, and he will have
mercy upon him; and to our God, for he will abundantly
pardon. *Is. 55. 7.*

Therefore is the kingdom of heaven likened unto a certain
king, which would take account of his servants. And when he
had begun to reckon, one was brought unto him, which owed
him ten thousand talents. But forasmuch as he had not to pay,
his lord commanded him to be sold, and his wife, and children,
and all that he had, and payment to be made. The servant
therefore fell down, and worshipped him, saying, Lord, have
patience with me, and I will pay thee all. Then the lord of that
servant was moved with compassion, and loosed him, and for-
gave him the debt. *Mat. 18. 23-27.*—Where sin abounded, grace
did much more abound. *Ro. 5. 20.*

Herein is love, not that we loved God, but that he loved us,
and sent his Son to be the propitiation for our sins. We love
him, because he first loved us. *1 Jno. 4. 10, 19.*—The love of
Christ constraineth us. *2 Co. 5. 14.*—This is a faithful saying,
and worthy of all acceptance, that Christ Jesus came into the
world to save sinners; of whom I am chief. *1 Ti. 1. 15.*

49 And they that sat at meat with him began
to say within themselves, Who is this that for-
giveth sins also?

50 And he said to the woman, Thy faith hath
saved thee; go in peace.

Thy faith hath made thee whole; go in peace. *Mar. 5. 34.*—
His name through faith in his name hath made this man strong,
whom ye see and know; yea, the faith which is by him hath
given him this perfect soundness in the presence of you all. *Ac. 3. 16.*—Being justified by faith, we have peace with God through
our Lord Jesus Christ. *Ro. 5. 1.*—The just shall live by his faith.
Hab. 2. 4.—By grace are ye saved through faith. *Eph. 2. 8.*

CHAPTER VIII.

ND it came to pass afterward, that he went
throughout every city and village, preach-
ing and shewing the glad tidings of the kingdom
of God: and the twelve *were* with him,

Repent ye: for the kingdom of heaven is at hand. *Mat. 3. 2.*
The kingdom of God is not meat and drink; but righteousness,
and peace, and joy in the Holy Ghost. *Ro. 14. 17.*—Who hath
delivered us from the power of darkness, and hath translated
us into the kingdom of his dear Son. *Col. 1. 13.*

Behold, I bring you good tidings of great joy, which shall be
to all people. For unto you is born this day in the city of
David a Saviour, which is Christ the Lord. *Luk. 2. 10, 11.*

2 And certain women, which had been healed
of evil spirits and infirmities, Mary called Mag-
dalene, out of whom went seven devils,

Many women were there beholding afar off, which followed
Jesus from Galilee, ministering unto him: among which was
Mary Magdalene, and Mary the mother of James and Joseph,
and the mother of Zebedee's children. *Mat. 27. 55, 56.*—When
Jesus was risen early the first day of the week, he appeared
first to Mary Magdalene, out of whom he had cast seven devils.

Mar. 16. 9.—There stood by the cross of Jesus his mother, and
his mother's sister, Mary the wife of Cleophas, and Mary Mag-
dalene. *Jno. 19. 25.*

3 And Joanna the wife of Chuza Herod's
steward, and Susanna, and many others, which
ministered unto him of their substance.

Ye know the grace of our Lord Jesus Christ, that, though he
was rich, yet for your sakes he became poor, that ye through
his poverty might be rich. *2 Co. 8. 9.*

4 ¶ And when much people were gathered
together, and were come to him out of every
city, he spake by a parable:

Mat. 13. 2-13, 18-23. Mar. 4. 1-20.

5 A sower went out to sow his seed: and as
he sowed, some fell by the way side; and it was
trodden down, and the fowls of the air de-
voured it.

6 And some fell upon a rock; and as soon as
it was sprung up, it withered away, because it
lacked moisture.

7 And some fell among thorns; and the
thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang
up, and bare fruit an hundredfold. And when
he had said these things, he cried, He that hath
ears to hear, let him hear.

9 And his disciples asked him, saying, What
might this parable be?

10 And he said, Unto you it is given to know
the mysteries of the kingdom of God: but to
others in parables; that seeing they might not
see, and hearing they might not understand.

Mar. 4. 12.

I thank thee, O Father, Lord of heaven and earth, because
thou hast hid these things from the wise and prudent, and hast
revealed them unto babes. Even so, Father; for so it seemed
good in thy sight. *Mat. 11. 25, 26.*—Even the mystery which
hath been hid from ages and from generations, but now is made
manifest to his saints. *Col. 1. 26.*—And without controversy
great is the mystery of godliness. *1 Ti. 3. 16.*

Go, and tell this people, Hear ye indeed, but understand not;
and see ye indeed, but perceive not. Make the heart of this
people fat, and make their ears heavy, and shut their eyes; lest
they see with their eyes, and hear with their ears, and under-
stand with their heart, and convert, and be healed. *Is. 6. 9, 10;*
Ac. 28. 26, 27; *Ro. 11. 8.*—He hath blinded their eyes, and har-
dened their heart; that they should not see with *their* eyes, nor
understand with *their* heart, and be converted, and I should
heal them. *Jno. 12. 40.*

The natural man receiveth not the things of the Spirit of
God: for they are foolishness unto him: neither can he know
them, because they are spiritually discerned. *1 Co. 2. 14.*—And
in them is fulfilled the prophecy of *Isaiah*, which saith, By
hearing ye shall hear, and shall not understand; and seeing ye
shall see, and shall not perceive. *Mat. 13. 14.*

Blessed art thou, Simon Bar-jona; for flesh and blood hath
not revealed it unto thee, but my Father which is in heaven.
Mat. 16. 17.—God hath revealed *them* unto us by his Spirit.
1 Co. 2. 10.

11 Now the parable is this: The seed is the
word of God.

Mat. 13. 18.

The engrafted word. *Ja. 1. 21.*—The word of the truth of the
gospel; which is come unto you, as it is in all the world; and
bringeth forth fruit, as it *doth* also in you. *Col. 1. 5, 6.*—Being

born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. 1 *Pe.* 1. 23, 25.—I have planted, Apollos watered; but God gave the increase. 1 *Co.* 3. 6.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. *Mat.* 13. 19.—Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. *He.* 2. 1.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. *Is.* 58. 2.—And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. *Eze.* 33. 31, 32; *Ga.* 4. 15.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. 1 *Jno.* 2. 19.

Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar.* 6. 20.

From that time many of his disciples went back, and walked no more with him. *Jno.* 6. 66.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

Demas hath forsaken me, having loved this present world. At my first answer no man stood with me, but all men forsook me. 2 *Th.* 4. 10, 16.

Ac. 5. 1-11. *Lu.* 21. 34.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips: I have esteemed the words of his mouth more than my necessary food. *Job* 23. 11, 12.—Thy word have I hid in mine heart, that I might not sin against thee. Thy testimonies are wonderful: therefore doth my soul keep them. *Ps.* 119. 11, 129.

Blessed are they that hear the word of God, and keep it. *Lu.* 11. 28.—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. *Ac.* 17. 11.

He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty. *Mat.* 13. 23.—If ye continue in my word, then are ye my disciples indeed. *Jno.* 8. 31.—He that hath my commandments, and keepeth them, he it is that loveth me. *Jno.* 14. 21.

Be ye doers of the word, and not hearers only, deceiving your own selves. Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja.* 1. 22, 25.

We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He.* 3. 14.—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro.* 2. 7.—Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. *He.* 10. 36.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. *He.* 12. 1.—The word preached did not profit them, not being mixed with faith in them that heard it. *He.* 4. 2.—Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. 1 *Pe.* 2. 1, 2; *Ps.* 1. 1-3; *Jno.* 15. 5, 8; *Col.* 1. 6, 10.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* 5. 14, 16; *Mar.* 4. 21, 23.

17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 *Co.* 4. 5; *Ja.* 1. 21-25.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. *Mar.* 4. 24.—Take from him the pound, and give it to him that hath ten pounds. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. *Lu.* 19. 24, 26. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. *Jno.* 15. 2.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.

Mat. 12. 46-50. *Mar.* 3. 31-35.

20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee.

His brethren, James, and Joses, and Simon, and Judas. *Mat.* 13. 55.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat.* 12. 49, 50.—Ye are my friends, if ye do whatsoever I command you. *Jno.* 15. 14.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *Jno.* 14. 21; *Ga.* 5. 6.—Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 2 *Co.* 5. 16. Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. *He.* 2. 11.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

Mat. 8. 18, 24-27. Mar. 4. 35-41.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

Why are ye fearful, O ye of little faith? *Mat. 8. 26.*—When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee. *Is. 43. 2.*

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

Mat. 8. 28-34. Mar. 5. 1-20.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

A man with an unclean spirit. *Mar. 5. 2.*

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

The devils ... believe and tremble. *Ja. 2. 19.*—God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment. *2 Pe. 2. 4.*—And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude 6.*

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

And he besought him much that he would not send them away out of the country. *Mar. 5. 10.*—I saw an angel come down from heaven, ... and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, ... and cast him into the bottomless pit. And the devil that deceived ... was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. *Re. 20. 1-3, 10.*

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

Mar. 5. 19, 20.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. *Ps. 66. 16.*

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

Mat. 9. 18-26. Mar. 5. 22-43.

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd.

For she said within herself, If I may but touch his garment, I shall be whole. *Mat. 9. 21.*

45 And Jesus said, Who touched me? When

all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

The whole multitude sought to touch him: for there went virtue out of him, and healed them all. *Lu. 6. 19.*

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

Jesus taketh with him Peter, and James, and John, ... and he was transfigured before them. *Mar. 9. 2.*—He taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy. *Mar. 14. 33.*

52 And all wept, and bewailed her; but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

Young man, I say unto thee, Arise. *Lu. 7. 14.*—Lazarus, come forth. *Jno. 11. 43.*

And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. *Mat. 8. 3, 4.*

CHAPTER IX.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

He goeth up into a mountain, and calleth unto him whom he would: and they came unto him. *Mar. 8. 13, etc.*—He called unto him the twelve, and began to send them forth by two and two. *Mar. 6. 7.*—He called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon,

the brother of James, and Judas Iscariot, which also was the traitor. *Lu. 6. 13. 16.*—He gave them power against unclean spirits, to cast them out. *Mat. 10. 1.*

2 And he sent them to preach the kingdom of God, and to heal the sick.

As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. *Mat. 10. 7, 8; Mar. 6. 12.*

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. *Lu. 10. 1, 9.*

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. *Mat. 10. 9. 10.* Commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats. *Mar. 6. 8, 9.*—Carry neither purse, nor scrip, nor shoes; and salute no man by the way. *Lu. 10. 4.*—When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. *Lu. 22. 35.*

4 And whatsoever house ye enter into, there abide, and thence depart.

And into whatsoever city or town ye shall enter, enquire who in it is worthy: and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. *Mat. 10. 11, etc.; Mar. 6. 10.*—Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. *Lu. 10. 5-8, etc.*

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

When they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. *Ac. 18. 6.*—Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. *Mat. 10. 15.*

The Jews raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. *Ac. 13. 50, 51.*

6 And they departed, and went through the towns, preaching the gospel, and healing every

1 They went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them. *Mar. 6. 12, 13.*

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared;
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and of others, that one of the old prophets was risen again.

Mat. 14. 1-12. Mar. 6. 14-16.
Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mat. 4. 5.*

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. *Lu. 23. 8.*

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. *Mar. 6. 31, 32;*

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

Him that cometh to me I will in no wise cast out. *Jno. 6. 37.*

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

Jno. 6. 1, etc.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. *Pr. 34. 10.—*Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. *1 Ti. 4. 8.*

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

Mat. 16. 13-21. Mar. 8. 27-31.

19 They answering said, John the Baptist; 155

but some say, Elias; and others say, that one of the old prophets is risen again.

At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. *Mat. 14. 1, 2.*

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

We believe and are sure that thou art that Christ, the Son of the living God. *Jno. 6. 69.—*Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. *Jno. 1. 49.—*Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. *Jno. 11. 27.—*I believe that Jesus Christ is the Son of God. *Ac. 8. 37.*

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Mat. 10. 38, 39; 16. 24-28. Mar. 8. 34.

As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter. *Ro. 8. 36.*

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. *Lu. 14. 26, 27.—*We must through much tribulation enter into the kingdom of God. *Ac. 14. 22.—*I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. *1 Co. 15. 31.*

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us. *2 Ti. 2. 11, 12.*

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

Mat. 24. 30.

Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Mat. 10. 33; Mar. 8. 38.—*He that denieth me before men shall be denied before the angels of God. *Lu. 12. 9.*

If we deny him, he also will deny us. *2 Ti. 2. 12.—*Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; for the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Ti. 1. 8, 12.*

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

Till they see the Son of man coming in his kingdom. *Mat.*

16. 28.—Till they have seen the kingdom of God come with power. *Mar. 9. 1.*

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. *Mat. 24. 14, 15, 30.*

And when the day of Pentecost was fully come, they were all with one accord in one place. Then they that gladly received [Peter's] word were baptized: and the same day there were added unto them about three thousand souls. *Ac. 2. 1, 41.*

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. *Mar. 9. 2, 9.*

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

His face did shine as the sun. *Mat. 17. 2.*

30 And, behold, there talked with him two men, which were Moses and Elias:

To depart, and to be with Christ; ... is far better. *Phi. 1. 23.*

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

The Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. *Lu. 3. 22.*—He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. *2 Pe. 1. 17, 18.*

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. *Mat. 17. 6, 7.*

Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. *Ac. 3. 22.*—I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. *De. 18. 18, 19.*

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every

transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? *Heb. 2. 1, 3.*

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. *Mat. 17. 9.*

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

Mat. 17. 14-18. Mar. 9. 14-27.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

For he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. *Mat. 17. 15.*

40 And I besought thy disciples to cast him out; and they could not.

Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting. *Mat. 17. 19, 21.*

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. *Lu. 18. 31, 33; Mat. 16. 21; 17. 22, 23; Mar. 9. 30, etc.*

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. 2. 23.*

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

Mat. 18. 1-5. Mar. 9. 33-37.

There was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. *Luk. 22. 24-26.*

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

I the Lord search the heart, I try the reins. Je. 17. 10.

48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. *Mat. 18. 2-6.*

Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. *Mat. 23. 8-12.*

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

There ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Envyest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them! *Nu. 11. 27-29.*

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. *Mar. 9. 39-41. Mat. 12. 30.*

Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. *Phi. 1. 15-18.*

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

And Elijah ... said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. *2 Ki. 1. 10, etc.*

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. *Ro. 12. 19.*—Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. *Ja. 1. 19, 20.*—For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. *Ja. 3. 16, 17.*

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

God sent not his Son into the world to condemn the world; but that the world through him might be saved. *Jno. 3. 17.*—I came not to judge the world, but to save the world. *Jno. 12. 47.* This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Ti. 1. 15.*

57 ¶ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *2 Co. 8. 9.*

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead. *Mat. 8. 21, 22.*—Dead in trespasses and sins. *Eph. 2. 1.*

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? *1 Ki. 19. 20.*

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Remember Lot's wife. *Lu. 17. 32.*—The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. *Ps. 78. 9.*—The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. *Heb. 10. 38, 39.*

He that received the seed into stony places, the same is he

that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat.* 13. 20, 21.

CHAPTER X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Mat. 10. 1, etc. *Mar.* 6. 7, etc.

When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. *Mat.* 9. 36, etc.

Say not ye, There are yet four months, and *then* cometh harvest? ... Lift up your eyes, and look on the fields; for they are white already to harvest. *Jno.* 4. 35.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

Be ye therefore wise as serpents, and harmless as doves. *Mat.* 10. 16.—[Elisha] said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again. *2 Kt.* 4. 29.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. *Mat.* 10. 13.—My prayer returned into mine own bosom. *Psa.* 35. 13.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

Have we not power to eat and to drink? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things? *1 Co.* 9. 4, 7–11.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. *1 Th.* 5. 18.—Into whatsoever city or town ye shall enter, who in it is worthy; and there abide till ye go thence. *Mat.* 10. 11.

9 And heal the sick that are therein, and say

unto them, The kingdom of God is come nigh unto you.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. *Mat.* 3. 1, 2.—From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. *Mat.* 4. 17.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

The word of the Lord was published throughout all the region. But the Jews ... raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. *Ac.* 13. 49–51.—Paul ... testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence. *Ac.* 18. 5–7.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. *Lu.* 12. 47, 48.—If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation? *He.* 2. 2, 3.—He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He.* 10. 28, 29.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

Surely, had I sent thee to them, they would have hearkened unto thee. *Eze.* 3. 6.—To him that knoweth to do good, and doeth it not, to him it is sin. *Ja.* 4. 17.—If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth. *Jno.* 9. 41.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Thou and all thy company *are* gathered together against the Lord: and what is Aaron, that ye murmur against him? *Nu.* 16. 11.—He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. *1 Th.* 4. 8.

The Father ... hath committed all judgment unto the Son: that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. *Jno.* 5. 22, 23.—Whoso shall receive one such little child in my name, receiveth me. *Mat.* 18. 5.—He that believeth on me, believeth not on me, but on him that sent me. *Jno.* 12. 44.

17 ¶ And the seventy returned again with
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joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

Now shall the prince of this world be cast out. *Jno.* 12. 31.—The prince of this world is judged. *Jno.* 16. 11.—The prince of the power of the air. *Eph.* 2. 2.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph.* 6. 12.—For this purpose the Son of God was manifested, that he might destroy the works of the devil. *1 Jno.* 3. 8.

As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *He.* 2. 14.—There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. *Re.* 12. 7-9.—The devil... was cast into the lake of fire and brimstone, ... and shall be tormented day and night for ever and ever. *Re.* 20. 10.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. *Ps.* 91. 13.—I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge.* 3. 15.—The God of peace shall bruise Satan under your feet shortly. *Ro.* 16. 20.—And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. *Is.* 11. 8.

These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. *Mar.* 16. 17, 18.

When Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. *Ac.* 28. 3-5.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

If not, blot me, I pray thee, out of thy book which thou hast written. *Ex.* 32. 32.—Let them be blotted out of the book of the living, and not be written with the righteous. *Ps.* 69. 28.—*He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even over every one that is written among the living in Jerusalem.* *Is.* 4. 3.—Thy people shall be delivered, every one that shall be found written in the book. *Da.* 12. 1.

My fellowlabourers, whose names are in the book of life. *Phi.* 4. 3.—The general assembly and church of the firstborn, which are written in heaven. *He.* 12. 23.

All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* 13. 8.—And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. *Re.* 20. 12.—There shall in no wise enter into it any thing that defileth; ... but they which are written in the Lamb's book of life. *Re.* 21. 27.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat.* 7. 22, 23.

Though I have the gift of prophecy, and understand all

mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. *1 Co.* 13. 2.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Mat. 11. 25-27.

It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *Mat.* 13. 11.

Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. *Mat.* 16. 16, 17.—Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. *Mat.* 18. 3, 4.

If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co.* 4. 3, 4.

After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. *1 Co.* 1. 21, 26.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

All power is given unto me in heaven and in earth. *Mat.* 28. 18.—The Father loveth the Son, and hath given all things into his hand. *Jno.* 3. 35.—For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. *Jno.* 5. 26, 27.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. *Jno.* 17. 1, 2.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Jno.* 1. 18.—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. *Jno.* 6. 44, 46.

Jesus saith, ... I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? *Jno.* 14. 6-9.—We know that the Son of God is come, and hath given us as unto understanding, that we may know him that is true. *1 Jno.* 5. 20.

God also hath highly exalted him, and given him a name which is above every name. *Phi.* 2. 9.—Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church. *Eph.* 1. 21, 22.—Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *He.* 2. 8.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. *1 Co.* 15. 24, 27.

23 ¶ And he turned him unto his disciples,

and said privately, Blessed are the eyes which see the things that ye see:

Blessed are your eyes, for they see: and your ears, for they hear. *Mat. 13. 16.*

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come upon you. *1 Pe. 1. 10.*—Your father Abraham rejoiced to see my day: and he saw it, and was glad. *Jno. 8. 56.*—Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the takers of his promise in Christ by the gospel. *Eph. 3. 5, 6.* These all died in faith, not having received the promises, but having seen them afar off, and were assured with compassion embraced them. *He. 11. 13, 14.* And were scattered abroad, as there were yet four morphisms of them, and

to give the more earnest heed to which we have heard, lest at any time we should let slip. *He. 2. 1.*

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

Mat. 19. 16-19; 22. 35-40.

Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. *Lu. 11. 54.*

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Ac. 16. 30, 31.*

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. *De. 6. 5.*—Thou shalt love thy neighbour as thyself. *Le. 19. 18.*

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. *De. 10. 12.*—And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. *De. 30. 6.*

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Ro. 13. 9.*—Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. *Gal. 5. 13, 14.*

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. *Ja. 2. 8.*

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

If thou doest well, shalt thou not be accepted? *Gal. 4. 7.*—Ye shall keep my statutes, and my judgments: which if a man do, he shall live in them. *Le. 18. 5.*—Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. *Ro. 10. 5.*

I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if I do, he shall even live in them; and my sabbaths they

greatly polluted; then I said, I would pour out my fury upon them in the wilderness, to consume them. *Eze. 20. 11, 13.*

If thou wilt enter into life, keep the commandments. *Mat. 19. 17.*—The commandment, which was ordained to life, I found to be unto death. I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. *Ro. 7. 10, 18.*

In many things we offend all. *Ja. 3. 2.* Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. *Ro. 3. 20, 22.*

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. *Gal. 3. 21, 22.*

29 But he, willing to justify himself, said to him, What shall I do? But he, willing to justify himself, said to him, What shall I do? But he, willing to justify himself, said to him, What shall I do? But he, willing to justify himself, said to him, What shall I do?

30 And Jesus answering said, A certain man went down from Jerusalem, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 Jno. 3. 17.*

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

The Jews have no dealings with the Samaritans. *Jno. 4. 9; Lu. 9. 53.*

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat. 5. 44.*

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

Bethany, the town of Mary and her sister Martha. *Jno.* 11. 1.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

The cares of this world ... choke the word, and it becometh unfruitful. *Mar.* 4. 19.—Take heed to yourselves, lest at any time your hearts be overcharged with ... cares of this life, and so that day come upon you unawares. *Lu.* 21. 34.

I would have you without carefulness. *1 Co.* 7. 32.—Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? *Mat.* 6. 25.

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Mat.* 16. 26.—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Mat.* 6. 33.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. *It is good for me to draw near to God.* *Ps.* 73. 25, 28.—The law of thy mouth is better unto me than thousands of gold and silver. I rejoice at thy word, as one that findeth great spoil. *Ps.* 119. 72, 162.

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno.* 17. 3.—My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno.* 10. 27, 28.

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. *Phi.* 1. 6.—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. *1 Pe.* 1. 4, 5.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. *Ps.* 27. 4.—Blessed are they which do hunger and thirst after righteousness: for they shall be filled. *Mat.* 5. 6.—As for me and my house, we will serve the Lord. *Jos.* 24. 15.

CHAPTER XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

Mat. 6. 9, 13.

He went out into a mountain to pray, and continued all night in prayer to God. *Lu.* 6. 12.—When he had sent the multitudes away, he went up into a mountain apart to pray. *Mat.* 14. 23.—The Spirit ... helpeth our infirmities: for we know not what we should pray for as we ought. *Ro.* 8. 26.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed

be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. *Ec.* 5. 2.—The Lord's throne is in heaven. *Ps.* 11. 4.—Ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro.* 8. 15.

From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. *Mal.* 1. 11.

In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. *Da.* 2. 44.—The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.

Bless the Lord, ye his angels, that excel in strength, that do his commandments hearkening unto the voice of his word. *Ps.* 103. 20.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Give me neither poverty nor riches; feed me with food convenient for me. *Pr.* 30. 8.—The Lord shall preserve thee from all evil; he shall preserve thy soul. *Ps.* 121. 7.—Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. *Jno.* 6. 27.

Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* 4. 32.—When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. *Mar.* 11. 25, 26.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. *Re.* 3. 10. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *Jno.* 17. 15.—Watch and pray, that ye enter not into temptation. *Mat.* 26. 41.

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co.* 10. 13.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. *Lu.* 18. 1.—Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. *Mat.* 15. 27, 28.

Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. *Is.* 62. 6, 7.—When Moses held up his hand, ... Israel prevailed: and when he let down his hand, Amalek prevailed. *Ex.* 17. 11.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

ver. 7, 11.

I called upon the Lord in distress: the Lord answered me, and set me in a large place. *Ps. 118. 5.*—For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee. *2 Co. 12. 8, 9.*

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He. 4. 16.*—This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. *1 Jno. 5. 14.*

All things, whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat. 21. 22.*—What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. *Mar. 11. 24.*

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno. 15. 7.*—Whatsoever ye shall ask the Father in my name, he will give it you. *Jno. 16. 23.*—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. *Ja. 1. 5, 6.*—And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. *1 Jno. 3. 22.*

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Ye shall seek me, and find me, when ye shall search for me with all your heart. *Je. 29. 13.*

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

A new heart ... will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them. *Eze. 36. 26, 27, 37.*

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. *Jno. 4. 10.*

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. *Jno. 14. 16, 17.*—When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost. *Ac. 4. 31.*

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. *Eph. 3. 14-19.*

Jesus ... being baptized, and praying, the heaven was opened, and the Holy Ghost descended. *Lu. 3. 21, 22.*—[Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. *Ac. 1. 4, 5.*

These all continued with one accord in prayer and supplication. *Ac. 1. 14.*—And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost. *Ac. 2. 1, 4.*—Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost. *Ac. 8. 14, 15, 17.*—Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. 4. 6.*

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. *He. 12. 9, 10.*

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

Mat. 9. 32, 33.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

Mat. 12. 22-30, 43, 45. Mar. 3. 20-30. Baal-zebub the god of Ekron. 2 Ki. 1. 3.

16 And others, tempting him, sought of him a sign from heaven.

The Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. *Mar. 8. 11, 12.*—The Jews require a sign, and the Greeks seek after wisdom. *1 Co. 1. 22.*

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

I am he which searcheth the reins and hearts. *Ec. 2. 23.*—[Jesus] needed not that any should testify of man: for he knew what was in man. *Jno. 2. 25.*

How can Satan cast out Satan? *Mar. 3. 23.*

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said. *Ex. 8. 19.*—But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. *Mat. 12. 28.*

In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *Da. 2. 44.*

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from

him all his armour wherein he trusted, and divideth his spoils.

I will divide him a portion with the great, and he shall divide the spoil with the strong. *Is.* 53. 12.—Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. *Col.* 2. 15.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day. *Eph.* 6. 13.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

Even so shall it be also unto this wicked generation. *Mat.* 12. 45.—Sin no more, lest a worse thing come unto thee. *Jno.* 5. 14.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. *He.* 6. 4. 6.

If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He.* 10. 26. 29.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. *2 Pe.* 2. 20, 21.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Mat. 12. 49.

Blessed art thou among women. From henceforth all generations shall call me blessed. *Lu.* 1. 28, 48.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. *Mat.* 7. 21, 24.—For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat.* 12. 50.

My mother and my brethren are these which hear the word of God, and do it. *Lu.* 8. 21.—Be ye doers of the word, and not hearers only, deceiving your own selves. Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja.* 1. 22, 25.—For not the hearers of the

law are just before God, but the doers of the law, shall be justified. *Ro.* 2. 13.

Lu. 5. 1. *Ps.* 1. 1. 3; 119. 1. 5.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

Mar. 8. 11, 12.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

Jonah was in the belly of the fish three days and three nights. *Jon.* 1. 17.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Mat. 12. 42.

When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. *1 Ki.* 10. 1.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. *Jon.* 3. 5.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. *Mat.* 5. 14, 15; *Mar.* 4. 21.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

Mat. 6. 22, 23.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *Eph.* 1. 17, 18.—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *1 Co.* 2. 14.

35 Take heed therefore that the light which is in thee be not darkness.

If therefore the light that is in thee be darkness, how great is that darkness! *Mat.* 6. 23.—There is a way that seemeth right unto a man, but the end thereof are the ways of death. *Pr.* 16. 25.—Seest thou a man wise in his own conceit? there is more hope of a fool than of him. *Pr.* 26. 12.

Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! *Is.* 5. 20, 21.

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. 1 Co. 3. 18-20.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

And when [the Pharisees] saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. Mar. 7. 2, 3.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Mat. 23. 25-28.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Tit. 1. 15, 16.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man. Mat. 15. 19, 20.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Ja. 4. 8.—Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor. Da. 4. 27.

Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee. Is. 58. 6-8.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. 1 Th. 4. 4, 5.—Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Co. 7. 1.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. Le. 27. 30.—Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. Mat. 23. 23.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mi. 6. 8.—Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Sa. 15. 22.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Mat. 23. 6. Mar. 12. 38, 39.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Mat. 23. 27, 28.—There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Ps. 5. 9.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed. Is. 10. 1.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. Mar. 7. 8.—For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. Ga. 6. 13.

Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Ac. 15. 10.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Mat. 23. 30.—Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. Ac. 7. 51, 52.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Mat. 23. 31, 32.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

Christ the power of God, and the wisdom of God. 1 Co. 1. 24. Behold, I send unto you prophets, and wise men, and scribes:

and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute them from city to city. *Mat.* 23. 34.

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

All the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. *Mat.* 23. 35, 36.

The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord. 2 *Ch.* 24. 20, 21.

I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. *Ex.* 20. 5.—The Lord God of recompences shall surely requite. *Je.* 51. 56.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. *Mat.* 23. 13.—Making the word of God of none effect through your tradition. *Mar.* 7. 13.

The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law. *Mal.* 2. 7, 8.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. *Mar.* 12. 13.

CHAPTER XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

Mat. 16. 6, etc. *Mar.* 8. 15.

He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. *Mat.* 16. 12.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

I have called you friends; for all things that I have heard of my Father I have made known unto you. *Jno.* 15. 15.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? *Is.* 51. 12, 13.—Be not afraid of their faces: for I *am* with thee to deliver thee, saith the Lord. *Je.* 1. 8.—The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. *Pr.* 29. 25.—But and if ye suffer for righteousness' sake, happy *are* ye: and be not afraid of their terror, neither be troubled. 1 *Pe.* 3. 14.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. *Luk.* 9. 26.

Thou hast a little strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. *Re.* 3. 8, 10, 12.—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. *Mat.* 10. 32.

I will speak of thy testimonies ... before kings, and will not be ashamed. *Psa.* 119. 46.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word *against* the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. *Mat.* 12. 31, 32.

The Pharisees said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. Jesus ... said ... if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. *Mat.* 12. 24, 25, 28.—He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit. *Mar.* 3. 29, 30.

As the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest. *He. 3. 7-11.*—They rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. *Is. 63. 10.*

If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. *1 Jno. 5. 16.*—Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. *1 Ti. 1. 13.*

If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He. 10. 26-29.*

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

It shall be given you in that same hour what ye shall speak. *Mat. 10. 19.*

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

It is not ye that speak, but the Spirit of your Father which speaketh in you. *Mat. 10. 20.*—Whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. *Mar. 13. 11.*—I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu. 21. 15.*

Stephen, full of faith and power, did great wonders and miracles among the people. And they were not able to resist the wisdom and the spirit by which he spake. *Ac. 6. 8, 10.*—The Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. *2 Ti. 4. 17.*

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

My kingdom is not of this world. *Jno. 18. 36.*

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

He that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat. 13. 22.*

The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. *1 Ti. 6. 10, 17.*

A little that a righteous man hath is better than the riches of many wicked. *Ps. 37. 16.*—Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. *1 Ti. 6. 8.*—Better is little with the fear of the Lord, than great treasure and trouble therewith. *Pr. 15. 16.*

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish. *Ps. 49. 16-20.* Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. *Ja. 5. 1-3, 5.*

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. *1 Co. 15. 32.*—Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. *Ec. 11. 9.*

20 But God said unto him, *Thou fool,* this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? *Job 27. 8.*—Riches profit not in the day of wrath: but righteousness delivereth from death. *Pr. 11. 4.*—He heapeth up riches, and knoweth not who shall gather them. *Ps. 39. 6.*—Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. *Ps. 52. 7.*—As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. *Je. 17. 11.*

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. *Ja. 4. 13-15.*

21 So is he that layeth up treasure for himself, and is not rich toward God.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. *Mat. 6. 19-21.*

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti. 6. 17-19.*—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5.*

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phi.* 4. 6.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

Mat. 6. 25-34.

Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. *Ps.* 55. 22.—But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. *1 Ti.* 5. 8.—Casting all your care upon him; for he careth for you. *1 Pe.* 5. 7.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro.* 8. 32.

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. *Ps.* 37. 25.—O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. *Ps.* 34. 9, 10.

No good thing will he withhold from them that walk uprightly. *Ps.* 84. 11.—He that walketh righteously, and speaketh uprightly; ... he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. *Is.* 33. 15, 16.

My God shall supply all your need according to his riches in glory by Christ Jesus. *Phi.* 4. 19.—Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. *He.* 13. 5.—The Lord is my shepherd; I shall not want. *Psa.* 23. 1.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. *Mat.* 6. 33, 34.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. *1 Ti.* 4. 8.—God

said unto [Solomon], Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. *1 Ki.* 3. 11-13.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is.* 40. 11.—My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno.* 10. 27, 28.

Jesus said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. *Mat.* 11. 25, 26.—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja.* 2. 5.—Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Pe.* 1. 10, 11.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. *Lu.* 16. 9.—If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. *Mat.* 19. 21.

All that belived were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. *Ac.* 2. 44, 45.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Thus shall ye eat [the passover]; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. *Ex.* 12. 11.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. *Mat.* 25. 1, etc.

No man that warreth entangleth himself with the affairs of this life. *2 Ti.* 2. 4.—Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. *1 Pe.* 1. 13.—Stand therefore, having your loins girt about with truth. *Eph.* 6. 14.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

Who is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. *Mat.* 24. 45, 47.

The Son of man is as a man taking a far journey, who left his

house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. *Mar. 13. 34-37.*

The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. *Re. 7. 17.*

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Mat. 24. 42-44.

Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. 3. 8, 9.*

The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. *1 Th. 5. 2-6.*

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. *Re. 3. 3.*—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re. 16. 15.*

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. *Mat. 25. 13.*—Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. *Mar. 13. 32, 33.*

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *Lu. 21. 34-36.*

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

Mat. 24. 45-51.

Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Mat. 25. 21.*—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. *1 Co. 4. 1, 2.*

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac. 20. 28.*

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu. 22. 29, 30.*

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. *Ec. 8. 11.*

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

To him that knoweth to do good, and doeth it not, to him it is sin. *Ja. 4. 17.*—It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. *2 Pe. 2. 21.*

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. *Mat. 11. 21-24.*

The soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

If a soul sin, ... though he wist it not, yet is he guilty, and shall bear his iniquity. *Le. 5. 17.*

Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle? *Jon. 4. 11.*—I obtained mercy, because I did it ignorantly in unbelief. *1 Th. 1. 13.*

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? *Mat. 20. 18, 19, 22.*

Jesus knowing that all things were now accomplished, that

the scripture might be fulfilled, saith, I thirst. When Jesus had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. *Jno.* 19. 28, 30.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. *Mat.* 10. 34.—There was a division among the people because of him. *Jno.* 7. 43; 9. 16; 10. 19.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

Mat. 16. 2, 3, etc.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge.* 49. 10.—From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. *Da.* 9. 25.—In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Mat.* 3. 1-3.—Your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing. *Is.* 35. 4-6.

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Agree with thine adversary quickly, whiles thou art in the way with him. *Mat.* 5. 25.—For this shall every one that is godly pray unto thee in a time when thou mayest be found. *Ps.* 32. 6.

Seek ye the Lord while he may be found, call ye upon him while he is near. *Is.* 55. 6.

CHAPTER XIII.

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. *Ps.* 80. 8, 11.—He... planted it with the choicest vine, and built a tower in the midst of it, and also made a vinepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. *Is.* 5. 2.

When he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. *Mat.* 21. 19.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

The Lord God, merciful and gracious, longsuffering. *Ex.* 34. 6. Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? *Ro.* 2. 4.—The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe.* 3. 9.

The ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. *Mat.* 3. 10.—Every branch in me that beareth not fruit he taketh away. *Jno.* 15. 2.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered

with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

Six days shalt thou labour, and do all thy work. *Ex.* 20. 9.—Behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. *Mat.* 12. 10, etc.—Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. *Jno.* 5. 16.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. *Jno.* 7. 21-24.

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

Jesus said unto [Zacchæus], This day is salvation come to this house, forasmuch as he also is a son of Abraham. *Lu.* 19. 9. I am not sent but unto the lost sheep of the house of Israel. *Mat.* 15. 24.—Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac.* 3. 26.

The Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. *Job* 2. 6, 7.—[Jesus] went about doing good, and healing all that were oppressed of the devil. *Ac.* 10. 38.

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory. *Is.* 45. 24, 25.—The common people heard him gladly. *Mar.* 12. 37.

Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. *1 Pe.* 3. 16.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

1 The very God of peace sanctify you wholly. *1 Th.* 5. 23.—Bringing into captivity every thought to the obedience of Christ. *2 Co.* 10. 5.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, ... and all nations shall flow unto it. *Is.* 2. 2.—The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. *Is.* 60. 5.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. *Mat.* 7. 14.—Many be called, but few chosen. *Mat.* 20. 16.—I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. *Re.* 7. 9.

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord. *Pr.* 1. 28, 29.—When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear. *Is.* 1. 15.—Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. *Jno.* 7. 34.—I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. *Jno.* 8. 21.

Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. *Ro.* 9. 31.—Ye know how that afterward, when [Esau] would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. *He.* 12. 17.

Fight the good fight of faith, lay hold on eternal life. *1 Th.* 6. 12.—I have fought a good fight, I have finished my course, I have kept the faith. *2 Th.* 4. 7.—Labouring fervently. *Col.* 4. 12. If any man will come after me, let him deny himself, and take up his cross daily, and follow me. *Lu.* 9. 23.—Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Lu.* 14. 33.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

Mat. 7. 23, etc.
We ... beseech you that ye receive not the grace of God in vain. Behold, now is the accepted time; behold, now is the day of salvation. *2 Co.* 6. 1, 2.—For this shall every one that is godly pray unto thee in a time when thou mayest be found. *Ps.* 32. 6.

Seek ye the Lord while he may be found, call ye upon him while he is near. *Is.* 55. 6.—To day if ye will hear his voice, harden not your hearts. *He.* 3. 15.

While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the

unjust, let him be unjust still: and he which is filthy, let him be filthy still. *Re.* 22. 11.—Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy

name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 22, 23.*—Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Mat. 25. 41.*

Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. *Ps. 5. 4, 5; 6. 8.* Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. *2 Ti. 2. 19.*

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth. *Is. 43. 5, 6.*

30 And, behold, there are last which shall be first, and there are first which shall be last.

The publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him. *Mat. 21. 31, 32.*—The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. *Ro. 9. 30, 31.*—That the Gentiles should be fellowheirs. *Eph. 3. 6.*

Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. *Mat. 3. 9, 10.*

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. *He. 5. 8, 9.*—For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. *He. 2. 10.*—Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. *Jno. 19. 28, 30.*

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy

children together, as a hen doth gather her brood under her wings, and ye would not!

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. *De. 32. 11, 12.*

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. *Da. 9. 27.*

I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. *Le. 26. 31, 32.*—Zion for your sake shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. *Mi. 3. 12.*

Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. *Ps. 69. 25, 26.*

And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. *Is. 5. 5, 6.*

The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. *Ho. 3. 4, 5.*

CHAPTER XIV.

AND it came to pass, as he went into the house of one of the chief Pharisees, to eat bread on the sabbath day, that they watched him.

The wicked watcheth the righteous, and seeketh to slay him. *Ps. 37. 32.*—The scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. *Is. 29. 20, 21.*

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

Mat. 12. 10-13. Lu. 13. 14-16.

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again. *De. 22. 4.*

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him;

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Phi. 2. 3.

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen. *Pr. 25. 6, 7.*

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Mat. 23. 12.

He shall save the humble person. *Job 22. 29.*—Thou wilt save the afflicted people; but wilt bring down high looks. *Pr. 18. 27.* A man's pride shall bring him low: but honour shall uphold the humble in spirit. *Pr. 29. 23.*—Before destruction the heart of man is haughty, and before honour is humility. *Pr. 18. 12.*

Submit yourselves ... be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe. 5. 5.*

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. *Mat. 25. 35.*—Eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared. *Ne. 8. 10.*

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven. *Mar. 10. 21.*—Charge them that are rich in this world, that they ... do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti. 6. 17-19.*

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Blessed are they which are called unto the marriage supper of the Lamb. *Re. 19. 9.*

16 Then said he unto him, A certain man made a great supper, and bade many:

The kingdom of heaven is like unto a certain king, which made a marriage for his son, etc. *Mat. 22. 1-10.*

In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Is. 25. 6.*

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. *Pr. 9. 1-5.*

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. *Mat. 3. 1, 2.*

The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. ... Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. *Lu. 10. 1, 9.*—Go to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. *Mat. 10. 6, 7.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is. 55. 1.*—To day if ye will hear his voice, harden not your hearts, as in the provocation. *He. 3. 15.*

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

He came unto his own, and his own received him not. *Jno. 1. 11.*—Ye will not come to me, that ye might have life. *Jno. 5. 40.*

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! *Mat. 23. 37.*

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

The time is short: it remaineth, that ... they that have wives be as though they had none. *1 Co. 7. 29.*

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

Whosoever will, let him take the water of life freely. *Re. 22. 17.*—The poor have the gospel preached to them. *Mat. 11. 5.* The common people heard him gladly. *Mar. 12. 37.*—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5.*—The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing. *Is. 35. 5, 6.*

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go

out into the highways and hedges, and compel them to come in, that my house may be filled.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 2 *Ti.* 4. 2.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. *Ro.* 1. 16.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. *Pr.* 1. 24, 28.

Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac.* 3. 46.—The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat.* 21. 43; 22. 8.

Hath God cast away his people? God forbid. *Ro.* 11. 1. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. *He.* 12. 25.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. *De.* 13. 6, 8, 9.—Of Levi [Moses] said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. *De.* 33. 8, 9.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. *Mat.* 10. 37.

They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. *Re.* 12. 11.—None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.* 20. 24.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

He that taketh not his cross, and followeth after me, is not worthy of me. *Mat.* 10. 38.—All that will live godly in Christ Jesus shall suffer persecution. 2 *Ti.* 3. 12.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat.* 13. 20, 21.—Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. *Mat.* 20. 22.—When we were with you, we told you before that

we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 1 *Th.* 3. 4, 5.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. *Pr.* 24. 27.

30 Saying, This man began to build, and was not able to finish.

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end. *He.* 6. 11.

31 Or what king, going to make war against another king, sitteth not down first; and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. *Phi.* 3. 7, 8.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. *Mat.* 5. 13.—Have salt in yourselves. *Mar.* 9. 50.

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. *Jno.* 15. 6.

CHAPTER XV.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Mat. 9. 10, etc. I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. 1 *Co.* 5. 9-11.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

I have gone astray like a lost sheep; seek thy servant. *Ps.* 119. 176.—All we like sheep have gone astray; we have turned every one to his own way. *Is.* 53. 6.—I am the good shepherd: the good shepherd giveth his life for the sheep. *Jno.* 10. 11.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. *Mat.* 18. 13.

Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. *1 Pe.* 2. 10, 25.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Lu. 18. 9, etc.

It is not the will of your Father which is in heaven, that one of these little ones should perish. *Mat.* 18. 14.—I came not to call the righteous, but sinners to repentance. *Lu.* 5. 32.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven thy angels do always behold the face of my Father which is in heaven. *Mat.* 18. 10.—I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. *Eze.* 33. 11.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

Remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph.* 2. 11, 12.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

Am. 8. 11, 12, etc. *Is.* 55. 2, etc.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

The heart of the sons of men is full of evil, and madness is in their heart while they live. *Ec.* 9. 3.—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is.* 55. 7.—O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. *Ho.* 14. 1, 2.

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. As far as the east is from the west, so far hath he removed our transgressions from us. *Ps.* 103. 8, 10, 12.—Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. *Eph.* 2. 13.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. *Ps.* 32. 5.—Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. *Ps.* 51. 4.—If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. *Ps.* 130. 3, 4.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

Your feet shod with the preparation of the gospel of peace. *Eph.* 6. 15.

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The end of those things is death. *Ro.* 6. 21.—Thou hast a name that thou livest, and art dead. *Re.* 3. 1.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. *Eph.* 5. 14.—You *hath* he quickened, who were dead in trespasses and sins. *Eph.* 2. 1.

Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Yield yourselves unto God, as those that are alive from the dead. *Ro.* 6. 11, 13.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

As concerning the gospel, *they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.* Even so have these also now not believed, that through your mercy they also may obtain mercy. *Ro. 11. 28, 31.*—The Jews ... were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. *Ac. 13. 45.*

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other. *Lu. 18. 11, 14.*

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Lu. 15. 10.

Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose *are* the fathers. *Ro. 9. 4, 5.*—The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Is. 35. 10.*—They ... glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. *Ac. 11. 18.*

CHAPTER XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig: to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors

unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

Men of the world, *which have their portion in this life.* *Ps. 17. 14.*—The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. *Mat. 13. 38.*—Ye are from beneath; I am from above: ye are of this world; I am not of this world. *Jno. 8. 23.*

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. *Gal. 1. 4.*

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. *Jno. 12. 35, 36.*—Ye were sometime darkness, but now *are ye* light in the Lord: walk as children of light. *Eph. 5. 8.*—Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. *1 Th. 5. 5-8.*

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. *Pr. 19. 17.*—Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. *Mat. 6. 20.*—If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. *Mat. 19. 21.*

He that oppresseth the poor to increase his riches. *Pr. 22. 16.* He that getteth riches, and not by right. *Je. 17. 11.*—How hard is it for them that trust in riches to enter into the kingdom of God! *Mar. 10. 24.*

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti. 6. 17, 19.*

My flesh and my heart faileth. *Ps. 73. 26.*—In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. *Jno. 14. 2.*

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Mat. 25. 21.*

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph. 3. 8.*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

All things come of thee, and of thine own have we given thee. 1 *Ch. 29. 14.*—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 *Pe. 1. 4.*

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Mat. 6. 24. etc.

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. 2 *Ti. 4. 10.*—If I yet pleased men, I should not be the servant of Christ. *Gal. 1. 10.*—Whosoever therefore will be a friend of the world is the enemy of God. *Ja. 4. 4.*

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. 1 *Sa. 16. 7.*—I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je. 17. 10.*

Thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts. 1 *Ch. 28. 9.*

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Mat. 23. 25.*

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

A shadow of things to come; but the body is of Christ. *Col. 2. 17.*

Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. *Mat. 4. 17.*—From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. *Mat. 11. 12, 13.*—The Pharisees said among themselves, ... the world is gone after him. *Jno. 12. 19.* All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. *Lu. 7. 29.*

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. *Mat. 5. 18.*—The grass withereth, the flower fadeth: but the word of our God shall stand for ever. *Is. 40. 8.*

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away. *Mal. 2. 15, 16.*—Saving for the cause of fornication. *Mat. 5. 32.*

19 ¶ There was a certain rich man, which

was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. 1. 14.*—The angel of the Lord encampeth round about them that fear him, and delivereth them. *Ps. 34. 7.*—Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. *Mat. 18. 10.*—The mountain was full of horses and chariots of fire round about Elisha. *2 Ki. 6. 17.*

Wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. *Ps. 49. 10.*

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. *Lu. 13. 28.*—The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. *Re. 14. 10, 11.*

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

The fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. *Mar. 9. 43, 44.*

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

They spend their days in wealth, and in a moment go down to the grave. *Job 21. 13.*—Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. *Lu. 6. 24, 25.*—A rich man shall hardly enter into the kingdom of heaven. *Mat. 19. 23.*

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Re. 7. 14-17.*

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Had ye believed Moses, ye would have believed me: for he wrote of me. *Jno.* 5. 39, 46.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. *Jno.* 1. 45.—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac.* 10. 43.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed. *Ac.* 17. 11, 12.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. *Mat.* 28. 11, 13.—The chief priests consulted that they might put Lazarus also to death. *Jno.* 12. 10.

CHAPTER XVII.

THEN said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

Mat. 18. 6. *Mar.* 9. 42.

There must be also heresies among you, that they which are approved may be made manifest among you. *1 Co.* 11. 19.—A stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: wherunto also they were appointed. *1 Pe.* 2. 8.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

These little ones that believe in me. *Mar.* 9. 42.—Little children. *1 Jno.* 2. 12, 13, etc.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. *Mat.* 18. 15, 17, 21, 22.—Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour,

and not suffer sin upon him. *Le.* 19. 17.—A reproof entereth more into a wise man than a hundred stripes into a fool. *Pr.* 17. 10.

If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Mat.* 6. 14, 15.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Mat.* 17. 20. Faith ... is the gift of God. *Eph.* 2. 8.

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. *1 Th.* 3. 10.—We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly. *2 Th.* 1. 3.

Stephen, full of faith and power. *Ac.* 6. 8.—[Barnabas] was a good man, and full of the Holy Ghost, and of faith. *Ac.* 11. 24. [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. *Ro.* 4. 20, 21.—If thou canst believe, all things are possible to him that believeth. *Mar.* 9. 23.—Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. *Mar.* 11. 23.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

We are all as an unclean thing, and all our righteousnesses are as filthy rags. *Is.* 64. 6.—Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. *Ro.* 3. 27.

O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight. *Ps.* 16. 2, 3.—Enter not into judgment with thy servant: for in thy sight shall no man living be justified. *Ps.* 143. 2.

What hast thou that thou didst not receive? *1 Co.* 4. 7.—Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. *1 Co.* 9. 16, 17.

11 ¶ And it came to pass, as he went to

Jerusalem, that he passed through the midst of Samaria and Galilee.

[Omri] bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. 1 Ki. 16. 24.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be. Le. 13. 45, 46.

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. Le. 13. 2, 3.—This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop. Le. 14. 2, 4.—Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. Mat. 8. 4.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

We are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. 1 Jno. 5. 20.

The king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. 2 Ki. 17. 24.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

There standeth one among you, whom ye know not. Jno.

1. 26.—If I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Mat. 12. 28.

If any man shall say unto you, Lo, here is Christ, or there; believe it not. Mat. 24. 23; Mar. 13. 21.

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Ro. 14. 17.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

The days will come, when the bridegroom shall be taken from them, and then shall they fast. Mat. 9. 15.—Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. Jno. 13. 33.—While I was with them in the world, I kept them in thy name. Jno. 17. 12.

23 And they shall say unto you, See here; or, see there: go not after *them*, nor follow *them*.

Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. Lu. 21. 8; Mar. 13. 21.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

So shall also the coming of the Son of man be. Mat. 24. 27.

25 But first must he suffer many things, and be rejected of this generation.

He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men. Is. 53. 2, 3.—Disallowed indeed of men, but chosen of God, and precious. 1 Pe. 2. 4.—He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Mat. 16. 21.—Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. Lu. 18. 31.

Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? Mat. 21. 42.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

Ge. 7. 11, 23.

But as the days of Noe were, so shall also the coming of the Son of man be. Mat. 24. 37.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

Ge. 19. 13, 24, 25.

Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jude 7.

30 Even thus shall it be in the day when the Son of man is revealed.

It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that

know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. 2 *Th.* 1. 6-10.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. *Mat.* 24. 16-18; *Mar.* 13. 15, 16.

32 Remember Lot's wife.

His wife looked back from behind him, and she became a pillar of salt. *Ge.* 19. 26.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

Whosoever shall lose his life for my sake and the gospel's, the same shall save it. *Mar.* 8. 35; *Lu.* 9. 24.—He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. *Jno.* 12. 25.

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 *Ti.* 4. 6-8.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. 1 *Th.* 4. 17.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together.

The Romans shall come and take away both our place and nation. *Jno.* 11. 48.

CHAPTER XVIII.

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;

Lu. 11. 5-13.

Watch ye, ... and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *Lu.* 21. 36.—Continuing instant in prayer. *Ro.* 12. 12.—Pray without ceasing. 1 *Th.* 5. 17.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph.* 6. 18.—Continue in prayer, and watch in the same with thanksgiving. *Col.* 4. 2.

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

[Jehoshaphat] said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon

you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. 2 *Ch.* 19. 6, 7.

Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. *Is.* 10. 1, 2.

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. *Ps.* 9. 12.—Verily he is a God that judgeth in the earth. *Ps.* 58. 11.—The day of vengeance is in mine heart, and the year of my redeemed is come. *Is.* 63. 4.

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. *Re.* 6. 9-11.

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Yet a little while, and he that shall come will come, and will not tarry. *He.* 10. 37.—Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 *Pe.* 3. 8, 9.—When they shall say, Peace and safety; then sudden destruction cometh upon them. 1 *Th.* 5. 3.

Because iniquity shall abound, the love of many shall wax cold. *Mat.* 24. 12.—While the bridegroom tarried, they all slumbered and slept. *Mat.* 25. 5.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. *Pr.* 30. 12.—Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. *Is.* 65. 5.—Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. *Lu.* 16. 15.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as

other men *are*, extortioners, unjust, adulterers, or even as this publican.

They seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. *Is. 58. 2.*—When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear. *Is. 1. 15.*

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. *Re. 3. 17, 18.*

12 I fast twice in the week, I give tithes of all that I possess.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks. *De. 14. 22, 23.*

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. *Ps. 40. 12.*—A merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *He. 2. 17.*

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

His soul *which* is lifted up is not upright in him: but the just shall live by his faith. *Hab. 2. 4.*—Justified by his blood, we shall be saved from wrath through him. *Ro. 5. 9.*

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. *Pr. 28. 13.*—A man's pride shall bring him low: but honour shall uphold the humble in spirit. *Pr. 29. 23.*—God resisteth the proud, but giveth grace unto the humble. Humble yourselves in the sight of the Lord, and he shall lift you up. *Ja. 4. 6, 10.*

Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. *1 Pe. 5. 5, 6.*

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

Mat. 19. 13-15. Mar. 10. 13.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

In malice be ye children. *1 Co. 14. 20.*—Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. *Mat. 18. 3, 4.*—As new born babes, desire the sincere milk of the word, that ye may grow thereby. *1 Pe. 2. 2.*

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

And he took them up in his arms, put *his* hands upon them, and blessed them. *Mar. 10. 16.*—My soul is even as a weaned child. *Ps. 131. 2.*

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

Mat. 19. 16, etc. Mar. 10. 17-30.

Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ. *Ro. 6. 22, 23.*—God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *1 Jno. 5. 11-13.*

19 And Jesus said unto him, Why callest thou me good? none is good, save one, *that is*, God.

In him is no sin. *1 Jno. 3. 5.*—*There is* none holy as the Lord: for *there is* none beside thee: neither is *there* any rock like our God. *1 Sa. 2. 2.*—Thou art good, and doest good. *Ps. 119. 68.*

God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. *Ge. 6. 5.*

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

Ex. 20. 12-16. Mat. 19. 18. Mar. 10. 19.

Honour thy father and mother; which is the first commandment with promise. *Eph. 6. 2.*—Children, obey *your* parents in all things: for this is wellpleasing unto the Lord. *Col. 3. 20.*—For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Ro. 13. 9.*—What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. *Ro. 3. 19.*—For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. *Gal. 3. 10-12.*

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

Whosoever shall keep the whole law and yet offend in one point, he is guilty of all. *Ja. 2. 10.*—Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. *Lu. 12. 33.*—Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. *Lu. 16. 9.*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. *Mat. 6. 19-21.*

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do

good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 *Ti.* 6. 17-19.

Touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi.* 3. 6-9.

23 And when he heard this, he was very sorrowful: for he was very rich.

With their mouth they shew much love, *but* their heart goeth after their covetousness. *Eze.* 33. 31.—No man can serve two masters. *Mat.* 6. 24.—He ... that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat.* 13. 22.—What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Mat.* 16. 26.

24 And when Jesus saw that he was very sorrowful, he said; How hardly shall they that have riches enter into the kingdom of God!

Mat. 19. 23.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 *Ti.* 6. 9, 10.—He that trusteth in his riches shall fall. *Pr.* 11. 28.—And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! *Mar.* 10. 24.

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

Ah Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee. *Je.* 32. 17.—If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. *Zec.* 8. 6. With men this is impossible; but with God all things are possible. *Mat.* 19. 26.—With God nothing shall be impossible. *Lu.* 1. 37.—I know that thou canst do every thing. *Job.* 42. 2.

28 Then Peter said, Lo, we have left all, and followed thee.

When they had brought their ships to land, they forsook all, and followed him. *Lu.* 5. 11.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Of Levi he said, Let thy Thummim and thy Urim be with thy holy one. Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. Bless, Lord, his substance, and accept the work of his hands. *De.* 33. 8, 9, 11.

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

He shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. *Mar.* 10. 30.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 *Ti.* 4. 8.—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi.* 4. 7.

The Lord gave Job twice as much as he had before. *Job.* 42. 10.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

They were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him. *Mar.* 10. 32.—The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. *Mat.* 20. 18.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

The chief priests and elders of the people ... delivered him to Pontius Pilate the governor. *Mat.* 27. 1, 2.—I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head. *Ps.* 22. 6, 7.—They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. *Ps.* 69. 21.—I hid not my face from shame and spitting. *Is.* 50. 6.—Then did they spit in his face. *Mat.* 26. 67.

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

Pilate ... took Jesus, and scourged him. *Jno.* 19. 1.—I gave my back to the smiters. *Is.* 50. 6.—There shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. *Mat.* 12. 39, 40.—Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. *Ps.* 16. 10.—The patriarch David ... is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. *Ac.* 2. 29-32.

34 And they understood none of these things: and this saying was hid from them; neither knew they the things which were spoken.

He said unto his disciples, Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. *Lu.* 9. 43-45.—They understood not that saying, and were afraid to ask him. *Mar.* 9. 32.—But when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. *Jno.* 12. 16.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

Mat. 20. 29, etc. *Mar.* 10. 46, etc.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

Ask, and it shall be given you. *Mat.* 7. 7, etc.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

One of them, when he saw that he was healed, turned back, and with a loud voice glorified God. *Lu.* 17. 15.

CHAPTER XIX.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? *Mat.* 9. 4.

Why eateth your Master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. *Mat.* 9. 11-13.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing

from any man by false accusation, I restore *him* fourfold.

Bring forth ... fruits meet for repentance. *Mat.* 3. 8.—He shall recompense his trespasses with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed. *Nu.* 5. 7.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

He received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. *Ro.* 4. 11, 12, 16.—They which are of faith, the same are the children of Abraham. *Gal.* 3. 7.

10 For the Son of man is come to seek and to save that which was lost.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. *1 Ti.* 1. 15.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

Mat. xxiv.

Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac.* 1. 6, 7.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

Mat. 25. 14-30.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. *1 Pe.* 4. 10.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

He came unto his own, and his own received him not. *Jno.* 1. 11.—If the world hate you, ye know that it hated me before *it hated* you. *Jno.* 15. 18.

Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Cesar. *Jno.* 19. 14, 15.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto

might know how much every man had gained by trading.

Give an account of thy stewardship. *Lu.* 16. 2.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. *Lu.* 12. 48.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

The dead were judged ... according to their works. *Re.* 20. 12. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Mat.* 25. 21.—He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. *Re.* 2. 26.

He that is faithful in that which is least is faithful also in much. *Lu.* 16. 10.—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *Da.* 12. 3.—*There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.* 1 *Co.* 15. 41.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is thy pound, which I have kept laid up in a napkin:*

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

Perfect love casteth out fear. 1 *Jno.* 4. 18; *Ro.* 8. 15; 2 *Ti.* 1. 7.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou wicked servant.* Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat.* 21. 43.—Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac.* 13. 46.—Take heed ... how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. *Lu.* 8. 18.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Mat.* 25. 41; 1 *Co.* 15. 25; *Re.* 19. 11–21.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

Mat. 21. 1–11. *Mar.* 11. 1–10. *Jno.* 12. 12–16.

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

And straightway he will send them. *Mat.* 21. 3.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

And they let them go. *Mar.* 11. 6.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. *Jno.* 12. 14, 15; *Zec.* 9. 9.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Lu. 13. 35.

Blessed be the kingdom of our father David, that cometh in the name of the Lord. *Mar.* 11. 10; *Ps.* 118. 26; *Jno.* 12. 12, 13.

For he is our peace. *Eph.* 2. 14.—Having made peace through the blood of his cross. *Col.* 1. 20.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David: they were sore displeased, and said unto him, Hearst thou what these say? *Mat.* 21. 15, 16.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. *Mat. 23. 37-39.*

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

In them is fulfilled the prophecy of *Esaias*, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. *Mat. 13. 14.*—O Lord, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. *Je. 5. 3.*—O that thou hadst hearkened to my commandments! then had thy peace been as a river. *Is. 48. 18.*

O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! *De. 5. 29.*—O that they were wise, *that* they understood this, *that* they would consider their latter end! *De. 32. 29.*

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. *Jno. 12. 35, 36.*

Seek ye the Lord while he may be found, call ye upon him while he is near. *Is. 55. 6.*—Behold, now is the accepted time; behold, now is the day of salvation. *2 Co. 6. 2.*

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Mat. 24. 2, etc. Mar. 13. 2, etc. 1 Pe. 2. 12.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *Luk. 1. 68, 69, 77-79.*—Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? *Luk. 12. 56.*

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da. 9. 24.*—Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. *Mt. 3. 12.*

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

Mat. 21. 12, 13.

And would not suffer that any man should carry *any* vessel through the temple. *Mar. 11. 16.*—When he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables. *Jno. 2. 15.*

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. *Je. 7. 11.*—My house of prayer: ... for mine house shall be called a house of prayer for all people. *Is. 56. 7; Mar. 11. 17.*

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased. *Mat. 21. 15.*—They feared him, because all the people was astonished at his doctrine. *Mar. 11. 18.*

48 And could not find what they might do: for all the people were very attentive to hear him.

The people were astonished at his doctrine: for he taught them as *one* having authority, and not as the scribes. *Mat. 7. 28, 29.*—The common people heard him gladly. *Mar. 12. 37.*—Never man spake like this man. *Jno. 7. 46.*

CHAPTER XX.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

Mat. 21. 23-27. Mar. 11. 27, etc.

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. *Luk. 7. 30.*

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

When [Herod] would have put him to death, he feared the multitude, because they counted him as a prophet. *Mat. 14. 5.*

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

Mat. 21. 33-46. Is. 5. 1, etc.

I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? *Je. 2. 21.*

10 And at the season he sent a servant to the

husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

They were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee. *Ne. 9. 26.*

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *Ac. 7. 52.*—Who both killed the Lord Jesus, and their own prophets, and have persecuted us. *1 Th. 2. 15.*

And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented. *He. 11. 36, 37.*

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see *him*.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

Why do the heathen rage, and the people imagine a vain thing? Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Ps. 2. 1, 8.*—His Son, whom he hath appointed heir of all things. *He. 1. 2.*

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. 12. 46.*

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. *Is. 28. 16.*—The stone which the builders refused is become the head stone of the corner. *Pe. 118. 22.*—This is the Lord's doing, and it is marvellous in our eyes. *Mat. 21. 42.*

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *Jno. 10. 16.*—Unto you ... which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: wherunto also they were appointed. *1 Pe. 2. 7, 8.*

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

A stone was cut out without hands, which smote the image

upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. *Da. 2. 34, 35.*—Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. *1 Co. 1. 23, 24.*

He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. *Is. 8. 14, 15.*

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Mat. 22. 16, etc. Mar. 12. 13, etc.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

Lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. *Mat. 17. 27.*—For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. *Ro. 13. 6, 7.*

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

Mat. 22. 23, etc. Mar. 12. 18, etc.

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. *De. 25. 5.*

29 There were therefore seven brethren : and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her ; and in like manner the seven also : and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she ? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage :

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage :

Do ye not therefore err, because ye know not the scriptures, neither the power of God ? For when they shall rise from the dead, they neither marry, nor are given in marriage ; but are as the angels which are in heaven. *Mar. 12. 24, 25.*—Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *Lu. 21. 36 ; Ro. 3. 4.*

36 Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection.

There shall be no more death. *Re. 21. 4.*—I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction. *Ho. 13. 14.*

It is sown in corruption ; it is raised in incorruption. We shall ... bear the image of the heavenly. The dead shall be raised incorruptible, and we shall be changed. *1 Co. 15. 42, 49, 52.* Joint-heirs with Christ. *Ro. 8. 17.*

Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. *1 Jno. 3. 2.*—Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. *Ro. 8. 23.*

He will swallow up death in victory. *Is. 25. 8.*—I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live. *Jno. 11. 25.*—When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? *1 Co. 15. 54, 55.*

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

Ex. 3. 6.

38 For he is not a God of the dead, but of the living : for all live unto him.

He died unto sin once : but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Ro. 6. 10, 11.*—The love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co. 5. 14, 15.*—Whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Ro. 14. 8, 9.*

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son ?

Mat. 22. 42, etc. Mar. 12. 35-37.

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

Ps. 110. 1.
He must reign, till he hath put all enemies under his feet. *1 Co. 15. 25.*

44 David therefore calleth him Lord, how is he then his son ?

Jesus Christ our Lord, which was made of the seed of David according to the flesh. *Ro. 1. 3.*

45 ¶ Then in the audience of all the people he said unto his disciples,

Mat. 23. 1.
Them that sin rebuke before all, that others also may fear. *1 Th. 5. 20.*

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

47 Which devour widows' houses, and for a shew make long prayers : the same shall receive greater damnation.

All their works they do for to be seen of men. *Mat. 23. 5 ; Mar. 12. 38, 39 ; Lu. 11. 43.*—Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry ; and my wrath shall wax hot, and I will kill you with the sword ; and your wives shall be widows, and your children fatherless. *Ex. 22. 22-24.*—It shall be more tolerable for Tyre and Sidon at the judgment, than for you. *Lu. 10. 14.*

CHAPTER XXI.

AND he looked up, and saw the rich men casting their gifts into the treasury.

Many that were rich cast in much. *Mar. 12. 41-44.*
Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord : and the priests that kept the door put therein all the money that was brought into the house of the Lord. *2 Ki. 12. 9.*

2 And he saw also a certain poor widow casting in thither two mites.

Which make a farthing. *Mar. 12. 42.*

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all :

4 For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. *2 Co. 8. 12.*

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

Mat. 24. 1-8. Mar. 13. 1-8.

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

Zion for your sake shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. *Mt. 3. 12.*—They shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *Lu. 19. 44.*

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

There shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. *Mat. 24. 24.*—Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. *1 Jno. 2. 18.*—Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. *2 Th. 2. 3; Ac. 5. 36-38.*

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken. *Pr. 3. 25, 26.*—For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. *Je. 4. 27.*—The end is not yet. *Mat. 24. 6.*—This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *Mat. 24. 14.*

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

There stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. *Ac. 11. 28.*

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

Mat. 24. 9-13. Mar. 13. 9-13.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. *Jno. 15. 20; 16. 2, 3.*—Be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10. Ac. 4. 3; 5. 18; 7. 57-60; 12. 4; 16. 24; 25. 23.*

13 And it shall turn to you for a testimony.

In nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that

—We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. *2 Th. 1. 4, 5.*

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. *Mat. 10. 19, 20.*

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. *Ex. 4. 11, 12.*—The Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. *Je. 1. 9.*

The Holy Ghost shall teach you in the same hour what ye ought to say. *Lu. 12. 12.*—And they were not able to resist the wisdom and the spirit by which [Stephen] spake. *Ac. 6. 10.*

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

Mat. 10. 21. Mar. 13. 12.

The son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. *Mt. 7. 6.*

17 And ye shall be hated of all men for my name's sake.

He that endureth to the end shall be saved. *Mat. 10. 22.*—The world hath hated them, because they are not of the world, even as I am not of the world. *Jno. 17. 14.*—Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. *Lu. 6. 22.*

If ye be reproached for the name of Christ, happy are ye; if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. *1 Pe. 4. 14, 16.*

18 But there shall not an hair of your head

The very hairs of your head are all numbered. *Mat. 10. 30.*

19 In your patience possess ye your souls.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. *He. 10. 36.*—But let patience have her perfect work. *Ja. 1. 4.*—Tribulation worketh patience. *Ro. 5. 3.*—There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co. 10. 13.*

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Mat. 24. 15-22. Mar. 13. 14-20.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations

are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. *Da. 9. 26, 27.*

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

Wrath is come upon them to the uttermost. *1 Th. 2. 16.*

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Da. 12. 7. Re. 11. 2, 3.

Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. *Ro. 11. 25.*

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Mat. 24. 29-31. Da. 12. 1. Mar. 13. 24-27.

It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. *Am. 8. 9.*—I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. *Joel 2. 30, 31.*

In that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof. *Is. 5. 30.*—When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. *Eze. 32. 7, 8.*

I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. *Re. 6. 12-14.*

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? *2 Pe. 3. 10-12.*

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac. 1. 9-11.*

The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here,

which shall not taste of death, till they see the Son of man coming in his kingdom. *Mat. 16. 27, 28.*—Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat. 26. 64.*

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. *Re. 1. 7.*

I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. *Re. 14. 14.*—One like the Son of man came with the clouds of heaven. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. *Da. 7. 10, 13.*

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. *Ro. 8. 19, 23.*—The redemption that is in Christ Jesus. *Ro. 3. 24.*—Through his blood, even the forgiveness of sins. *Col. 1. 14.*

29 And he spake to them a parable; Behold the fig tree, and all the trees;

Mat. 24. 32-35. Mar. 13. 28-31.

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *2 Pe. 3. 7.*—Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure. *Ps. 102. 25, 26.*—Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. *Is. 51. 6.*—The grass withereth, the flower fadeth: but the word of our God shall stand for ever. *Is. 40. 8.*

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. *Ro. 13. 13.*—Let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. *1 Th. 5. 6-8.* The end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 Pe. 4. 7.*

He ... that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat. 13. 22.*

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

Man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare;

so *are* the sons of men snared in an evil time, when it falleth suddenly upon them. *Ec.* 9. 12.—How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors. As a dream when *one* awaketh, so, O Lord, when thou awakest, thou shalt despise their image. *Ps.* 73. 19, 20.—Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth. *Is.* 24. 17.

Of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. *Mat.* 24. 36, 37.—Take ye heed, watch and pray: for ye know not when the time is. *Mar.* 13. 33.

Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. *1 Th.* 5. 2, 3.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. *Re.* 3. 3.—Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re.* 16. 15.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Mat. 24. 42, etc.

Men ought always to pray, and not to faint. *Lu.* 18. 1.—Pray without ceasing. *1 Th.* 5. 17.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph.* 6. 18.

Be ye therefore ready ...: for the Son of man cometh at an hour when ye think not. *Lu.* 12. 40.—Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. *Mar.* 13. 35-37.—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. *Mat.* 25. 13.

Who may abide the day of his coming? and who shall stand when he appeareth? *Mal.* 3. 2.—The ungodly shall not stand in the judgment. *Ps.* 1. 5.

What *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? *1 Th.* 2. 19.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, ... *be* glory and majesty. *Jude* 24, 25.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

Jesus went unto the mount of Olives. And early in the morning he came again into the temple. *Jno.* 8. 1, 2.—He ... went, as he was wont, to the mount of Olives. *Lu.* 22. 39.

38 And all the people came early in the morning to him in the temple, for to hear him.

All the people were very attentive to hear him. *Lu.* 19. 48.

CHAPTER XXII.

NOW the feast of unleavened bread drew nigh, which is called the Passover.

Ex. 12. 11-20. *Mat.* 26. 1-4.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

Mar. 14. 1-3.

The rulers take counsel together, against the Lord, and against his anointed. *Ps.* 2. 2.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

Mat. 26. 14-16. *Mar.* 14. 10, 11. *Jno.* 13. 2.

He that eateth bread with me hath lifted up his heel against me. *Jno.* 13. 18; *Ps.* 41. 9.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

And said unto them, What will ye give me, and I will deliver him unto you? *Mat.* 26. 15.

5 And they were glad, and covenanted to give him money.

They weighed for my price thirty *pieces* of silver. *Zec.* 11. 12. They covenanted with him for thirty pieces of silver. *Mat.* 26. 15.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

Ex. 12. 8-20. *Mat.* 26. 17-19. *Mar.* 14. 12-16.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. *Mat.* 26. 18.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

Mat. 26. 20, 26-29. *Mar.* 14. 17, 22, 25.

The whole assembly of the congregation of Israel shall kill it in the evening. *Ex.* 12. 6.

he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more

One of them that sat at meat with him ... said unto him, Blessed *is* he that shall eat bread in the kingdom of God. *Lu.* 14. 15.

Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. *Ac.* 10. 40, 41.

Blessed *are* they which are called unto the marriage supper of the Lamb. *Re.* 19. 9.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves :

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Until that day when I drink it new with you in my Father's kingdom. *Mat. 26. 29.*

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you : this do in remembrance of me.

Take, eat ; this is my body. *Mat. 26. 26.*—The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? *1 Co. 10. 16 ; 11. 24.*

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. *Je. 31. 31.*—For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. *He. 9. 15, 18, 22.*

21 ¶ But, behold, the hand of him that betrayed me *is* with me on the table.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me. *Ps. 41. 9.*—As they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I ? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. *Mat. 26. 21–23 ; Mar. 14. 18, 21.* Jesus ... was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon.* *Jno. 13. 21, 26.*

22 And truly the Son of man goeth, as it was determined : but woe unto that man by whom he is betrayed !

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. 2. 23.*—For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac. 4. 27, 28.*—The Lamb slain from the foundation of the world. *Re. 13. 8.*

23 And they began to enquire among themselves, which of them it was that should do this thing.

Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it ? *Jno. 13. 22–25.*

24 ¶ And there was also a strife among them which of them should be accounted the greatest

Mat. 20. 25–28. Mar. 9. 34 ; 10. 42–45.

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. *Mat. 20. 20–24.*

There arose a reasoning among them which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me : and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be great. *Lu. 9. 46–48.*—Whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men ? *1 Co. 3. 3.*

25 And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.

Obeys them that have the rule over you, and submit yourselves. Salute all them that have the rule over you, and all the saints. *He. 13. 17, 24.*

Whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant. *Mat. 20. 26, 27.*—Neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe. 5. 3.*

27 For whether *is* greater, he that sitteth at meat, or he that serveth ? *is* not he that sitteth at meat ? but I am among you as he that serveth.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mat. 20. 28 ; Mar. 10. 45.*

Ye call me Master and Lord : and ye say well ; for so I am. If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. *Jno. 13. 13–17.*

Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. *Phi. 2. 5–7.*

28 Ye are they which have continued with me in my temptations.

In all points tempted like as *we are*, yet without sin. *He. 4. 15.*—In that he himself hath suffered being tempted, he is able to succour them that are tempted. *He. 2. 18.*

Count it all joy when ye fall into divers temptations. *Ja. 1. 2.*

29 And I appoint unto you a kingdom, as my Father hath appointed unto me ;

Mat. 24. 47 ; 25. 34.

As ye are partakers of the sufferings, so *shall ye be* also of the consolation. *2 Co. 1. 7.*—We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure : *which is* a manifest

token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. 2 *Th.* 1. 4. 5.—*It is a faithful saying:* For if we be dead with *him*, we shall also live with *him*: if we suffer, we shall also reign with *him*. 2 *Th.* 2. 11. 12.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. *Lu.* 12. 32.

Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Ps.* 2. 8.

One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. *Da.* 7. 13, 14.—God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi.* 2. 9–11.

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat.* 19. 28.—The saints shall judge the world. 1 *Co.* 6. 2.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* 3. 21.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. *Job* 1. 9–12.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith. 1 *Pe.* 5. 8, 9.

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

I pray for them; I pray not for the world, but for them which thou hast given me. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *Jno.* 17. 9, 11, 15.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 *Jno.* 2. 1.—Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Ro.* 8. 34.—For Christ is not entered into the holy places made with hands, *which* are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *He.* 9. 24.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He.* 7. 25.—He bare the sin of many, and made intercession for the transgressors. *Is.* 53. 12.

Then will I teach transgressors their ways; and sinners shall be converted unto thee. *Ps.* 51. 13.—Feed my sheep. *Jno.* 21. 17.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

Mat. 26. 33. *Mar.* 14. 29. *Jno.* 13. 36. He that trusteth in his own heart is a fool: but whose walketh wisely, he shall be delivered. *Pr.* 28. 26.—Wherefore let him that thinketh he standeth take heed lest he fall. 1 *Co.* 10. 12.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. *Lu.* 9. 3.—Carry neither purse, nor scrip, nor shoes. *Lu.* 10. 4.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

He was numbered with the transgressors. *Is.* 53. 12; *Mar.* 15. 28.—O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? *Lu.* 24. 25, 26.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Mat. 26. 30, 36, 46. *Mar.* 14. 26, 32, 42. He went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. *Jno.* 18. 1, 2.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith. 1 *Pe.* 5. 8.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, And fell on his face. *Mat.* 26. 39.

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

I seek not mine own will, but the will of the Father which hath sent me. *Jno.* 5. 30.—I came down from heaven, not to do mine own will, but the will of him that sent me. *Jno.* 6. 38.

43 And there appeared an angel unto him from heaven, strengthening him.

Angels came and ministered unto him. *Mat.* 4. 11.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. *Jno.* 12. 27.—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 *Co.* 5. 21.—Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and

tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered. *He. 5. 7, 8.*

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *Mat. 26. 41.*

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

Mat. 26. 47-55. Mar. 14. 43-50.

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. *Jno. 18. 3-9; Ac. 1. 16, 18.*

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? *Jno. 18. 10, 11.*

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

The triumphing of the wicked is short. *Job 20. 5.*—The devil that deceived them was cast into the lake of fire ... and shall be tormented day and night for ever and ever. *Re. 20. 10.*

54 ¶ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

To see the end. *Mat. 26. 58.*—And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. *Jno. 18. 15, 16; Mar. 14. 53, 54.*

55 And when they had kindled a fire in the

midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

Wherefore let him that thinketh he standeth take heed lest he fall. *1 Co. 10. 12.*

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

Thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. *Mat. 26. 73, 74.*

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! *2 Co. 7. 10, 11.*

63 ¶ And the men that held Jesus mocked him, and smote him.

Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He. 12. 3.*

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

Jno. 18. 19-23.

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. *Ac. 4. 26.*

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mar. 14. 62.*

I beheld till the thrones were cast down, and the Ancient of days did sit. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da. 7. 9, 13, 14.*

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

And they all condemned him to be guilty of death. *Mar. 14. 64.*

CHAPTER XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

Mar. 15. 1, 2. Jno. 18. 28-33.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

Lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. *Mat. 17. 27.—Render unto Cæsar the things which are Cæsar's. Mat. 22. 21.—When Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. Jno. 6. 15.*

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

Jesus ... before Pontius Pilate witnessed a good confession. *1 Pe. 2. 6, 13.—Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Jno. 18. 36, 37.*

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

Who did no sin, neither was guile found in his mouth. *1 Pe. 2. 22.—Which of you convinceth me of sin? Jno. 8. 46.*

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is. 53. 7.*

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and he hid as it were our faces from him; he was despised, and we esteemed him not. *Is. 53. 3.*

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

Mat. 27. 15-26. Mar. 15. 6-15. Jno. 18. 39, 40.
He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. *Is. 53. 5.*

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. *Mat. 27. 20.—Ye denied the Holy One and the Just, and desired a murderer to be granted unto you. Ac. 3. 14.*

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands

before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. *Mat. 27. 24, 25.*

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment. *Ex. 23. 2.*

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

Mat. 27. 31, 32. Mar. 15. 20, 21. Jno. 19. 17.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. *Is. 2. 19.*—The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us. *Ho. 10. 8.*—Mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? *Re. 6. 16, 17.*—In those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them. *Re. 9. 6.*

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. *Pr. 1. 24-33.*

31 For if they do these things in a green tree, what shall be done in the dry?

Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. *Mal. 4. 1.*—Say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree. *Eze. 20. 47.*

The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them

that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? *1 Pe. 4. 17, 18.*—The ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. *Mat. 3. 10.*—If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. *Jno. 15. 6.*

32 And there were also two other, malefactors, led with him to be put to death.

He made his grave with the wicked. He was numbered with the transgressors. *Is. 53. 9.*

With him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. *Mar. 15. 27, 28.*

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Mat. 27. 33-37. Mar. 15. 22-32. Jno. 19. 17-22.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He. 12. 2.*

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat. 5. 44.*—Being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat. *1 Co. 4. 12, 13.*—Stephen, ... cried with a loud voice, Lord, lay not this sin to their charge. *Ac. 7. 59, 60.*

Through ignorance ye did it, as did also your rulers. *Ac. 3. 17.* They knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. *Ac. 13. 27.*—For had they known it, they would not have crucified the Lord of glory. *1 Co. 2. 8.*

The soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. *Jno. 19. 23; Ps. 22. 18, 19.*

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

They look and stare upon me. *Ps. 22. 17.*—They shall look upon me whom they have pierced. *Zec. 12. 10.*

Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. *Lu. 7. 14, 15; Jno. 11. 43, etc.*

I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. *Ps. 22. 6-8.*

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. *Is. 42. 1.*

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

In my thirst they gave me vinegar to drink. *Ps. 69. 21.*—Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. *Jno. 19. 29.*

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

THIS IS JESUS THE KING OF THE JEWS. *Mat. 27. 37.—THE KING OF THE JEWS. Mar. 15. 26.—JESUS OF NAZARETH THE KING OF THE JEWS. Jno. 19. 19.*

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

The thieves also, which were crucified with him, cast the same in his teeth. *Mat. 27. 44.—And they that were crucified with him reviled him. Mar. 15. 32.*

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Ro. 10. 9, 10; 1 Co. 6. 10, 11.*

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Caught up into paradise. *2 Co. 12. 4; Ac. 2. 31.—Now that he ascended, what is it but that he also descended first into the lower parts of the earth? Eph. 4. 9.—To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Re. 2. 7.—Is not this a brand plucked out of the fire. Zec. 3. 2.*

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. *Mat. 27. 51–53; Mar. 15. 33.*

He is our peace, who hath made both one, and hath broken down the middle wall of partition between us. *Eph. 2. 14.*

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. *Ps. 31. 5.—When he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Pe. 2. 23; Ac. 7. 59.*

About the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, gave up the ghost. *Mat. 27. 46–50; Mar. 15. 37.—When Jesus ... had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. Jno. 19. 30.*

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. *Mat. 27. 54.*

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. *Is. 38. 11.*

50 ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. *Jno. 19. 38; Mat. 27. 57, etc.; Mar. 15. 42, etc.*

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

He made his grave ... with the rich. *Is. 53. 9.*

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. *Ex. 20. 8–10.*

CHAPTER XXIV.

OW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. *Mat. 28. 1.—And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. Mar. 16. 1, 2.—The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Jno. 20. 1, etc.*

2 And they found the stone rolled away from the sepulchre.

There was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. *Mat.* 28. 2.

8 And they entered in, and found not the body of the Lord Jesus.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. *Mar.* 16. 5.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. *Jno.* 20. 11, 12.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

While they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again. *Mat.* 17. 22, 23.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

They departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. *Mat.* 28. 8.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

Certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, ... ministered unto him of their substance. *Lu.* 8. 2, 3.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. *Jno.* 20. 2, 9.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told *it* unto the residue: neither believed they them. *Mar.* 16. 12, 13.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with

They that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. *Mal.* 3. 16.—Where two or three are gathered together in my name, there am I in the midst of them. *Mat.* 18. 20.

16 But their eyes were holden that they should not know him.

[Mary] ... saw Jesus standing, and knew not that it was Jesus. *Jno.* 20. 14.—Jesus stood on the shore: but the disciples knew not that it was Jesus. *Jno.* 21. 4.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you. *Ac.* 2. 22.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

The Redeemer shall come to Zion. *Is.* 59. 20.—Lord, wilt thou at this time restore again the kingdom to Israel? *Ac.* 1. 6.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

How then shall the scripture be fulfilled, that thus it must be? *Mat.* 26. 54.

If Christ be not raised, your faith is vain; ye are yet in your sins. *1 Co.* 15. 17.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. *He. 2. 9, 10.*

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. I, if I be lifted up from the earth, will draw all men unto me. *Jno. 12. 24, 32.*

Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. *Jno. 11. 49-52.*—Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. *1 Pe. 1. 10, 11.*

Christ must needs have suffered, and risen again from the dead; and ... this Jesus, whom I preach unto you, is Christ. *Ac. 17. 3.*

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge. 3. 15.*—In thy seed shall all the nations of the earth be blessed. *Ge. 22. 18.*

Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. *Nu. 21. 9.*—The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. *De. 18. 15.*—My heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. *Ps. 16. 9, 10.*

Ps. xxii.

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. *Is. 7. 14.*—Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. *Is. 9. 6, 7.*—Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is. 40. 10, 11.*—I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. *Is. 50. 6.*—Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. *Is. 53. 4, 5.*

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. 23. 5.*—Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. *Je. 33. 14, 15.*—And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. *Eze. 34. 23; Mat. 11. 3; Da. 9. 24-27; Mi. 5. 2; Zec. 6. 12; 9. 9; 12. 10; 13. 7; Mal. 3. 1; 4. 2.*

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide

with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

I will not let thee go, except thou bless me. *Ge. 32. 26.*—Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *He. 13. 2.*

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

Grace is poured into thy lips. *Ps. 45. 2.*—Never man spake like this man. *Jno. 7. 46.*

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. *Mar. 16. 14; Jno. 20. 19.*—He was seen of Cephas, then of the twelve. *1 Co. 15. 5.*

The God of hope fill you with all joy and peace in believing. *Ro. 15. 13.*

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. *1 Jno. 1. 1.*—He shewed unto them his hands and his side. ... Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. *Jno. 20. 20, 27.*

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took it, and did eat before them.

Jesus saith unto them, Come and dine. And none of the

disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. *Jno.* 21. 12, 13.—Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. *Ac.* 10. 40, 41.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. *Mat.* 16. 21.—Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. *Lu.* 18. 31.

45 Then opened he their understanding, that they might understand the scriptures,

Even so the things of God knoweth no man, but the Spirit of God. *1 Co.* 2. 11.—Open thou mine eyes, that I may behold wondrous things out of thy law. *Ps.* 119. 18.—Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. *Ac.* 16. 14.

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

In thee shall all families of the earth be blessed. *Ge.* 12. 3.—All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. *Ps.* 22. 27.—It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is.* 49. 6.

And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. *Is.* 2. 2, 3; *Mi.* 4. 2.

Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac.* 13. 38, 39, 46.

Your sins are forgiven you for his name's sake. *1 Jno.* 2. 12.

48 And ye are witnesses of these things.

Ye also shall bear witness, because ye have been with me

from the beginning. *Jno.* 15. 27.—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac.* 1. 8.—This Jesus hath God raised up, whereof we all are witnesses. *Ac.* 2. 32.—Whom God hath raised from the dead; whereof we are witnesses. *Ac.* 3. 15.—With great power gave the apostles witness of the resurrection of the Lord Jesus. *Ac.* 4. 33.—The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things. *Ac.* 5. 30–32.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Is.* 44. 3.—A new spirit will I put within you. *Eze.* 36. 26.—I will pour out my Spirit upon all flesh. *Joel* 2. 28.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth. The Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno.* 14. 16, 17, 26.—When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno.* 15. 26.—It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. *Jno.* 16. 7.

He shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. *Ac.* 1. 3.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. *Mar.* 16. 19.—When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. *Ac.* 1. 9. When he ascended up on high, he led captivity captive, and gave gifts unto men. *Eph.* 4. 8.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. *Ac.* 2. 46.—And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. *Ac.* 5. 42.

THE GOSPEL

ACCORDING TO

S T. J O H N.

CHAPTER I.

IN the beginning was the Word, and the Word was with God, and the Word was God.

He is before all things. *Col.* 1. 17.—The everlasting Father. *Is.* 9. 6.—Alpha and Omega, the beginning and the end, the first and the last. *Re.* 22. 13.

Thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth have been from of old, from everlasting. *Mi.* 5. 2.—Before Abraham was, I am. *Jno.* 8. 58.—O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. *Jno.* 17. 5; *He.* 13. 8.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) 1 *Jno.* 1. 1, 2.—Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation. *Phi.* 2. 6, 7.

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him. *Pr.* 8. 22-30.

I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. *Re.* 19. 11, 13.

2 The same was in the beginning with God.

In the beginning God created the heaven and the earth. *Ge.* 1. 1.—Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. *He.* 1. 10.

3 All things were made by him; and without him was not any thing made that was made.

God... created all things by Jesus Christ. *Eph.* 3. 9.—His Son, whom he hath appointed heir of all things, by whom also he made the worlds. *He.* 1. 2.

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. *Re.* 4. 11.—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or princi-

palities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist. *Col.* 1. 16, 17.

4 In him was life; and the life was the light of men.

Our Saviour Jesus Christ... hath abolished death, and hath brought life and immortality to light through the gospel. 2 *Ti.* 1. 10.—The last Adam *was made* a quickening spirit. 1 *Co.* 15. 45. The Prince of life. *Ac.* 3. 15.—Christ... our life. *Col.* 3. 4.

God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. 1 *Jno.* 5. 11, 12.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno.* 3. 16.—The gift of God is eternal life through Jesus Christ our Lord. *Ro.* 6. 23.—He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. *Re.* 22. 1.

I am come that they might have life, and that they might have it more abundantly. *Jno.* 10. 10.—He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever... Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. *Jno.* 6. 47-51, 57, 58, 68, 69.

As the Father hath life in himself; so hath he given to the Son to have life in himself. As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. *Jno.* 5. 26, 21.—Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *Jno.* 4. 14.—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *Jno.* 11. 25, 26.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.—Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. I am come a light into the world, that whosoever believeth on me should not abide in darkness. *Jno.* 12. 35, 46.

The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *Lu.* 1. 78, 79.—A light to lighten the Gentiles. *Lu.* 2. 32.—Christ shall give thee light. *Eph.* 5. 14.

5 And the light shineth in darkness; and the darkness comprehended it not.

When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. *Ro.* 1. 21.—The carnal mind is enmity against God: for it is not subject to the law of God,

neither indeed can be. *Ro. 8. 7.*—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *1 Co. 2. 14.*

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno. 3. 19.*

6 ¶ There was a man sent from God, whose name was John.

Lu. 1. 5. 25, 57-63.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. *Mal. 3. 1.*—In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Mat. 3. 1, etc.*—This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. *Mat. 11. 10.*

John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey. *Mar. 1. 6.*—The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. *Lu. 3. 2, 3.*

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. *Ac. 19. 4.*—Who will have all men to be saved, and to come unto the knowledge of the truth. *1 Ti. 2. 4.*

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true light, which lighteth every man that cometh into the world.

It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. 49. 6.*—The darkness is past, and the true light now shineth. *1 Jno. 2. 8.*

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. *Ro. 15. 8.*—I am not sent but unto the lost sheep of the house of Israel. *Mat. 15. 24.*

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac. 3. 25, 26.*

What he hath seen and heard, that he testifieth; and no man receiveth his testimony. *Jno. 3. 32.*—His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. *Lu. 19. 14.*

Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. 13. 46.*

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my cove-

nant: Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. *Is. 56. 4, 5.*

As many as are led by the Spirit of God, they are the sons of God. Ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro. 8. 14, 15.*—Ye are all the children of God by faith in Christ Jesus. *Gal. 3. 26.*

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal. 4. 4, 5.*—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. *1 Jno. 3. 1.*

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature. *2 Pe. 1. 4.*—It is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 13.*—As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught. *Col. 2. 6, 7; Jno. 3. 18; 20. 31; 1 Jno. 5. 13; Mat. 12. 21.*

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. *Jno. 3. 5-8.*—Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. *Ja. 1. 18.*—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe. 1. 23.*

The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. *Gal. 5. 17.*—So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. *Ro. 9. 16.*—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Tit. 3. 5.*

Behold, I was shapen in iniquity; and in sin did my mother conceive me. *Psa. 51. 5; 14. 1.*—I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. *Ro. 7. 18.*—So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. *1 Co. 3. 7.*

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The glory of the Lord shall be revealed. *Is. 40. 5.*—Great is the mystery of godliness: God was manifest in the flesh. *1 Ti. 3. 16.*

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. *Gal. 4. 4.*

Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *Heb. 2. 14, 16, 17.*

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. Mary, of whom was born Jesus, who is called Christ. *Mat. 1. 20, 16.*

Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. *Phi. 2. 6, 7.*

Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. *Mat. 17. 1, 2.*—We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-

witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 2 *Pe.* 1. 16, 17.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. *Mat.* 3. 11.—He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. *Jno.* 3. 31.

16 And of his fulness have all we received, and grace for grace.

God giveth not the Spirit by measure unto him. *Jno.* 3. 34.—It pleased the Father that in him should all fulness dwell. *Col.* 1. 19.—In him dwelleth all the fulness of the Godhead bodily. Ye are complete in him. *Col.* 2. 9, 10.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.) *Jno.* 7. 38, 39.—Unto every one of us is given grace according to the measure of the gift of Christ. *Eph.* 4. 7.—Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. *Jno.* 15. 4, 5.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Ex. 20. 1, etc.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. *De.* 5. 1.

Ye are not under the law, but under grace. *Ro.* 6. 14.—The law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. *Ro.* 5. 20, 21.—Being justified freely by his grace through the redemption that is in Christ Jesus. *Ro.* 3. 24.

Mercy and truth are met together; righteousness and peace have kissed each other. *Psa.* 85. 10.—If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 2 *Co.* 3. 9.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal.* 3. 13.—All the promises of God in him are yea, and in him Amen. 2 *Co.* 1. 20.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

The King eternal, immortal, invisible. 1 *Ti.* 1. 17.—Whom no man hath seen, nor can see. 1 *Ti.* 6. 16.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat.* 11. 27.—I have manifested thy name unto the men which thou gavest me out of the world. *Jno.* 17. 6.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mal.* 4. 5.—The Lord

thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. *De.* 18. 15, 18.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

Mar. 1. 3. *Lu.* 3. 4.

This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Mat.* 3. 3.—The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Is.* 40. 3.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

Mar. 1. 7, 8. *Lu.* 3. 16.

Behold, I will send my messenger, and he shall prepare the way before me. *Mat.* 3. 1.—I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. *Mat.* 3. 11.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

The Lamb slain from the foundation of the world. *Re.* 13. 8. Abel ... brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. *Ge.* 4. 4.—God will provide himself a lamb for a burnt offering. *Ge.* 22. 8.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. Your lamb shall be without blemish, ... and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses, wherein they shall eat it. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. *Ex.* 12. 3, 5, 6, 7, 13. *Le.* 16. 21, 22. *Nu.* 28. 3, 10.

By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. *Is.* 53. 11.—Christ died for our sins according to the scriptures. 1 *Co.* 15. 3.—Who gave himself for our sins. *Gal.* 1. 4.—Himself purged our sins. *He.* 1. 3.—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 1 *Pe.* 2. 24.

Christ ... hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 *Pe.* 3. 18.—He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. 1 *Jno.* 2. 2.—He was manifested to take away our sins; and in him is no sin. 1 *Jno.* 3. 5.—Herein is love, not

that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 *Jno.* 4. 10.

Unto him that loved us, and washed us from our sins in his own blood, ... be glory and dominion for ever and ever. *Re.* 1. 5, 6.—Ye were not redeemed with corruptible things, ... but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 *Pe.* 1. 18, 19.

I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Re.* 5. 6, 9.

Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re.* 7. 9, 10, 14.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Lu. 1. 17, 76, 77; 3. 3, 4.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. *Mal.* 3. 1.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. *Mat.* 3. 16; *Mar.* 1. 10.—The Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. *Lu.* 3. 22.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

Mat. 3. 11.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak,

and followed him, was Andrew, Simon Peter's brother.

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. *Mat.* 4. 18.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

After threescore and two weeks shall Messiah be cut off, but not for himself. *Da.* 9. 26.—God anointed Jesus of Nazareth with the Holy Ghost and with power. *Ac.* 10. 38.—Thy God hath anointed thee with the oil of gladness above thy fellows. *Ps.* 45. 7.—God giveth not the Spirit by measure unto him. *Jno.* 3. 34.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Thou art Peter, and upon this rock I will build my church. *Mat.* 16. 18.—Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. *Eph.* 2. 20.—Come thou with us, and we will do thee good. *Nu.* 10. 29. 1 *Th.* 5. 11; *Lu.* 22. 32; *Ja.* 5. 19, 20.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. *Mat.* 11. 21.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him. *De.* 18. 18. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. *Is.* 7. 14.—Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. *Is.* 9. 6.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je.* 23. 5.—I will set up one shepherd over them, and he shall feed them, even my servant David. *Eze.* 34. 23.—And David my servant shall be king over them; and they all shall have one shepherd. My servant David shall be their prince for ever. *Eze.* 37. 24, 25.

All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. *Lu.* 24. 44.

He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. *Mat.* 2. 23.—Being (as was supposed) the son of Joseph. *Lu.* 3. 23.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Out of Galilee ariseth no prophet. *Jno.* 7. 52.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Blessed is the man unto whom the Lord imputeth not ini-

quity, and in whose spirit *there is no guile*. *Ps. 82. 2.*—Truly God is good to Israel, *even to such as are of a clean heart. Ps. 73. 1.*

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is *that of the heart*, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro. 2. 28, 29.*—They are not all Israel, which are of Israel. *Ro. 9. 6.*

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *Mat. 21. 5.*—Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. *Mat. 27. 11.*

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. *Ge. 28. 12.*—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. 1. 14.*—He shall come in his own glory, and in his Father's, and of the holy angels. *Lu. 9. 26.*

CHAPTER II.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

Mat. 4. 12-15.

2 And both Jesus was called, and his disciples, to the marriage.

Marriage is honourable in all. *He. 13. 4.*

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Wist ye not that I must be about my Father's business? *Lu. 2. 49.*—My time is not yet come. *Jno. 7. 6.*—Who is my mother? and who are my brethren? *Mat. 12. 48.*

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

The Pharisees, and all the Jews, except they wash *their hands oft*, eat not, holding the tradition of the elders. And *when they come from the market*, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. *Mar. 7. 3, 4.*

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno. 1. 14.*

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthali. *Mat. 4. 13.*—Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? *Mat. 13. 55, 56.*

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. *Ex. 12. 14.*—Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. *De. 16. 1, 16.*

His parents went to Jerusalem every year at the feast of the passover. *Lu. 2. 41.*

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Mat. 21. 12. Mar. 11. 15. Lu. 19. 45.

Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God. *De. 14. 23-26.*

Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. *Le. 22. 19.*—Offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. *Lu. 2. 24.*

The court which is without the temple. *Ec. 11. 2.*

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

And would not suffer that any man should carry *any* vessel through the temple. *Mar.* 11. 16.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Ps. 69. 9.
My zeal hath consumed me, because mine enemies have forgotten thy words. *Ps.* 119. 139.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Mat. 12. 38; 16. 1.
What sign shewest thou then, that we may see, and believe thee? what dost thou work? *Jno.* 6. 30.—By what authority doest thou these things? and who gave thee this authority? *Mat.* 21. 23.—This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. *Lu.* 11. 29.—For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. *Mat.* 12. 40.

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

This *fellow* said, I am able to destroy the temple of God, and to build it in three days. *Mat.* 26. 61.—And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. *Mat.* 27. 39, 40.—We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. *Mar.* 14. 58.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

In him dwelleth all the fulness of the Godhead bodily. *Col.* 2. 9.—The true tabernacle, which the Lord pitched, and not man. *He.* 8. 2.

Your body is the temple of the Holy Ghost. *1 Co.* 6. 19.—Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *2 Co.* 6. 16; *Eph.* 2. 21, 22.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Lu. 24. 8.
The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno.* 14. 26.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

The Lord *seeth* not as man *seeth*; for man looketh on the outward appearance, but the Lord looketh on the heart. *1 Sa.* 16. 7.—The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. *1 Ch.* 28. 9.

Jesus knew from the beginning who they were that believed not, and who should betray him. *Jno.* 6. 64.—I am he which searcheth the reins and hearts. *Re.* 2. 23; *Ac.* 1. 24.

CHAPTER III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Then came the officers to the chief priests and Pharisees. Nicodemus saith unto them, (he that came to Jesus by night, being one of them.) Doth our law judge *any* man, before it hear him, and know what he doeth? *Jno.* 7. 45, 50, 51.—There came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes. *Jno.* 19. 39.—Among the chief rulers ... many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. *Jno.* 12. 42.

Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. *Ac.* 2. 22.—God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. *Ac.* 10. 38.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno.* 1. 13.—God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) *Eph.* 2. 4, 5.

If any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. *2 Co.* 5. 17.—In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. *Gal.* 6. 15.—You *hath* he quickened, who were dead in trespasses and sins. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph.* 2. 1, 10.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Tit.* 3. 5.—Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. *Ja.* 1. 18.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe.* 1. 23.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16. 16.—Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in

the land that I gave to your fathers; and ye shall be my people, and I will be your God. *Eze.* 36. 25-28.—The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. *1 Pe.* 3. 21.—Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac.* 2. 38.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. *Jno.* 6. 63.—The last Adam *was made* a quickening spirit. *1 Co.* 15. 45.—The Spirit of life. *Ro.* 8. 2.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. *1 Co.* 15. 47-50.

Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. *Gal.* 5. 16-25; *Eph.* 2. 1, etc.—He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. *Gal.* 6. 8.—If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro.* 8. 13.

7 Marvel not that I said unto thee, Ye must be born again.

Who can bring a clean *thing* out of an unclean? not one. *Job* 14. 4.—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. *1 Co.* 2. 14.—For *they* that are after the flesh do mind the things of the flesh; but *they* that are after the Spirit the things of the Spirit. The carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. *Ro.* 8. 5, 7.—If any man *be* in Christ, *he* is a new creature: old things are passed away; behold, all things are become new. *2 Co.* 5. 17.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it* is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. *Ro.* 9. 15, 16.

9 Nicodemus answered and said unto him, How can these things be?

Jno. 1. 1, 5.

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. *Ex.* 33. 19.—Create in me a clean heart, O God; and renew a right spirit within me. *Psa.* 51. 10. *Eze.* 36. 25-27.

Ye do err, not knowing the scriptures, nor the power of God. *Mat.* 22. 29.

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

Jesus Christ, ... the faithful witness. *Re.* 1. 5; *2 Pe.* 1. 21.—All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. *Mat.* 11. 27.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. *Jno.* 1. 18.—My doctrine is not mine, but his that sent me. *Jno.* 7. 16.—I do nothing of myself; but as my Father hath taught me, I speak these things. *Jno.* 8. 28.—The Father which sent me, he gave me a commandment, what I should say, and what I should speak. *Jno.* 12. 49.—The word which ye hear is not mine, but the Father's which sent me. *Jno.* 14. 24.

Who hath believed our report? *Is.* 53. 1.—Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment *is* with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. *Is.* 49. 4, 5.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

I and my Father are one. *Jno.* 10. 30.—Before Abraham was, I am. *Jno.* 8. 58.—I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give *is* my flesh, which I will give for the

the flesh of the Son of man, and drink his blood, ye have no life in you. *Jno.* 6. 51-53.

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

The second man *is* the Lord from heaven. *1 Co.* 15. 47.—The bread of God *is* he which cometh down from heaven, and giveth life unto the world. I came down from heaven, not to do mine own will, but the will of him that sent me. *Jno.* 6. 33, 38.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. *Nu.* 21. 9.—When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things. *Jno.* 8. 28.—I, if I be lifted up from the earth, will draw all men unto me. *Jno.* 12. 32.

15 That whosoever believeth in him should not perish, but have eternal life.

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. *Jno.* 20. 31.—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16. 16.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. *Is.* 45. 22.—Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.—And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. *Jno.* 6. 40.—Verily, verily, I say unto you, He that believeth on me hath everlasting life. *Jno.* 6. 47.

Of a truth I perceive that God is no respecter of persons:

but in every nation he that feareth him, and worketh righteousness, is accepted with him. *Ac.* 10. 34, 35.—The just shall live by faith. *Gal.* 3. 11.

It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. *Ro.* 4. 23-25.

This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *1 Jno.* 5. 11-13.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. *Eph.* 2. 4-7.

After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *Tit.* 3. 4-7.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Ro.* 5. 8.—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. *2 Co.* 5. 19.—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno.* 4. 9, 10.

We have seen and do testify that the Father sent the Son to be the Saviour of the world. *1 Jno.* 4. 14.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro.* 8. 32.—The Son of man is come to seek and to save that which was lost. *Luk.* 19. 10. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe.* 3. 9.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

The Son of man is not come to destroy men's lives, but to save them. *Luk.* 9. 56.—Neither do I condemn thee: go, and sin no more. *Jno.* 8. 11.—If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. *Jno.* 12. 47.

We have seen and do testify that the Father sent the Son to be the Saviour of the world. *1 Jno.* 4. 14.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. *Ge.* 2. 17.—As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Gal.* 3. 10.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.—There is therefore now no condemnation to them which are in Christ Jesus. *Ro.* 8. 1.

19 And this is the condemnation, that light

is come into the world, and men loved darkness rather than light, because their deeds were evil.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

The king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil.* *1 Ki.* 22. 8.—All things that are reprov'd are made manifest by the light. *Eph.* 5. 13.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Thy word is a lamp unto my feet, and a light unto my path. *Ps.* 119. 105.—Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. *Ps.* 139. 23, 24.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. *Jno.* 15. 4.—I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co.* 15. 10.

22 ¶ After these things came Jesus and his disciples unto the land of Judæa; and there he tarried with them, and baptized.

(Though Jesus himself baptized not, but his disciples.) *Jno.* 4. 2.

23 ¶ And John also was baptizing in near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. *Mat.* 3. 5, 6; *Mar.* 1. 4, 5.

Herod ... laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. *Mat.* 14. 3.

25 ¶ Then there arose a question between some of John's disciples and the Jews about purifying.

The priest shall wash his clothes, and he shall bathe his flesh in water. *Nu.* 19. 7, etc.—The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. *He.* 9. 8-10.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

The same came for a witness, to bear witness of the Light, that all men through him might believe. John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me: for he was before me. And I saw, and bare record that this is the Son of God. *Jno.* 1. 7, 15, 34.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights. *Ja.* 1. 17.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

He confessed, and denied not; but confessed, I am not the Christ. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. *Jno.* 1. 20, 27.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. *Mal.* 3. 1.; *Mar.* 1. 2.—He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. *Lu.* 1. 17.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

I have espoused you to one husband, that I may present you as a chaste virgin to Christ. *2 Co.* 11. 2.—Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25-27.

Though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe.* 1. 8.

30 He must increase, but I must decrease.

Of the increase of his government and peace there shall be no end. *Is.* 9. 7.; *Da.* 2. 34, 35.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

Ye are from beneath; I am from above: ye are of this world; I am not of this world. *Jno.* 8. 23.—But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. *Mat.* 16. 23.—All power is given unto me in heaven and in earth. *Mat.* 28. 18.

God ... hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi.* 2. 9. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. *1 Pe.* 3. 22.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

He that sent me is true; and I speak to the world those things which I have heard of him. *Jno.* 8. 26.—Let God be true, but every man a liar. *Ro.* 3. 4.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. *1 Jno.* 5. 10.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world. *1 Jno.* 4. 14.—My doctrine is not mine, but his that sent me. *Jno.* 7. 16.

It pleased the Father that in him should all fulness dwell. *Col.* 1. 19.—In him dwelleth all the fulness of the Godhead bodily. *Col.* 2. 9.

35 The Father loveth the Son, and hath given all things into his hand.

The Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. The Father judgeth no man, but hath committed all judgment unto the Son. *Jno.* 5. 20, 22.—Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God. *Jno.* 13. 3.—Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. *Jno.* 17. 2.

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *He.* 2. 8.—All things are delivered unto me of my Father. *Mat.* 11. 27.—All power is given unto me in heaven and in earth. *Mat.* 28. 18.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. *Ps.* 2. 7-9.—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. *Ps.* 110. 1, 2.

Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat.* 3. 17.—As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. *Jno.* 15. 9, 10.—The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them. *Jno.* 17. 22-24, 26.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. *Ro.* 1. 18.

As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. *Gal.* 3. 10, 11.—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. *Ro.* 5. 8, 9.—Jesus ... delivered us from the wrath to come. *1 Th.* 1. 10.

Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac.* 4. 12.—If ye believe not that I am he, ye shall die in your sins. *Jno.* 8. 24.

CHAPTER IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

Christ sent me not to baptize, but to preach the gospel. *1 Co.* 1. 17.

3 He left Judæa, and departed again into Galilee.

The Pharisees ... held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence. *Mat.* 12. 14, 15.—Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. *Jno.* 7. 8.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Ge. 33. 19; 48. 22.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

In the morning as he returned into the city, he hungered. *Mat.* 21. 18.—We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He.* 4. 15.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

The king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwell in the cities thereof. *2 Ki.* 17. 24; *Ezra* 4. 1-5.

When the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. *Lu.* 9. 51-53.—Thou art a Samaritan, and hast a devil. *Jno.* 8. 48.—Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation. *Ac.* 10. 28.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph.* 2. 8.—Let him that is athirst come. And whosoever will, let him take the water of life freely. *Re.* 22. 17; *1 Co.* 10. 4.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. *Zec.* 13. 1.—And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. *Zec.* 14. 8.—With joy shall ye draw water out of the wells of salvation. *Is.* 12. 3.—I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Is.* 44. 3.

My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. *Je.* 2. 13.—And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. *Joel* 3. 18.

11 The woman saith unto him, Sir, thou hast

nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno.* 17. 2, 3.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. *1 Co.* 2. 14.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Abram passed through the land unto the place of Sichem, unto the plain of Moreh; ... and there builded he an altar unto the Lord, who appeared unto him. *Ge.* 12. 6, 7.—And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he erected there an altar, and called it El-elohe-Israel. *Ge.* 33. 18, 20.—Jotham ... went and stood in the top of mount Gerizim, ... and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. *Ju.* 9. 7.—When the Lord thy God hath brought thee in unto the land whither thou goest to possess it, ... thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. *De.* 11. 29.

I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. *1 Ki.* 9. 3.—Rehoboam ... reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. *1 Ki.* 14. 21.—[Manasseh] built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. *2 Ki.* 21. 4.—The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. *2 Ch.* 7. 12.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering. *Mal.* 1. 11.

Where two or three are gathered together in my name, there am I in the midst of them. *Mat.* 18. 20.—I will ... that men pray every where. *1 Th.* 5. 2. 8.—Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us.* *Eph.* 2. 13, 14.

Then verily the first *covenant* had ... ordinances of divine service, and a worldly sanctuary. But Christ being come, ... he entered in once into the holy place, having obtained eternal redemption for us. Christ is not entered into the holy places made with hands, ... but into heaven itself, now to appear in the presence of God for us. *He.* 9. 1, 11, 12, 24.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. *Mat.* 15. 7, 8. *Is.* 29. 13, 14.—Which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. *Is.* 48. 1.

Every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. *2 Ki.* 17. 29.

Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. *Is.* 2. 3.—In thy seed shall all the nations of the earth be blessed. *Ge.* 22. 18.—Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac.* 3. 25, 26.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. *1 Sa.* 16. 7.—If I regard iniquity in my heart, the Lord will not hear me. *Ps.* 66. 18.—Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Ps.* 51. 16, 17.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth. *Ps.* 145. 18.

We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phi.* 3. 3.—Ye ... as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe.* 2. 5.

Fear the Lord, and serve him in sincerity and truth. *Jos.* 24. 14.—Serve him in truth with all your heart. *1 Sa.* 12. 24.—Draw near with a true heart. *He.* 10. 22; *Ro.* 8. 26.—Praying ... in the Spirit. *Eph.* 6. 18; *Jude* 20.

The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. *Pr.* 15. 8; *Ps.* 51. 6.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Invisible. *1 Th.* 1. 17.—Take ye ... good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. *De.* 4. 15, 16.

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. *2 Co.* 3. 17.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. *De.* 18. 18. In whom are hid all the treasures of wisdom and knowledge. *Col.* 2. 3.

26 Jesus saith unto her, I that speak unto thee am he.

Thou hast both seen him, and it is he that talketh with thee. *Jno.* 9. 37.—Art thou the Christ, the Son of the Blessed? And Jesus said, I am. *Mar.* 14. 61, 62.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. *Ps.* 40. 7, 8.—Wist ye not that I must be about my Father's business? *Luk.* 2. 49.

I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. *Jno.* 6. 38, 40.

I have glorified thee on the earth: I have finished the work which thou gavest me to do. *Jno.* 17. 4.—It is finished. *Jno.* 19. 30.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. And ... they were baptized, both men and women. *Ac.* 8. 5, 6, 12.—The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. *Mat.* 9. 37.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

He that soweth the good seed is the Son of man. *Mat.* 13. 37. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *Da.* 12. 3.—Neither is he that planteth any thing; neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God. *1 Co.* 3. 7, 9.—What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. *1 Th.* 2. 19, 20.

37 And herein is that saying true, One soweth, and another reapeth.

Mt. 6. 15.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

I sent unto you all my servants the prophets, *Je. 44. 4.*—In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. *Mat. 3. 1, 2.*—Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. *Mat. 4. 23.*

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Mat. 20. 28. Mar. 1. 1.

We trust in the living God, who is the Saviour of all men, specially of those that believe. *1 Ti. 4. 10.*—We have seen, and do testify, that the Father sent the Son to be the Saviour of the world. *1 Jno. 4. 14.*

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

Mat. 13. 57. Mar. 6. 4. Lu. 4. 24.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. *De. 16. 16.*

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The Jews require a sign. 1 Co. 1. 22.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his ser-

vants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHAPTER V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

Le. 23. 2, etc.

Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. *De. 16. 1.*

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Ec. 9. 10. Zec. 13. 1.

5 And a certain man was there, which had an infirmity thirty and eight years.

Lu. 8. 43; 13. 16.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

When my spirit was overwhelmed within me, then thou knowest my path. *Ps. 142. 3.*

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

Mat. 9. 6.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

Mat. 12. 8.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. *Ex.* 20. 9, 10.—When the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. *No.* 13. 19.—Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem: neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. *Je.* 17. 21, 22.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Lu. 4. 30.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. *Mat.* 12. 45.—If ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. *Le.* 26. 23, 24.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. *Jno.* 9. 4.—Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. *Jno.* 14. 10.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Who, being in the form of God, thought it not robbery to be equal with God. *Phi.* 2. 6.—I and my Father are one. *Jno.* 10. 30.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

In the beginning God created the heaven and the earth. *Ge.* 1. 1.—In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. *Jno.* 1. 1, 3.

Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all. *No.* 9. 6.—He is before all things, and by him all things consist. *Col.* 1. 17.

Whom God hath raised up. *Ac.* 2. 24.—Destroy this temple, and in three days I will raise it up. *Jno.* 2. 19.

No man can come unto me, except the Father which hath sent me draw him. *Jno.* 6. 44.—I, if I be lifted up from the earth, will draw all men unto me. *Jno.* 12. 32.

God is judge himself. *Ps.* 50. 6.—The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. *Jno.* 5. 22, 23.

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro.* 8. 11; *Phi.* 3. 20, 21.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. *Ps.* 27. 14.—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. *2 Co.* 12. 9.

The Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous. *Pr.* 2. 6, 7.—I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu.* 21. 15.

Do not I fill heaven and earth? saith the Lord. *Je.* 23. 24.—The fulness of him that filleth all in all. *Eph.* 1. 23.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Jno.* 6. 45.—I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. *Gal.* 1. 12.

Them that are sanctified by God the Father. *Jude* 1.—Both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. *He.* 2. 11.

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je.* 17. 10.—I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. *Re.* 2. 23.

I, even I, am the Lord; and beside me there is no saviour. *Is.* 43. 11.—This is indeed the Christ, the Saviour of the world. *Jno.* 4. 42.

The commandment of God our Saviour; ... Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. *Tit.* 1. 3, 4.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

The Father loveth the Son, and hath given all things into his hand. *Jno.* 3. 35.—Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat.* 3. 17.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

Young man, I say unto thee, Arise. *Lu.* 7. 14.—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. Lazarus, come forth. *Jno.* 11. 25, 43.—If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro.* 8. 11.

I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal. *De.* 32. 39.—God, who quickeneth the dead. *Ro.* 4. 17.

22 For the Father judgeth no man, but hath committed all judgment unto the Son :

That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth. *Phi. 2. 10.*—All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. *Mat. 11. 27.*—All power is given unto me in heaven and in earth. *Mat. 28. 18.*

God ... hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He. 1. 2, 3.*—God ... hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto *all* men, in that he hath raised him from the dead. *Ac. 17. 30, 31.*—In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. *Ro. 2. 16.*—God the Judge of all. *He. 12. 23.*

We must all appear before the judgment seat of Christ. *2 Co. 5. 10.*

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

He that hateth me hateth my Father also. *Jno. 15. 23.*—To us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. *1 Co. 8. 6.*—Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. *Ps. 2. 12.*—I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. *Da. 7. 13, 14.*—Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son, hath the Father also.* *1 Jno. 2. 23.*

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

This is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *1 Jno. 5. 11-13.*

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

You *hath* he quickened, who were dead in trespasses and sins. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. *Eph. 2. 1, 4-6.*—You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. *Col. 2. 13.* We are buried with him by baptism into death: in that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *Ro. 6. 4.*—When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. *Col. 3. 4.*

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. *Jno. 6. 57.*—With thee *is* the fountain of life: in thy light shall we see light. *Ps. 36. 9.*—In him was life; and the life was the light of men. *Jno. 1. 4.*—I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno. 14. 6.*—Christ, ... our life. *Col. 3. 4.*—A quickening spirit. *1 Co. 15. 45.*

27 And hath given him authority to execute judgment also, because he is the Son of man.

He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. *Ac. 10. 42.*

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. *Phi. 2. 5-9.*

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

By grace are ye saved through faith; and that not of yourselves; *it is* the gift of God: not of works, lest any man should boast. *Eph. 2. 8, 9.*—Faith, if it hath not works, is dead, being alone. *Ja. 2. 17; Ac. 16. 30, 31; Tit. 3. 4-8.*

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Da. 12. 2.*—The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. *1 Co. 15. 52.*—The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. *1 Th. 4. 16.*

Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from his goats: and he shall set the sheep on his right hand, but the goats on the left. These shall go away into everlasting punishment: but the righteous into life eternal. *Mat. 25. 32, 33, 46.*

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Io, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law is within my heart. *Ps. 40. 7, 8.*—My meat is to do the will of him that sent me, and to finish his work. *Jno. 4. 34.*—O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. *Mat. 26. 39.*—When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. *Jno. 8. 28.*

31 If I bear witness of myself, my witness is not true.

Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell. *Jno. 8. 14.*—These things saith the Amen, the faithful and true witness. *Re. 3. 14.*—If I honour myself, my honour is nothing: it is my Father that honoureth me. *Jno. 8. 54.*

32 ¶ There is another that beareth witness of

me; and I know that the witness which he witnesseth of me is true.

Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat. 3. 17.*—This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. *1 Jno. 5. 6, 7, 9.*

33 Ye sent unto John, and he bare witness unto the truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. *Jno. 1. 15, 19, 27, 32.*

34 But I receive not testimony from man: but these things I say, that ye might be saved.

Nor of men sought we glory, neither of you, nor yet of others. *1 Th. 2. 6.*—With me it is a very small thing that I should be judged of you, or of man's judgment. *1 Co. 4. 3.*

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

[Phinehas] was zealous for his God. *Nu. 25. 13.*—Then went out to [John] Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. *Mat. 3. 5, 6.*—All hold John as a prophet. *Mat. 21. 26.* Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar. 6. 20.*

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. *Mat. 11. 11.*—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*—Among whom ye shine as lights in the world: holding forth the word of life. *Phi. 2. 15, 16.*

36 ¶ But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. *1 Jno. 5. 9; Ac. 2. 22.*—Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. *Jno. 14. 11.*

37 And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Jno. 5. 39; Mat. 3. 17; 17. 5.
He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. *2 Pe. 1. 17.*—The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. *De. 4. 12.*—The King eternal, immortal, invisible, the only wise God. *1 Ti. 1. 17.*—Whom no man hath seen, nor can see. *1 Ti. 6. 16.*—No man hath seen God at any time. *1 Jno. 4. 12.*

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Ye seek to kill me, because my word hath no place in you.

8. 37.—I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. *1 Jno. 2. 14.*

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. *Jos. 1. 8.*—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. *Is. 8. 20; Je. 8. 9.*

They have Moses and the prophets; let them hear them. *Lu. 16. 29.*—Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. *Lu. 24. 27.*

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. *Ac. 17. 11.*

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. *Psa. 1. 1, 3.*

Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it. *De. 32. 46, 47.*

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. *1 Pe. 1. 10, 11.*—The testimony of Jesus is the spirit of prophecy. *Re. 19. 10.*

40 And ye will not come to me, that ye might have life.

He came unto his own, and his own received him not. *Jno. 1. 11.*—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno. 3. 19; 12. 37. 41.*

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! *Mat. 23. 37.*

The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. *Mat. 22. 2, 3.*—In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. *Jno. 1. 4, 5.*—I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. *Jno. 6. 35.*

This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *1 Jno. 5. 11–13.*—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: *even* to him shall men come. *Is. 45. 22–24.*—Incline your ear, and come unto me: hear, and your soul shall live. *Is. 55. 3.*—Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. *Je. 3. 22.*—Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. *Jno. 6. 68.*

Come unto me, all ye that labour and are heavy laden, and I will give you rest. *Mat. 11. 28.*—If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture

hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.) *Jno. 7. 37.*

I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Re. 22. 16, 17.*

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Jno. 6. 37, 40, 44, 45.*—He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25.*

41 I receive not honour from men.

Jno. 5. 34.

42 But I know you, that ye have not the love of God in you.

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. *De. 6. 5; Ps. 18. 1.*

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. *Ex. 23. 20, 21.*—I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. *De. 18. 18.*—Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. *He. 5. 5.*

Before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him. *Ac. 5. 36, 37.*

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. *He. 11. 6.*

No man spake openly of him for fear of the Jews. *Jno. 7. 13.*—For they loved the praise of men more than the praise of God. *Jno. 12. 43.*

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

We are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. *Jno. 9. 28, 29.*—As many as have sinned in the law shall be judged by the law. *Ro. 2. 12.*

Thou art called a Jew, and reatest in the law, and makest thy boast of God. *Ro. 2. 17.*

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge. 3. 15.*—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Ge. 49. 10.*—There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. *Nu. 24. 17.*—The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. *De. 18. 15.*

say: Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. *Ac. 26. 22.*—Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. *Lu. 24. 27.*

47 But if ye believe not his writings, how shall ye believe my words?

If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. *Lu. 16. 31.*

CHAPTER VI.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

Mat. 14. 13-21; Mar. 6. 30-44; Lu. 9. 10-17.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. *De. 16. 1.*

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. *Mat. 14. 14.*

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

Moses said, The people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? *Nu. 11. 21, 22.*

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

[Elisha's] servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. *2 Ki. 4. 43.*

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

Beside women and children. *Mat. 14. 21.*

11 And Jesus took the loaves; and when he

had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

Mat. 26. 26; 1 Ti. 4. 4, 5.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. *De. 18. 15.*—Of a truth this is the Prophet. *Jno. 7. 40.*

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Now is my kingdom not from hence. *Jno. 18. 36.*—Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man. *Jno. 2. 24, 25.*

16 And when even was *now* come, his disciples went down unto the sea,

Mat. 14. 22-34; Mar. 6. 45-53.

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. *Is. 43. 2.*

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

And they were sore amazed in themselves beyond measure, and wondered. *Mar. 6. 51.*

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from

Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Jno. 2. 23-25.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Mat. 6. 25-33.

Strive to enter in at the strait gate. *Lu. 13. 24.*—Wherefore do ye spend money for *that which is* not bread? and your labour for *that which satisfieth not*? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. *Is. 55. 2.*

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. *Je. 15. 16.*

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro. 8. 32.*

He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. *2 Pe. 1. 17.*

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

This is his commandment, That we should believe on the name of his Son Jesus Christ. *1 Jno. 3. 23.*—By grace are ye saved through faith; and that not of yourselves: *it is* the gift of God. *Eph. 2. 8; 1 Pe. 1. 21; De. 18. 17-19; Mat. 17. 5.*

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

Mat. 12. 38; 16. 1.

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. *Lu. 11. 29, 30.*

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you. And when the children of Israel saw it, they said one to another, *It is* manna: for they wist not what it was. And Moses said unto them, *This is* the bread which the Lord hath given you to eat. *Ex. 16. 4, 15.*

They believed not in God, and trusted not in his salvation; though he had ... rained down manna upon them to eat, and had given them of the corn of heaven. *Man did eat angels' food. Ps. 78. 23-25.*—[They] did all eat the same spiritual meat. *1 Co. 10. 3.*

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread

from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *Jno. 4. 14; 5. 40.*—If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. *Jno. 7. 37, 38.*—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is not bread?* and your labour for *that which satisfieth not?* hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David.* *Is. 55. 1, 3.*

They shall hunger no more, neither thirst any more. *Re. 7. 16.*

36 But I said unto you, That ye also have seen me, and believe not.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. *Mat. 13. 13-15.*

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe. 1. 8.*

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

If it were possible, they shall deceive the very elect. *Mat. 24. 24.*—Elect, according to the foreknowledge of God the Father. *1 Pe. 1. 2.*—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti. 2. 19.*—He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25.*—Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory. *Jno. 17. 2, 6, 9, 11, 24.*

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Is. 1. 18.* Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is. 55. 7.*—Come unto me, all ye that labour and are heavy laden, and I will give you rest. *Mat. 11. 28.*—Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. *Lu. 23. 42, 43; Ac. 2. 21.*

38 For I came down from heaven, not to do

mine own will, but the will of him that sent me.

Jno. 5. 30.

O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. *Mat. 26. 39.*

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

It is not the will of your Father which is in heaven, that one of these little ones should perish. *Mat. 18. 14.*—I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Ti. 1. 12.*

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Mat. 19. 16.

Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro. 8. 30.*—Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Pe. 1. 10, 11.*

By the grace of God I am what I am. *1 Co. 15. 10.*—He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 21, 22.*—In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. *Eph. 1. 13, 14.*

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? *Mat. 13. 55, 56; Mar. 6. 3; Lu. 4. 22.*

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? *Jno. 12. 37, 38.*—Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. *Mat. 16. 16, 17.*

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 6.*

By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. *Eph. 2. 8, 9.*—Unto you it is given in the behalf of Christ, ... to believe on him. *Phi. 1. 29.*—Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 12, 13.*—Of his own will begat he us with the word of truth. *Ja. 1. 18.*

Ye believe not, because ye are not of my sheep, as I said unto you. *Jno. 10. 26.*

Draw me, we will run after thee. *Ca. 1. 4.*

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

All thy children *shall* be taught of the Lord. *Is. 54. 13.*—They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord. *Je. 31. 34.*—Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. *Mt. 4. 2.*

This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. *He. 8. 10.*—That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. *Eph. 1. 17.*

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal him. *Mat. 11. 27.*

God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. *1 Co. 2. 10.*

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 16-18, 36.*

48 I am that bread of life.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal. 2. 20.*—Ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. *Col. 3. 3, 4.*

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Our fathers ... did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. *1 Co. 10. 1, 3-5.*—With whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. *He. 3. 17-19.*

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will

give is my flesh, which I will give for the life of the world.

Mat. 20. 28. Jno. 6. 40.

As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He. 2. 14, 15.*—He is the propitiation for our sins; and not for our's only, but also for *the* sins of the whole world. *1 Jno. 2. 2.*

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

Nicodemus said, How can these things be? *Jno. 3. 9.*

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

If ye believe not that I am *he*, ye shall die in your sins. *Jno. 8. 24.*—God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. *1 Jno. 5. 11, 12; Mat. 26. 26-28.*

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

The true light. *Jno. 1. 9.*—The true vine. *Jno. 15. 1.*—The true tabernacle. *He. 8. 2.*

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

That Christ may dwell in your hearts by faith. *Eph. 3. 17.*—Christ in you, the hope of glory. *Col. 1. 27.*—Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reborn? *2 Co. 13. 5.*—We are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. *Eph. 5. 30-32.*—Ye are the body of Christ, and members in particular. *1 Co. 12. 27.* In whom ye also are builded together for an habitation of God through the Spirit. *Eph. 2. 22.*

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. *2 Co. 6. 16.*—If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno. 14. 23.*

He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. *1 Jno. 3. 24.*—Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. *1 Jno. 4. 15, 16.*

Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno. 15. 4, 5; Col. 1. 18; 2 Co. 12. 2; 1 Co. 1. 30; Ca. 2. 16; Ac. 9. 4.*

And gave him to be the head over all *things* to the church, which is his body, the fulness of him that filleth all in all. *Eph. 1. 22, 23.*—Grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph. 4. 15, 16.*

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be

one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one. *Jno. 17. 20-23.*

We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno. 5. 20.*—If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. *1 Jno. 2. 24.*

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Ga. 2. 20.*—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno. 15. 7.*—He that abideth in the doctrine of Christ, he hath both the Father and the Son. *2 Jno. 9.*

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *1 Jno. 4. 13.*—At that day ye shall know that I am in my Father, and ye in me, and I in you. *Jno. 14. 20.*—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread. *1 Co. 10. 16, 17.*—He hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*—And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. 3. 9.*

There is therefore now no condemnation to them which are in Christ Jesus. *Ro. 8. 1.*—Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. *1 Jno. 3. 6.*—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Co. 5. 17.*—Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. *Ro. 8. 9, 10.*

The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. *1 Jno. 2. 27, 28.*

Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. *1 Jno. 2. 5, 6.*

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

As the Father hath life in himself; so hath he given to the Son to have life in himself. *Jno. 5. 26.*—Though he was crucified through weakness, yet he liveth by the power of God. *2 Co. 13. 4.*

We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *Ro. 6. 4.*

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

Blessed is he, whosoever shall not be offended in me. *Mat. 11. 6.*

61 When Jesus knew in himself that his dis-

ciples murmured at it, he said unto them, Doth this offend you?

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *1 Co. 2. 14.*

62 What and if ye shall see the Son of man ascend up where he was before?

After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. *Mar. 16. 19.*—While he blessed them, he was parted from them, and carried up into heaven. *Lu. 24. 51.*—While they beheld, he was taken up; and a cloud received him out of their sight. *Ac. 1. 9.*—When he ascended up on high, he led captivity captive, and gave gifts unto men. *Eph. 4. 8.*

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro. 2. 28, 29.*—Able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. *2 Co. 3. 6.*

This is my comfort in my affliction: for thy word hath quickened me. I will never forget thy precepts: for with them thou hast quickened me. *Ps. 119. 50, 93.*—Faith cometh by hearing, and hearing by the word of God. *Ro. 10. 17.*

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Jesus ... knew all men, and needed not that any should testify of man: for he knew what was in man. *Jno. 2. 24, 25.*—He knew who should betray him; therefore said he, Ye are not all clean. *Jno. 13. 11.*

The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Tm. 2. 19; Ro. 8. 29.*

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Jno. 6. 44, 45.
I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. *Je. 31. 3.*—Draw me, we will run after thee. *Ca. 1. 4.*

66 ¶ From that time many of his disciples went back, and walked no more with him.

He shall be ... for a stone of stumbling and for a rock of offence to both the houses of Israel. *Is. 8. 14.*—They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. *1 Jno. 2. 19.*—There must be also heresies among you, that they which are approved may be made manifest among you. *1 Co. 11. 19; Mat. 24. 11.*—Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. *Mat. 13. 5, 6.*

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. *Jno. 3. 34.*—Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not

come to me, that ye might have life. *Jno.* 5. 39, 40.—I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac.* 4. 12; 1 *Co.* 3. 11.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

Mar. 1. 1; *Mat.* 3. 17.

Simon Peter answered and said, Thou art the Christ, the Son of the living God. *Mat.* 16. 16.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Lu. 6. 13, 16.

Judas by transgression fell, that he might go to his own place. *Ac.* 1. 25.—Ye are of your father the devil. *Jno.* 8. 44.—After the sop Satan entered into him. *Jno.* 13. 27.

CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

The Jews sought ... to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. *Jno.* 5. 18.—When they persecute you in this city, flee ye into another. *Mat.* 10. 23.

2 Now the Jews' feast of tabernacles was at hand.

The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. On the first day shall be a holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. *Le.* 23. 34-43; *Ex.* 29. 34-42; *De.* 16. 13-17.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

Mat. 12. 46. *Mar.* 3. 31.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. *Jno.* 18. 20.

5 For neither did his brethren believe in him.

When his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. *Mar.* 3. 21.—His brethren, James, and Joses, and Simon, and Judas. *Mat.* 13. 55.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

When the time was come that he should be received up, he stedfastly set his face to go to Jerusalem. *Lu.* 9. 51.—Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. *Jno.* 17. 1; 2. 4; 8. 20.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *Jno.* 15. 19.—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno.* 3. 19.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

Jno. 7. 6.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. *Jno.* 9. 16.—There was a division among the Jews for these sayings. *Jno.* 10. 19.—When they sought to lay hands on him, they feared the multitude, because they took him for a prophet. *Mat.* 21. 46.—There came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. *Lu.* 7. 16.

13 Howbeit no man spake openly of him for fear of the Jews.

For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. *Jno.* 9. 22.—Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. *Jno.* 12. 42.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

When he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? *Mat.* 13. 54.—All bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? *Lu.* 4. 22.

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. *Jno. 8. 28.*

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *Jno. 14. 15-17, 20, 21.*

Then shall we know, if we follow on to know the Lord. *Ho. 6. 3.*—If thine eye be single, thy whole body shall be full of light. *Mat. 6. 22.*—Whosoever hath, to him shall be given, and he shall have more abundance. *Mat. 13. 12.*

Ac. 8. 27-29, the Eunuch. Ac. 10. 1-6, Cornelius.

He that is spiritual judgeth all things. *1 Co. 2. 15.*—I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent. *Phi. 1. 9, 10.*

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

I receive not honour from men. *Jno. 5. 41.*—I seek not mine own glory. *Jno. 8. 50.*—God forbid that I should glory, save in the cross of our Lord Jesus Christ. *Ga. 6. 14.*—Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Let this mind be in you, which was also in Christ Jesus. *Phi. 2. 3, 5.*

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. *Ex. 24. 3.*—The Pharisees went out, and held a council against him, how they might destroy him. *Mat. 12. 14; Ro. 8. 10-19.*

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

He hath a devil, and is mad. *Jno. 10. 20.*

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

A certain man was there, which had an infirmity thirty and eight years. *Jno. 5. 5; 7. 23.*

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. He that is eight days old shall be circumcised. *Ge. 17. 10, 12.*—In the eighth day the flesh of his foreskin shall be circumcised. *Le. 12. 3.*

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have

made a man every whit whole on the sabbath day?

Lu. 13. 15, 16; 14. 1-6.

24 Judge not according to the appearance, but judge righteous judgment.

Ye judge after the flesh. *Jno. 8. 15.*

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

This man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. *Jno. 11. 47, 48.*

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

Is. 53. 8. Mi. 5. 2.

Is not this the carpenter's son? *Mat. 13. 55.*

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also. It is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him: but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him and keep his saying. *Jno. 8. 19, 54, 55.*—Let God be true, but every man a liar. *Ro. 3. 4.*

29 But I know him: for I am from him, and he hath sent me.

No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat. 11. 27.*—As the Father knoweth me, even so know I the Father. *Jno. 10. 15.*

Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. *He. 5. 5.*

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

They feared him, because all the people was astonished at his doctrine. *Mar. 11. 18.*—For all the people were very attentive to hear him. *Lu. 19. 48.*

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

All the people were amazed, and said, Is not this the son of David? *Mat. 12. 23.*—Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. *Jno. 3. 2.*

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

Jno. 13. 1, 33; 16. 16, 22.

84 Ye shall seek me, and shall not find me :
and where I am, *thither* ye cannot come.

They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. *Ho. 5. 6.*

I go my way, and ye shall seek me, and shall die in your sins : whither I go ye cannot come. *Jno. 8. 21.*

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord. *Lu. 13. 34, 35.*

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. *Is. 11. 12.*—The twelve tribes which are scattered abroad. *Ja. 1. 1.*—The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God. *1 Pe. 1. 1, 2.*

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me : and where I am, *thither* ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

Le. 23. 36.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. *Is. 55. 1.*—I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. *Jno. 6. 35.*—Ye will not come unto me, that ye might have life. *Jno. 5. 40.*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Re. 22. 17.*

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

The Lord shall guide thee continually, and satisfy thy soul in drought;... thou shalt be like a watered garden, and like a spring of water, whose waters fail not. *Is. 58. 11.*—With joy shall ye draw water out of the wells of salvation. *Is. 12. 3.*—Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life. *Jno. 4. 14.*

The words of a man's mouth are as deep waters, and the well spring of wisdom as a flowing brook. *Pr. 18. 4.*—A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. *Mat. 12. 35.*

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Is. 44. 3; Joel 2. 28; Ac. 2. 17, 33, 38.*—It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno. 16. 7.*

Now is the Son of man glorified, and God is glorified in him. *Jno. 13. 31.*—Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. *Jno. 17. 5.*—The God of our fathers, hath glorified his Son

Jesus. *Ac. 3. 13.*—In whom also after that ye believed, ye were sealed with that holy Spirit of promise. *Eph. 1. 13.*

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me. *De. 18. 15.*—This is of a truth that prophet that should come into the world. *Jno. 6. 14.*

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

This is indeed the Christ, the Saviour of the world. *Jno. 4. 42.* We believe and are sure that thou art that Christ, the Son of the living God. *Jno. 6. 69.*

Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. *Jno. 1. 46.*

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne. *Ps. 132. 11.*—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. 23. 5.*

Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. *Mi. 5. 2; Mat. 2. 5.*—Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.) *Lu. 2. 4.*

The Lord said unto Samuel, Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemitte; for I have provided me a king among his sons. And Samuel did that which the Lord spake, and came to Bethlehem. *1 Sa. 16. 1, 4.*

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

Grace is poured into thy lips. *Ps. 45. 2.*—He taught them as one having authority, and not as the scribes. *Mat. 7. 29.*—All bare him witness, and wondered at the gracious words which proceeded out of his mouth. *Lu. 4. 22.*

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. *1 Co. 2. 8.*—They loved the praise of men more than the praise of God. *Jno. 12. 42.*

49 But this people who knoweth not the law are cursed.

He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. *Lu. 18. 9, 10.*

Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the

blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal? *Ro. 2. 17-21.*

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. *Jno. 3. 1, 2.*

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. *Is. 9. 1, 2.*

53 And every man went unto his own house.

CHAPTER VIII.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They said unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

The adulterer and the adulteress shall surely be put to death. *Le. 20. 10; De. 22. 22.*

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

The Jews said unto [Pilate], It is not lawful for us to put any man to death. *Jno. 18. 31.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you. *De. 17. 7.*

Thou art inexcusable, O man, whosever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. *Ro. 2. 1.*

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam

is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. *Mat. 7. 1-5.*

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. *Job 5. 12, 13.*

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Who made me a judge or a divider over you? *Lu. 12. 14.*—The Son of man is not come to destroy men's lives, but to save *them*. *Lu. 9. 56.*—God sent not his Son into the world to condemn the world; but that the world through him might be saved. *Jno. 3. 17.*

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

As long as I am in the world, I am the light of the world. *Jno. 9. 5.*—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno. 3. 19.*—Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. *Jno. 12. 35, 36.*—Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Mal. 4. 2.*

Ye were sometime darkness, but now *are* ye light in the Lord: walk as children of light. *Eph. 5. 8.*

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

If I bear witness of myself, my witness is not true. *Jno. 5. 31.*

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

We know that God spake unto Moses: *as for this fellow*, we know not from whence he is. *Jno. 9. 29.*—Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. *Jno. 7. 28.*

15 Ye judge after the flesh; I judge no man.

Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. *Mar. 6. 3.*—Man looketh on the outward appearance. *1 Sa. 16. 7.*

If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. *Jno. 12. 47.*

16 And yet if I judge, my judgment is true:

for I am not alone, but I and the Father that sent me.

The Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man. *Jno. 5. 22, 27.*

Ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. *Jno. 16. 32.*

17 It is also written in your law, that the testimony of two men is true.

De. 17. 6; 19. 15.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Jno. 8. 59.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

The wicked is driven away in his wickedness. *Pr. 14. 32.*—Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. *Lu. 16. 26.*

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

The whole world lieth in wickedness. *1 Jno. 5. 19.*—Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. *Ja. 4. 4.*—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. *1 Jno. 2. 15-17.*

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

Behold the Lamb of God, which taketh away the sin of the world. *Jno. 1. 29.*—He that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 36.*—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 16.*—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he

shall speak unto them all that I shall command him. *De. 18. 18.* I have called you friends; for all things that I have heard of my Father I have made known unto you. *Jno. 15. 15.*

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. *Jno. 3. 14-15.*—I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. *Jno. 12. 32, 33.*

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. *Lu. 23. 48.*

When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. *Mat. 27. 54.*—When they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? *Ac. 2. 37.*

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. *Jno. 5. 19.*—Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro. 1. 4.*

29 And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him.

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. *Jno. 14. 10, 11.*—My meat is to do the will of him that sent me, and to finish his work. *Jno. 4. 34.*

30 As he spake these words many believed on him.

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. *Is. 55. 10, 11; He. 4. 12.*

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat. 13. 20, 21.*

Many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. *Ac. 13. 43.*—Confirming the souls of the disciples, and exhorting them to continue in the faith. *Ac. 14. 22.*

The just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. *He. 10. 38, 39.*—He that shall endure unto the end, the same shall be saved. *Mat. 24. 13.*

To present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. *Col. 1. 22, 23.*—Be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*

32 And ye shall know the truth, and the truth shall make you free.

I will walk at liberty; for I seek thy precepts. *Ps.* 119. 45.—Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja.* 1. 25.—If the Son shall make you free, ye shall be free indeed. *Jno.* 8. 36.—The Spirit of the Lord God is upon me; because the Lord hath anointed me... to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Is.* 61. 1.—Where the Spirit of the Lord is, there is liberty. *2 Co.* 3. 17; *Ro.* 6. 7.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

The Egyptians made the children of Israel to serve with rigour. *Ex.* 1. 13.—The anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years. *Ju.* 3. 8.—And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor;... and twenty years he mightily oppressed the children of Israel. *Ju.* 4. 2, 3.—Judah was carried away out of their land. And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam the son of Shaphan, ruler. *2 Ki.* 25. 21, 22.—We have no king but Cesar. *Jno.* 19. 15.

Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. *Mat.* 3. 9.—They which be of faith are blessed with faithful Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal.* 3. 9, 29.—He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro.* 2. 29.—Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. *Ro.* 9. 7, 8.

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. *Pr.* 5. 22.—Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? *Ro.* 6. 16.—Of whom a man is overcome, of the same is he brought in bondage. *2 Pe.* 2. 1.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

What saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. *Gal.* 4. 30.—Thou art no more a servant, but a son; and if a son, then an heir of God through Christ. *Gal.* 4. 7.

36 If the Son therefore shall make you free, ye shall be free indeed.

Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *He.* 3. 5, 6.—The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *Ro.* 8. 2.—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Gal.* 5. 1.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

Ye have not his word abiding in you: for whom he hath sent, him ye believe not. *Jno.* 5. 38.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. *Jno.* 5. 19.—Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. The word which ye hear is not mine, but the Father's which sent me. *Jno.* 14. 10, 24.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

The father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. *Ro.* 4. 12, 16.—They are not all Israel, which are of Israel. *Ro.* 9. 6.—They which are of faith, the same are the children of Abraham. *Gal.* 3. 7.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

Thus saith the Lord, Israel is my son, even my firstborn. *Ex.* 4. 22.—A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? *Mal.* 1. 6.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *Jno.* 1. 1, 2.—When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal.* 4. 4, 5.—Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. *1 Jno.* 5. 1.

43 Why do ye not understand my speech? even because ye cannot hear my word.

Their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. *Je.* 6. 10.—The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. *Ro.* 8. 7, 8. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. *Jno.* 7. 17.

In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes are shut.

heart, and should be converted, and I should heal them. *Mat.* 13. 14, 15.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When

he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

The tares are the children of the wicked one. *Mat. 13. 38.*—He that committeth sin is of the devil ; for the devil sinneth from the beginning. *1 Jno. 3. 8.*

The serpent said unto the woman, Ye shall not surely die. *Ge. 3. 4.*—Cain ... was of that wicked one, and slew his brother. *1 Jno. 3. 12.*—Satan stood up against Israel, and provoked David to number Israel. *1 Ch. 21. 1.*—Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe. 5. 8.*

Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? *Ac. 5. 3.*

Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned who believed not the truth, but had pleasure in unrighteousness. *2 Th. 2. 9-12.*

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin ? And if I say the truth, why do ye not believe me ?

We have not a high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. *He. 4. 15.*

47 He that is of God heareth God's words : ye therefore hear *them* not, because ye are not of God.

Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. *Jno. 10. 26, 27.*—We are of God : he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. *1 Jno. 4. 6.*

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil ?

Jno. 4. 9 & 7. 20 ; 10. 20.

49 Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory : there is one that seeketh and judgeth.

The Father ... hath committed all judgment unto the Son : that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. *Jno. 5. 22, 23.*—I receive not honour from men. *Jno. 5. 41.*

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. *Jno. 5. 24.*—Whosoever liveth and believeth in me shall never die. *Jno. 11. 26.*

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ?

54 Jesus answered, If I honour myself, my honour is nothing : it is my Father that honoureth me ; of whom ye say, that he is your God :

Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee. *Jno. 17. 1.*—The God of our fathers, hath glorified his Son Jesus. *Ac. 3. 13.*

55 Yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. *1 Jno. 2. 4.*

56 Your father Abraham rejoiced to see my day : and he saw it, and was glad.

The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *Gal. 3. 8.*—Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen. *Ge. 22. 13, 14.*—Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. *Ro. 4. 18.*—These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them. *He. 11. 13.*

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

Jesus himself began to be about thirty years of age. *Lu. 3. 23.*

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Jno. 1. 1.

I AM THAT I AM. *Ex. 3. 14.*—Before the mountains were settled, before the hills was I brought forth. *Pr. 8. 25.*—Before the day was, I am he. *Is. 43. 13.*—Glorify thou me with thine own self with the glory which I had with thee before the world was. *Jno. 17. 5.*

He is before all things, and by him all things consist. *Col. 1. 17.*—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *Re. 1. 8.*

59 Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Lu. 4. 29, 30. Jno. 10. 31-39.

CHAPTER IX.

AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

3 Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? *Lu. 13. 2.*

4 I must work the works of him that sent me, while it is day : the night cometh, when no man can work.

My meat is to do the will of him that sent me, and to finish his work. *Jno. 4. 34.*

Seek ye the Lord while he may be found, call ye upon him while he is near. *Is.* 55. 6.—Whatsoever thy hand findeth to do, do it with thy might: for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *Ez.* 9. 10.

5 As long as I am in the world, I am the light of the world.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.—Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. *Jno.* 12. 35.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

Mar. 7. 33; 8. 23.

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

2 *Ki.* 5. 14.

8 ¶ The neighbours, therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Mat. 9. 27; 11. 5; 20. 30. *Mar.* 8. 22.

Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

There was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. *Jno.* 7. 12.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning

him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. *Pr.* 29. 25.—Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. *Mat.* 10. 28.—Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. *Mar.* 8. 38.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Co.* 5. 17.—He that believeth on the Son of God hath the witness in himself. *1 Jno.* 5. 10.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

Had ye believed Moses, ye would have believed me: for he wrote of me. *Jno.* 5. 46.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

Ex. 19. 20.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

Behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. *Is.* 35. 4, 5.

Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues,

and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me. *Lu. 7. 20. 23.*

31 Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth.

If I regard iniquity in my heart, the Lord will not hear me. *Ps. 66. 18.*—The effectual fervent prayer of a righteous man availeth much. *Ja. 5. 16.*—Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. *1 Jno. 3. 22.*

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. *Is. 66. 5.*—Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. *Lu. 6. 22, 23.*

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

When my father and my mother forsake me, then the Lord will take me up. *Ps. 27. 10.*

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. *Ps. 2. 7.*

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

I that speak unto thee am *he*. *Jno. 4. 26.*

38 And he said, Lord, I believe. And he worshipped him.

That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe. 2. 9.*

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

The Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man. *Jno. 5. 22, 27.* Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. *Mat. 13. 13, 15.*

Woe unto them that are wise in their own eyes, and prudent

in their own sight! *Is. 5. 21.*—He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. *Lu. 1. 52, 53.*

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness. *Ro. 2. 17, 19.*

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. *Mat. 15. 14.* Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. *Re. 3. 17.*—If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. *1 Jno. 1. 8-10.*

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. *1 Co. 3. 18.*—To him that knoweth to do good, and doeth it not, to him it is sin. *Ja. 4. 17.*

CHAPTER X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. *Je. 23. 16, 21.*—Prophecy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; ... Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! *Eze. 13. 2, 3.* No man taketh this honour unto himself, but he that is called of God, as *was* Aaron. *He. 5. 4.*

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti. 2. 19.*

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

Be ye followers of me, even as I also am of Christ. *1 Co. 11. 1.*

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

Cease, my son, to hear the instruction that cometh to err from the words of knowledge. *Pr. 19. 27.*—I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. *Re. 2. 2.*—Having a form of godliness, but denying the power thereof: from such turn away. *2 Ti. 3. 5.*

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Ga. 1. 8.*—If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed. *2 Jno. 10.*—Prove all things; hold fast that which is good. *1 Th. 5. 21.*

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

Jno. 10. 9.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

Prophecy against the shepherds of Israel, prophecy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves; should not the shepherds feed the flocks? *Eze. 34. 2.*

The scribes and Pharisees. *Mat. 23. 2-4.*

Theudas, and Judas of Galilee. *Ac. 5. 36, 37.*

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno. 14. 6.*—Through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. *Eph. 2. 18, 19.*

Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro. 5. 1, 2.*—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and *having* a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Heb. 10. 19-22.*

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. *Eze. 34. 14.*

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Jesus Christ, ... hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti. 1. 10.*

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. *Psa. 23. 1-4.*

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. *Eze. 34. 12, 23.*—The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant. *Heb. 13. 20.*—He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. *1 Jno. 2. 2; Mat. 20. 28.*—Greater love hath no man than this, that a man lay down his life for his friends. *Jno. 15. 13.*

Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. *1 Pe. 2. 25.*—When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe. 5. 4.*

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened. *Zec. 11. 17.*

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Ro. 16. 18.*—Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. *Phi. 3. 19.*

14 I am the good shepherd, and know my sheep, and am known of mine.

He knoweth them that trust in him. *Na. 1. 7.*—If any man love God, the same is known of him. *1 Co. 8. 3.*—Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 22, 23.*—I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Ti. 1. 12.*—We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. *1 Jno. 5. 20.*

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat. 11. 27.*—That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. *Jno. 17. 21.*—Christ ... loved the church, and gave himself for it. *Eph. 5. 25.*

Feed the church of God, which he hath purchased with his own blood. *Ac. 20. 28.*

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. *Is. 53. 6.*—Hereby perceive we the love of God, because he laid down his life for us. *1 Jno. 3. 16.*—Ye were not redeemed with corruptible things, ... but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe. 1. 18, 19.*

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. 49. 6.*—The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. *Is. 56. 8.*

Being high priest that year, [Caiaphas] prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. *Jno. 11. 51, 52.*

He is our peace, who hath made both one, and hath broken down the middle wall of partition between us. *Eph. 2. 14.*—That the Gentiles should be fellow heirs, and of the same body, and

partakers of his promise in Christ by the gospel. *Eph.* 3. 6.—There is one body, and one Spirit, even as ye are called in one hope of your calling. *Eph.* 4. 4.

He saith also in *Osee*, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. *Ro.* 9. 25, 26; *Ho.* 2. 23.—I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all. *Eze.* 37. 22.

I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. *Re.* 7. 9.

As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co.* 12. 12, 13. There is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all. *Col.* 3. 11.

17 Therefore doth my Father love me, because I lay down my life, that I might take it

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death. *Is.* 53. 12.—We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour. *He.* 2. 9.—He humbled himself, and became obedient unto death, even the death of the cross. *Phi.* 2. 8.

Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. *Eph.* 5. 2.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

I have kept my Father's commandments, and abide in his love. *Jno.* 15. 10.—The cup which my Father hath given me, shall I not drink it? *Jno.* 18. 11.

Destroy this temple, and in three days I will raise it up. *Jno.* 2. 19.—Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. *Ac.* 2. 24.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

Jno. 7. 20, 43; 8. 48, 52; 9. 16.

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Jno. 9. 6, etc.

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

Ac. 3. 11; 5. 12.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da.* 9. 24.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. *Jno.* 3. 2.—The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. *Jno.* 5. 36.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. *Jno.* 8. 47.—They could not believe, because that *Esaias* said, ... He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *Jno.* 12. 39, 40; *1 Jno.* 4. 6.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph.* 2. 8.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

Mat. 19. 16.

As many as were ordained to eternal life believed. *Ac.* 13. 48.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. *Jno.* 17. 11, 12.—Of them which thou gavest me have I lost none. *Jno.* 18. 9.—I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro.* 8. 38, 39; *Mat.* 24. 13.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

My Father is greater than I. *Jno.* 14. 28.—Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine. *Jno.* 17. 2, 6, 9, 10.

30 I and my Father are one.

Jno. 10. 38.

He that seeth me seeth him that sent me. *Jno.* 12. 45.—The glory which thou gavest me I have given them; that they may be one, even as we are one. *Jno.* 17. 22.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. *Jno. 5. 18.*

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

Thou shalt be to him instead of God. *Ex. 4. 16.*

Thou shalt not revile the gods, nor curse the ruler of thy people. *Ex. 22. 28.*—I have said, Ye are gods; and all of you are children of the Most High. *Ps. 82. 6.*

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

The powers that be are ordained of God. *Ro. 13. 1.*

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Him hath God the Father sealed. *Jno. 6. 27.*—For their sakes I sanctify myself, that they also might be sanctified through the truth. *Jno. 17. 19.*—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. *Lu. 4. 18.*

That holy thing which shall be born of thee shall be called the Son of God. *Lu. 1. 35.*—Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. *Jno. 9. 35-37.*

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. *Jno. 5. 36.*—Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. *Jno. 14. 10, 11.*—That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. *Jno. 17. 21.*—In him dwelleth all the fulness of the Godhead bodily. *Col. 2. 9; Jno. 5. 19; Mat. 1. 23.*

39 Therefore they sought again to take him: but he escaped out of their hand,

They sought to take him: but no man laid hands on him, because his hour was not yet come. *Jno. 7. 30.*—They took up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. *Jno. 8. 59.*

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

Bethabara. *Jno. 1. 28.*

John also was baptizing in Aenon near to Salim. *Jno. 3. 23.*

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

He must increase, but I must decrease. *Jno. 3. 30.*

42 And many believed on him there.

Many believed on him. *Jno. 8. 30.*—Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. *Jno. 11. 45.*

CHAPTER XI.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

He entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. *Lu. 10. 38, 39.*

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. *Jno. 12. 3; Mar. 14. 3.*

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. *Jno. 9. 3.*

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Rest in the Lord, and wait patiently for him. *Ps. 37. 7.*

7 Then after that saith he to his disciples, Let us go into Judaea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac. 20. 22-24.*

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. *Jno. 9. 4.*

10 But if a man walk in the night, he stumbleth, because there is no light in him.

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. *Jno. 12. 35.*

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

Thou shalt sleep with thy fathers. *De. 31. 16.*—Many of them that sleep in the dust of the earth shall awake. *Da. 12. 2.*—The maid is not dead, but sleepeth. *Mat. 9. 24.*—They stoned Stephen ... he fell asleep. *Ac. 7. 59, 60.*—Fallen asleep in Christ.

We shall not all sleep, but we shall all be changed. 1 Co. 15. 18, 51.

12 Then said his disciples, Lord, if he he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

Weep with them that weep. Ro. 12. 15; 1 Th. 4. 13-18.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Jno. 5. 28, 29; Mat. 22. 31, 32.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

The first begotten of the dead. Re. 1. 5.—In him was life; and the life was the light of men. Jno. 1. 4.—I am the bread of life. Jno. 6. 35.—I am the way, the truth, and the life. Jno. 14. 6.

When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Col. 3. 4.—This is the record, that God hath given to us eternal life, and this life is in his Son. 1 Jno. 5. 11.—As the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. Jno. 5. 21.—This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Jno. 6. 39, 40.

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue

all things unto himself. Phi. 3. 20, 21.—*I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Re. 1. 18.

If we have been planted together in the likeness of his death, we shall be also in the *likeness* of his resurrection. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Ro. 6. 5, 8-11.

Even when we were dead in sins, [God] hath quickened us together with Christ. Eph. 2. 5.—If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Ro. 5. 17.—Since by man *came* death, by man *came* also the resurrection of the dead. 1 Co. 15. 21.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Jno. 5. 24.

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

He that overcometh shall not be hurt of the second death. Re. 2. 11.—We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Th. 4. 17.

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Thou art the Christ, the Son of the living God. Mat. 16. 16.—This is indeed the Christ, the Saviour of the world. Jno. 4. 42.—This is of a truth that prophet that should come into the world. We believe and are sure that thou art that Christ, the Son of the living God. Jno. 6. 14, 69; Mat. 3. 17.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

He beheld the city, and wept over it. Lu. 19. 41.—A high priest ... touched with the feeling of our infirmities. He. 4. 15.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this

opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

Mat. 9. 25. Lu. 7. 11-15. 1 Ki. 17. 22. 2 Ki. 4. 34, 35. Ac. 20. 9-12.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

Many believed in his name, when they saw the miracles which he did. *Jno. 2. 23.*

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. *Ps. 2. 2.*—Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. *Mat. 26. 3, 4.*—Perceive ye how ye prevail nothing? behold, the world is gone after him. *Jno. 12. 19.*

What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. *Ac. 4. 16.*

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

Lu. 3. 2. Ac. 4. 6.

50 Nor consider that it is expedient for us,

that one man should die for the people, and that the whole nation perish not.

Lu. 24. 46.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

Balaam. Nu. 23. Saul. 1 Sa. 19. 20-24; Mat. 7. 22.

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. 49. 6.*

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *Jno. 10. 16.*—I, if I be lifted up from the earth, will draw all men unto me. *Jno. 12. 32.*—He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. *1 Jno. 2. 2.*

He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. *Eph. 2. 14-18; Mat. 20. 28.*

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

He would not walk in Jewry, because the Jews sought to kill him. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. *Jno. 7. 1, 30.*

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

There were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. *2 Ch. 30. 17; Jno. 2. 13.*

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

Let us go into Judea again. *Jno. 11. 7.*

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

CHAPTER XII.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

Jno. 11. 1, etc.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

Mar. 14. 3, etc.

He entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving. *Lu. 10. 38-40.*

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

When Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. *Mat. 26. 6, 7; Lu. 7. 37.*

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
5 Why was not this ointment sold for three hundred pence, and given to the poor?

But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. *Mat. 26. 8, 9.*

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

She hath done what she could: she is come aforehand to anoint my body to the burying. *Mar. 14. 8.*

8 For the poor always ye have with you; but me ye have not always.

When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Where-soever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. *Mat. 26. 10-13; Mar. 14. 7; De. 15. 11.*

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

Mat. 21. 11. Mar. 11. 1-10. Lu. 19. 29-38.

A very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. *Mat. 21. 8.*—When he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. *Lu. 19. 87.*

13 Took branches of palm trees, and went

forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord. *Ps. 118. 25, 26.*

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. *Mat. 21. 1-7.*

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zec. 9. 9; Mat. 25. 34.*

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Lu. 18. 34.

The Holy Ghost was not yet given; because that Jesus was not yet glorified. *Jno. 7. 39.*—The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno. 14. 26.*

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. *Jno. 11. 47, 48.*

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. *Ac. 17. 4; 6. 1.*—A man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. *Ac. 8. 27, 28.*—A stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house. *1 Ki. 8. 41, 42.*

21 The same came therefore to Philip, which

was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

Philip was of Bethsaida, the city of Andrew and Peter. *Jno.* 1. 44.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. *Jno.* 17. 1.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die. *1 Co.* 15. 35, 36.

When thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. *Is.* 53. 10.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. *Mar.* 8. 35.—Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Ac.* 21. 13.—I am now ready to be offered, and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. *2 Ti.* 4. 6, 8.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re.* 2. 10.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

Why call ye me, Lord, Lord, and do not the things which I say? *Lu.* 6. 46.—To day shalt thou be with me in paradise. *23. 43.*—We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. *2 Co.* 5. 8.—If we suffer, we shall also reign with him. *2 Ti.* 2. 12.

If I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, *there* ye may be also. *Jno.* 14. 3.—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jno.* 17. 24.—We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *1 Th.* 4. 17.—If so be that we suffer with *him*, that we may be also glorified together. *Ro.* 8. 17; *Phi.* 1. 20.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

I have a baptism to be baptized with; and how am I straitened till it be accomplished! *Lu.* 12. 50.—He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. *Jno.* 13. 21.—My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. *Mat.* 26. 38, 39.

This is your hour, and the power of darkness. *Lu.* 22. 53.

Lo, I come ... to do thy will, O God. *He.* 10. 7.—To this end

was I born, and for this cause came I into the world, that I should bear witness unto the truth. *Jno.* 18. 37.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. *He.* 2. 9. As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He.* 2. 14, 15.—Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. *He.* 5. 7.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified *it*, and will glorify *it* again.

Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat.* 3. 17; 17. 5.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

Ex. 19. 16, 19. *Re.* 4. 5; 6. 1; 10. 3.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

Because of the people which stand by I said *it*, that they may believe that thou hast sent me. *Jno.* 11. 42.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

Jno. 5. 22-27.

The devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me. *Lu.* 4. 6.

The prince of this world cometh, and hath nothing in me. *Jno.* 14. 30.—The prince of this world is judged. *Jno.* 16. 11.

The seventy returned with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. *Lu.* 10. 17, 18.

How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. *Mat.* 12. 29.

As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *He.* 2. 14.—To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. *Ac.* 26. 18.

You *hath* he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph.* 2. 1, 2.—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph.* 6. 12.

The accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. *Re.* 12. 10-12.

32 And I, if I be lifted up from the earth, will draw all men unto me.

Until Shiloh come; and unto him *shall* the gathering of the people be. *Ge.* 49. 10.—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. *Jno.* 3. 14; 8. 28.—No man can come to me except the Father which hath sent me draw him. *Jno.* 6. 44.

By the righteousness of one the free gift came upon all men unto justification of life. *Ro.* 5. 18.—We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. *He.* 2. 9; *Mat.* 20. 28.

83 This he said, signifying what death he should die.

The Jews said, ... It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. *Jno.* 18. 31, 32.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. *Ps.* 89. 36, 37.—The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. *Ps.* 110. 4.—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. *Is.* 9. 7.—My servant David shall be their prince for ever. *Eze.* 37. 25.

There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da.* 7. 14.—His name shall endure for ever: his name shall be continued as long as the sun. *Ps.* 72. 17.

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat.* 21. 43.—It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac.* 13. 46.—That was the true Light, which lighteth every man that cometh unto the world. *Jno.* 1. 9.—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.—As long as I am in the world, I am the light of the world. *Jno.* 9. 5.—I am come a light into the world, that whosoever believeth on me should not abide in darkness. *Jno.* 12. 46.

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. *Je.* 13. 16.—Wherefore as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness. *He.* 3. 7, 8.—Behold, now is the day of salvation. *2 Co.* 6. 2.

The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. *Psa.* 4. 18, 19.—He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. *1 Jno.* 2. 11.

Ye were sometime darkness, but now are ye light in the Lord: walk as children of light. *Eph.* 5. 8.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Jno. 7. 30; 8. 59.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co.* 4. 6.—Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. *1 Th.* 5. 5.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet

might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Who hath believed our report? and to whom is the arm of the Lord revealed? *Is.* 53. 1.—They have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? *Ro.* 10. 16.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. *Ro.* 1. 16.—We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. *1 Co.* 1. 23, 24.

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

Mat. 13. 14, 15. *Mar.* 4. 12.

Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. *Is.* 6. 9, 10.

When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. As they did not like to retain God in their knowledge, God gave them over to a reprobate mind. *Ro.* 1. 21, 28.—(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. *Ro.* 11. 8.—Because they received not the love of the truth, that they might be saved. Who believed not the truth, but had pleasure in unrighteousness. *2 Th.* 2. 10, 12.

41 These things said Esaias, when he saw his glory, and spake of him.

I saw ... the Lord sitting upon a throne, high and lifted up, and his train filled the temple. *Is.* 6. 1.—The testimony of Jesus is the spirit of prophecy. *Re.* 19. 10.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

No man spake openly of him for fear of the Jews. *Jno.* 7. 13.—The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. *Jno.* 9. 22 [Nicodemus] came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. *Jno.* 3. 2.

43 For they loved the praise of men more than the praise of God.

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? *Jno.* 5. 44. Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Mat.* 10. 33.—By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. *He.* 11. 27.

He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro.* 2. 29.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

Whosoever shall receive me, receiveth not me, but him that sent me. *Mar.* 9. 37.—He that despiseth me despiseth him that sent me. *Lu.* 10. 16.—Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. *1 Pe.* 1. 21.

45 And he that seeth me seeth him that sent me.

Being the brightness of *his* glory, and the express image of his person. *He*. 1. 3.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. *Jno*. 1. 4, 5.—And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno*. 3. 19.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

God sent not his Son into the world to condemn the world; but that the world through him might be saved. *Jno*. 3. 17; *Mat*. 20. 28.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. *De*. 18. 19.—Take heed therefore how ye hear. *Lu*. 8. 18.—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar*. 16. 16.—How shall we escape, if we neglect so great salvation? *He*. 2. 3.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. *De*. 18. 18. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; ... to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Is*. 61. 1.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. *Jno*. 6. 68.—This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 1 *Jno*. 3. 23.—This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. *Jno*. 6. 40.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno*. 3. 16.

CHAPTER XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Ex. 12. 11, 14. *Nu*. 28. 16, 17. *De*. 16. 1, 4. *Mat*. 26. 17. *Mar*. 14. 12. *Lu*. 22. 7.

In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. *Le*. 23. 5, 6.—The feast of unleavened

bread drew nigh, which is called the Passover. *Lu*. 22. 1.—As the Father hath loved me, so have I loved you. *Jno*. 15. 9.—Greater love hath no man than this, that a man lay down his life for his friends. *Jno*. 15. 13.—Christ hath loved us, and given himself for us. *Eph*. 5. 2.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

One of you is a devil. *Jno*. 6. 70.

Satan stood up against Israel, and provoked David to number Israel. 1 *Ch*. 21. 1.—When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. *Mat*. 13. 19.—Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? *Ac*. 5. 3.—Lest Satan should get an advantage of us: for we are not ignorant of his devices. 2 *Co*. 2. 11.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

All things are delivered unto me of my Father. *Mat*. 11. 27.—All power is given unto me in heaven and in earth. *Mat*. 28. 18.

The Father loveth the Son, and hath given all things into his hand. *Jno*. 3. 35.—Whom he hath appointed heir of all things. *He*. 1. 2.—He hath put all things under his feet. 1 *Co*. 15. 27.—Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *He*. 2. 8.

I proceeded forth and came from God; neither came I of myself, but he sent me. *Jno*. 8. 42.—I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. *Jno*. 16. 28.

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

Took upon him the form of a servant. *Phi*. 2. 7.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 *Co*. 13. 12.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Thou sayest, I am rich, ... and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. *Re*. 3. 17.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno*. 3. 5.

But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 1 *Co*. 6. 11.—If any man have not the Spirit of Christ, he is none of his. *Ro*. 8. 9.

That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. *Eph*. 5. 26, 27.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Ti*. 3. 5.—Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He*. 10. 22.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my hands and my head*.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. *Ps.* 51. 2.—By one offering he hath perfected for ever them that are sanctified. *He.* 10. 14.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

Now ye are clean through the word which I have spoken unto you. *Jno.* 15. 3.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

Jesus knew from the beginning who they were that believed not, and who should betray him. *Jno.* 6. 64.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

No man can say that Jesus is the Lord, but by the Holy Ghost. 1 *Co.* 12. 3.—That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi.* 2. 11.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

Be kindly affectioned one to another with brotherly love; in honour preferring one another. *Ro.* 12. 10.—Bear ye one another's burdens, and so fulfil the law of Christ. *Gal.* 6. 2.—Be subject one to another, and be clothed with humility. 1 *Pe.* 5. 5.

Though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. 1 *Co.* 9. 19.

15 For I have given you an example, that ye should do as I have done to you.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart. *Mat.* 11. 29.—In lowliness of mind let each esteem other better than themselves. Let this mind be in you, which was also in Christ Jesus. *Phi.* 2. 3, 5.—Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 *Pe.* 2. 21.—He that saith he abideth in him, ought himself also so to walk, even as he walked. 1 *Jno.* 2. 6.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

Mat. 10. 24.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. *Mat.* 7. 24, 25.—For not the hearers of the law *are* just before God, but the doers of the law shall be justified. *Ra.* 2. 13.—To him that knoweth to do good, and doeth *it* not, to him it is sin. *Ja.* 4. 17.—Whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja.* 1. 25.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain. *Jno.* 15. 16.

He that dipbeth *his* hand with me in the dish, the same shall betray me. *Mat.* 26. 23.

The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. 2 *Ti.* 2. 19.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

Mat. 11. 3. *Jno.* 14. 29; 16. 4.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Mat. 10. 40.

The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Mat.* 25. 40.—He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lu.* 10. 16.—We are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. 2 *Co.* 5. 20.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

He was numbered with us, and had obtained part of this ministry. *Ac.* 1. 17.—They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. 1 *Jno.* 2. 19.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. *Jno.* 21. 24.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, the son of Simon.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me. *Ps.* 41. 9.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

Jno. 12. 6.

80 He then having received the sop went immediately out: and it was night.

81 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

If any man speak, *let him speak* as the oracles of God: if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ. 1 *Pe.* 4. 11.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. *Jno.* 17. 1, 4, 6.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He.* 1. 1, 3.—He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. *Phi.* 2. 8, 9.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. *Jno.* 16. 16.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Thou shalt love thy neighbour as thyself. *Le.* 19. 18.—If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. *Ja.* 2. 8.—This is the message that ye heard from the beginning, that we should love one another. 1 *Jno.* 3. 11.

In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. *Gal.* 5. 6.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another* with a pure heart fervently. 1 *Pe.* 1. 22.—This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 1 *Jno.* 3. 23.—This commandment have we from him, that he who loveth God love his brother also. 1 *Jno.* 4. 21.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. *Jno.* 17. 20, 21.—If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 *Jno.* 4. 20.—And the multitude of them that believed were of one heart, and of one soul. *Ac.* 4. 32.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. *Jno.* 21. 18.—Shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me. 2 *Pe.* 1. 14.—I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. *Phi.* 1. 23.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Peter said unto him, Although all shall be offended, yet *will* not I. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. *Mar.* 14. 29, 31.—I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. *Lu.* 22. 33, 34.—He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. *Pr.* 28. 26.—The heart is deceitful above all things, and desperately wicked: who can know it? *Je.* 17. 9.—Let him that thinketh he standeth take heed lest he fall. 1 *Co.* 10. 12.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Mat. 26. 34.

CHAPTER XIV.

LET not your heart be troubled: ye believe in God, believe also in me.

I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *Jno.* 16. 22.—Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 *Pe.* 1. 8.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

A city which hath foundations, whose builder and maker is God. A better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. *He.* 11. 10, 16.—I will dwell in the house of the Lord for ever. *Ps.* 23. 6.—Within the veil; whither the forerunner is for us entered, *even* Jesus. *He.* 6. 19, 20.

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. *Ps.* 36. 7, 8.—I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *Re.* 21. 2.—Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. *Lu.* 16. 9; *He.* 12. 22; *Re.* 3. 12.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Mat. 24. 30.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac.* 1. 11.—Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 *Th.* 4. 17.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 4.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* 3. 21.

If any man serve me, let him follow me; and where I am, there shall also my servant be. *Jno.* 12. 26.—Father, I will that

they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jno. 17. 24.*

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

by one Spirit unto the Father. *Eph. 2. 18.*—I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. *Jno. 10. 9.*—Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; ... let us draw near with a true heart, in full assurance of faith. *He. 10. 19, 20, 22.*

The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Grace and truth came by Jesus Christ. *Jno. 1. 14, 17.*—Ye shall know the truth, and the truth shall make you free. *Jno. 8. 32.*—This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. *Jno. 17. 3.*—The Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno. 5. 20.*

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*

Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. *Jno. 17. 2.*—I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno. 10. 28.*—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. *Jno. 11. 25.*

In him was life. *Jno. 1. 4.*—The bread of God is he which cometh down from heaven, and giveth life unto the world. This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. *Jno. 6. 33, 40.*

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. *Jno. 18. 37.*—All the promises of God in him are yea, and in him Amen, unto the glory of God by us. *2 Co. 1. 20.*—If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. *Eph. 4. 21-24.*

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Jno. 14. 16, 17, 20.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

God ... hath in these last days spoken unto us by *his* Son. The brightness of *his* glory, and the express image of his person. *He. 1. 1, 3.*—The image of the invisible God. *Col. 1. 15.*—He that seeth me seeth him that sent me. *Jno. 12. 45.*—The Father is in me, and I in him. *Jno. 10. 38.*

10 Believeest thou not that I am in the Father,

and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

As thou, Father, *art* in me, and I in thee, ... even as we are one. *Jno. 17. 21, 22.*—I and my Father are one. *Jno. 10. 30.*

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. *Jno. 5. 19.*—My doctrine is not mine, but his that sent me. *Jno. 7. 16.*—When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things. *Jno. 8. 28.*—I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. *Jno. 12. 49.*

God was in Christ, reconciling the world unto himself. *2 Co. 5. 19.*—It pleased the Father that in him should all fulness dwell. *Col. 1. 19.*—In him dwelleth all the fulness of the Godhead bodily. *Col. 2. 9.*

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. *Jno. 5. 36.*

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. *Mat. 21. 21.*—These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. *Mar. 16. 17.*—(This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) *Jno. 7. 39.*

The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, ... Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. *Lu. 10. 17, 19.*—I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God. *Ro. 15. 18, 19.*—Many wonders and signs were done by the apostles. *Ac. 2. 43.*

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *Mat. 7. 7.*—All things whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat. 21. 22.*—What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. *Mar. 11. 24.*

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno. 15. 7.*—I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. *Jno. 15. 16.*—Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. *Jno. 16. 24.*—Whatsoever ye ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. *1 Jno. 3. 22.*

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *Ja. 1. 5.*—This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. *1 Jno. 5. 14.*

Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If ye love me, keep my commandments.

Jno. 14. 21, 23.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you. *Jno. 15. 10, 14.*—This is the love of God, that we keep his commandments: and his commandments are not grievous. *1 Jno. 5. 3.*

The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co. 5. 14, 15.*

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno. 16. 7.*—When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno. 15. 26.*

The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro. 8. 16.*—Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro. 8. 15.*—The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. *Ro. 8. 26.*—*1 Jno. 2. 1, Advocate.*

Then had the churches rest throughout all Judea and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. *Ac. 9. 31.*—The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro. 5. 5.*

The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Ro. 15. 13.*—Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. *Eph. 1. 13, 14.*—Joy in the Holy Ghost. *Ro. 14. 17.*

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. *Gal. 5. 22.*—The disciples were filled with joy, and with the Holy Ghost. *Ac. 13. 52; Lu. 2. 25; Ro. 15. 4, Gr.*

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

The Comforter ... the Spirit of truth, which proceedeth from the Father. *Jno. 15. 26; 1 Jno. 5. 6.*—When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. *Jno. 16. 13.*—We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. *1 Jno. 4. 6.*—The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. *1 Jno. 2. 27.*

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *1 Co. 2. 14.*—Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. *Ro. 8. 9.*—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *1 Co. 3. 16.*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. 4. 6.*—In whom ye also are builded together for a habitation of God through the Spirit. *Eph. 2. 22.*

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *1 Jno. 4. 13.*

18 I will not leave you comfortless: I will come to you.

Ja. 1. 27, fatherless, Gr.

Lo, I am with you alway, *even* unto the end of the world. *Mat. 28. 20.*—Where two or three are gathered together in my name, there am I in the midst of them. *Mat. 18. 20.*

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him. *Re. 1. 7.*

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. *Jno. 16. 16.*—We walk by faith, not by sight. *2 Co. 5. 7.*—Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of your souls. *1 Pe. 1. 8, 9.*

Now is Christ risen from the dead, and become the first-fruits of them that slept. *1 Co. 15. 20.*—He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25.*—When Christ who is our life, shall appear, then shall ye also appear with him in glory. *Col. 3. 4.*—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. *Jno. 11. 25.*—As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. *Jno. 6. 57; Ro. 8. 10, 11.*

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

I and my Father are one. *Jno. 10. 30.*—The Father *is* in me, and I in him. *Jno. 10. 38.*

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. *Jno. 17. 21, 23.*—I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them. *Jno. 17. 26.*

He is the head of the body, the church. His body, which is the church. *Col. 1. 18, 24.*—We, *being* many, are one body in Christ, and every one members one of another. *Ro. 12. 5.*

Strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. *Eph. 3. 16, 17.*—He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. *1 Jno. 3. 24.*—From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph. 4. 16.*

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. *1 Jno. 2. 5.*—This is the love of God, that we keep his commandments: and his commandments are not grievous. *1 Jno. 5. 3.*

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jude, the servant of Jesus Christ. *Jude 1.*—Judas the brother of James. *Lu. 6. 16.*—Lebbeus, whose surname was Thaddeus. *Mat. 10. 3.*

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my

Father will love him, and we will come unto him, and make our abode with him.

If any man serve me, him will my Father honour. *Jno.* 12. 26. The Father himself loveth you, because ye have loved me, and have believed that I came out from God. *Jno.* 16. 27.—Our Father, which hath loved us. 2 *Th.* 2. 16; 1 *Jno.* 3. 1.—Let that abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 1 *Jno.* 2. 24.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Re.* 3. 20.—For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 2 *Co.* 6. 16.—Truly our fellowship is with the Father, and with his Son Jesus Christ. 1 *Jno.* 1. 3.

That Christ may dwell in your hearts by faith. *Eph.* 3. 17.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. *Jno.* 5. 19.—My doctrine is not mine, but his that sent me. *Jno.* 7. 16.—I speak to the world those things which I have heard of him. *Jno.* 8. 26.—I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. *Jno.* 12. 49. When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. *Jno.* 8. 28.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno.* 16. 7.—I send the promise of my Father upon you. *Lu.* 24. 49.

When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. *Jno.* 16. 13.—When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. *Jno.* 2. 22.—These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. *Jno.* 12. 16.

Ye have an unction from the Holy One, and ye know all things. 1 *Jno.* 2. 20.—The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 *Jno.* 2. 27.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. *Ro.* 8. 26.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

On earth peace. *Lu.* 2. 14; *Eph.* 2. 14-17.—The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *Lu.* 1. 78, 79.—These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *Jno.* 16. 33.—To be spiritually minded is life and peace. *Ro.* 8. 6.—The peace of God, which passeth all understanding,

shall keep your hearts and minds through Christ Jesus. *Phi.* 4. 7.—Let the peace of God rule in your hearts, to the which also ye are called in one body. *Col.* 3. 15.

Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? *Lu.* 12. 19, 20.

The Lord is my helper, and I will not fear what man shall do unto me. *He.* 13. 6.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

I ascend unto my Father, and your Father; and to my God, and your God. *Jno.* 20. 17; *Lu.* 24. 51.—I and my Father are one. *Jno.* 10. 30.—The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. *Jno.* 5. 18.—Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. *Phi.* 2. 6, 7.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

The prince of this world. *Jno.* 12. 31.—The prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph.* 2. 2.—All these things will I give thee, if thou wilt fall down and worship me. *Mat.* 4. 9.—The power of darkness. *Lu.* 22. 53.

The chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. *Mat.* 26. 59, 60.—In him is no sin. 1 *Jno.* 3. 5.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

I have kept my Father's commandments, and abide in his love. *Jno.* 15. 10.—Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. *Jno.* 10. 17, 18.—He humbled himself, and became obedient unto death, even the death of the cross. *Phi.* 2. 8; *He.* 10. 7.

Though he were a Son, yet learned he obedience by the things which he suffered. *He.* 5. 8.—The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. *Is.* 50. 5.

CHAPTER XV.

I AM the true vine, and my Father is the husbandman.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. *Ps.* 80. 8.—The vineyard of the Lord of hosts is the house of Israel. *Is.* 5. 7.—I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? *Je.* 2. 21.—That we henceforth be no more children... but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph.* 4. 14-16.—God giveth not the Spirit by measure unto him. *Jno.* 3. 34.—Ye are God's husbandry. 1 *Co.* 3. 9.

2 Every branch in me that beareth not fruit he taketh away : and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

As many as I love, I rebuke and chasten : be zealous therefore, and repent. *Rc.* 3. 19.—No chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *He.* 12. 11.—The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal.* 5. 22, 23.—If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. *2 Pe.* 1. 8.

Every tree which bringeth not forth good fruit is hewn down, and cast into the fire. *Mat.* 3. 10.—Every plant, which my heavenly Father hath not planted, shall be rooted up. *Mat.* 15. 13.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. *Mat.* 7. 21.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity. *Mat.* 7. 22, 23.—[Judas] was numbered with us, and had obtained part of this ministry. *Ac.* 1. 17.—Having a form of godliness, but denying the power thereof. *2 Ti.* 3. 5.

Unto the angel of the church in Sardis write ; ... I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. *Rc.* 3. 1, 3.

Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. *1 Co.* 3. 13.—We glory in tribulations also : knowing that tribulation worketh patience ; and patience, experience ; and experience, hope. *Rc.* 5. 3, 4.

Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him ? or is he slain according to the slaughter of them that are slain by him ? In measure, when it shooteth forth, thou wilt debate with it : he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged ; and this is all the fruit to take away his sin. *Is.* 27. 6, 9.

3 Now ye are clean through the word which I have spoken unto you.

Sanctify them through thy truth : thy word is truth. *Jno.* 17. 17.—Ye are clean. *Jno.* 13. 10.—Christ ... loved the church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word. *Eph.* 5. 25, 26.—Ye have purified your souls in obeying the truth through the Spirit. *1 Pe.* 1. 22.—Purifying their hearts by faith. *Ac.* 15. 9.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

Believe ... in me. *Jno.* 14. 1.—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *Jno.* 6. 56. If Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. *Rc.* 8. 10.—He that saith he abideth in him ought himself also so to walk, even as he walked. *1 Jno.* 2. 6.—I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, etc. *Eph.* 3. 16, 17.—He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. *1 Jno.* 3. 24.

Little children, abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. *1 Jno.* 2. 28.

5 I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.

From me is thy fruit found. *Ho.* 14. 8.—Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi.* 1. 11.—It is God which worketh in you both to will and to do of his good pleasure. *Phi.* 2. 13.

Every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. *Phi.* 4. 12, 13. In my flesh, dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not. *Rc.* 7. 18.—In Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love. *Gal.* 5. 6.

6 If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.

The ax is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. *Mat.* 3. 10.—The lake which burneth with fire and brimstone : which is the second death. *Rc.* 21. 8.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. *Jno.* 14. 13, 14.—Whosoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. *1 Jno.* 3. 22. Thy word have I hid in mine heart, that I might not sin against thee. *Ps.* 119. 11.—That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Lu.* 8. 15.—Let the word of Christ dwell in you richly in all wisdom. *Col.* 3. 16.

8 Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.

Ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's. *1 Co.* 6. 20.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* 5. 16.—Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi.* 1. 11.

By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 35.—If ye continue in my word, then are ye my disciples indeed. *Jno.* 8. 31.

Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. *1 Co.* 10. 31.

9 As the Father hath loved me, so have I loved you : continue ye in my love.

Mat. 24. 13.

Hereby perceive we the love of God, because he laid down his life for us. *1 Jno.* 8. 16.—Greater love hath no man than this, that a man lay down his life for his friends. *Jno.* 15. 13.

Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. *Eph.* 5. 2.—Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. *Jude* 20, 21.

10 If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.

He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *Jno.* 14. 21.—If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make

our abode with him. *Jno.* 14. 23.—Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. *1 Jno.* 2. 5.

He that keepeth his commandments dwelleth in him, and he in him. *1 Jno.* 3. 24.—I do always those things that please him. *Jno.* 8. 29.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. *1 Jno.* 1. 3, 4.—The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.

12 This is my commandment, That ye love one another, as I have loved you.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *Jno.* 13. 34.—As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. *1 Th.* 4. 9.—Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. *1 Pe.* 4. 8.—This is the message that ye heard from the beginning, that we should love one another. *1 Jno.* 3. 11.—This commandment have we from him, That he who loveth God love his brother also. *1 Jno.* 4. 21.

By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 35.—Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. *1 Co.* 13. 1.

The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. *1 Ti.* 1. 5.—And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. *1 Co.* 13. 2.

13 Greater love hath no man than this, that a man lay down his life for his friends.

I am the good shepherd: the good shepherd giveth his life for the sheep. *Jno.* 10. 11.—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Ro.* 5. 8.—Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. *Eph.* 5. 2.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno.* 3. 16.

14 Ye are my friends, if ye do whatsoever I command you.

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat.* 12. 50.—Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. *Ja.* 2. 23. If ye love me, keep my commandments. If a man love me, he will keep my words. *Jno.* 14. 15, 23.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Jno. 16. 13-15.

Shall I hide from Abraham that thing which I do? *Ge.* 18. 17. The secret of the Lord is with them that fear him; and he will shew them his covenant. *Psa.* 25. 14.

We, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts,

crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. *Gal.* 4. 3-7. Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro.* 8. 15.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you. *De.* 7. 6-8.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. We love him, because he first loved us. *1 Jno.* 4. 10, 19.

Go ye... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat.* 28. 19.—Go ye into all the world, and preach the gospel to every creature. *Mar.* 16. 15.—Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. *Col.* 1. 6.—He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. *Jno.* 4. 36.—Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. *Ac.* 2. 41, 42. Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. *1 Th.* 1. 5.—We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph.* 2. 10.

Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. *Jno.* 14. 13; *Mat.* 7. 7.—All things, whatsoever ye shall ask in prayer believing, ye shall receive. *Mat.* 21. 22.

17 These things I command you, that ye love one another.

Have salt in yourselves, and have peace one with another. *Mar.* 9. 50.—Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. *1 Jno.* 3. 13, 14.

18 If the world hate you, ye know that it hated me before it hated you.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. *1 Jno.* 3. 1.—Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? *Mat.* 10. 22, 25.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

The whole world lieth in wickedness. *1 Jno.* 5. 19.

They are of the world: therefore speak they of the world, and the world heareth them. *1 Jno.* 4. 5.—I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. *Jno.* 17. 14.

Cain... was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. *1 Jno.* 3. 12.

20 Remember the word that I said unto you, The servant is not greater than his lord. If

they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

The house of Israel will not hearken unto thee; for they will not hearken unto me. *Eze. 3. 7.*

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. *He. 12. 2-4.*

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

Mat. 5. 10-12.
Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. *Mat. 24. 9.*

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. *Ro. 1. 20.*—To him that knoweth to do good, and doeth it not, to him it is sin. *Ja. 4. 17.*—He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. *Lu. 12. 48.*—If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. *Jno. 9. 41.*

It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. *Mat. 10. 15.*

23 He that hateth me hateth my Father also.

Whosoever denieth the Son, the same hath not the Father. *1 Jno. 2. 23.*—I and my Father are one. *Jno. 10. 30.*

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. *Jno. 3. 2.*—Many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? *Jno. 7. 31.*—Since the world began was it not heard that any man opened the eyes of one that was born blind. *Jno. 9. 32.*

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

They that hate me without a cause are more than the hairs of mine head. *Psa. 69. 4; 109. 3.*

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. *Lu. 24. 49.*—He shall baptize you with the Holy Ghost, and with fire. *Mat. 3. 11.*—*Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. The Comforter, *which is* the Holy Ghost, whom

the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno. 14. 17, 26.*

When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. *Jno. 16. 13.*

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. *Ac. 2. 33.* It is the Spirit that beareth witness, because the Spirit is truth. *1 Jno. 5. 6.*—The Spirit of God. *Mat. 3. 16.*—The Spirit of his Son. *Gal. 4. 6; Lu. 11. 13.*

We are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him. *Ac. 5. 32.*—The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie. *1 Jno. 2. 27.*

27 And ye also shall bear witness, because ye have been with me from the beginning.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. *Ac. 1. 8, 21, 22.*—Ye are witnesses of these things. *Lu. 24. 48.*—This Jesus hath God raised up, whereof we all are witnesses. *Ac. 2. 32.*—We cannot but speak the things which we have seen and heard. *Ac. 4. 20.* We are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him. *Ac. 5. 32; 10. 39.*

With great power gave the apostles witness of the resurrection of the Lord Jesus. *Ac. 4. 33.*

He was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. *Ac. 13. 31.*—We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. *2 Pe. 1. 16.*

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) *1 Jno. 1. 1, 2.*

CHAPTER XVI.

THESE things have I spoken unto you, that ye should not be offended.

Jno. 15. 18-21.

He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat. 13. 20, 21.*

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you

The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. And they cast him out. *Jno. 9. 22, 34.*

Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem. *Ac. 8. 1.*—Saul, yet breathing out threatenings and slaughter against the disciples of the Lord. *Ac. 9. 1.*—I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. *Ac. 26. 9, 10.*

Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. *Mat. 5. 11; Lu. 6. 22.*

3 And these things will they do unto you, because they have not known the Father, nor me.

Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *Ac. 9. 5.*—I did *it* ignorantly in unbelief. *1 Th. 1. 13.*—I bear them record that they have a zeal of God, but not according to knowledge. *Ro. 10. 2.*

Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. *1 Co. 2. 8.*

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

Can the children of the bridechamber mourn, as long as the bridegroom is with them? *Mat. 9. 15; Mar. 11. 19.*

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards. *Jno. 13. 36.*

6 But because I have said these things unto you, sorrow hath filled your heart.

When he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. *Lu. 22. 45.*—Let not your heart be troubled: ye believe in God, believe also in me. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *Jno. 14. 1, 27.*

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come into you; but if I depart, I will send him unto you.

This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified. *Jno. 7. 39.*—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. The Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno. 14. 16, 26.*—When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno. 15. 26.*

When he ascended up on high, he led captivity captive, and gave gifts unto men. *Eph. 4. 8.*—Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. *Ac. 2. 33.*

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. *Jno. 15. 22-24.*

We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Being

justified freely by his grace through the redemption that is in Christ Jesus. *Ro. 3. 19, 24.*

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? *Ac. 2. 23, 37.* Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*

10 Of righteousness, because I go to my Father, and ye see me no more;

Who was delivered for our offences, and was raised again for our justification. *Ro. 4. 25.*—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co. 1. 30; Phi. 2. 8, 9.*—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*—We are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him. *Ac. 5. 32.* Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead. *Ac. 3. 14, 15.*

11 Of judgment, because the prince of this world is judged.

To turn *them* from darkness to light, and *from* the power of Satan unto God. *Ac. 26. 18.*—He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. *Ac. 17. 31.*—Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. *Col. 2. 15.*—And you *hath* he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph. 2. 1, 2.*

The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. *Lu. 10. 17, 18; Ac. 20. 12, 13.*—Now is the judgment of this world: now shall the prince of this world be cast out. *Jno. 12. 31.*—The God of peace shall bruise Satan under your feet shortly. *Ro. 16. 20.*—Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *He. 2. 14.*

12 I have yet many things to say unto you, but ye cannot bear them now.

He spake the word unto them, as they were able to hear *it*. *Mar. 4. 33.*—I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. *1 Co. 3. 1.*

I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able. *1 Co. 3. 2.* We have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. *He. 5. 11-14.*

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Many therefore of his disciples, when they had heard *this*, said, This is a hard saying, who can hear it? *Jno. 6. 56, 60.*

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

The Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. *Jno. 14. 17.*—When

the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno.* 15. 26.—The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno.* 14. 26.—Ye have an unction from the Holy One, and ye know all things. The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 *Jno.* 2. 20, 27.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1 *Co.* 2. 9, 10.

The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *Ac.* 20. 23.—And when he was come unto us, [Agabus] took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. *Ac.* 21. 11.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 *Ti.* 4. 1.

This know also, that in the last days perilous times shall come. 2 *Ti.* 3. 1.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat.* 11. 27.

All mine are thine, and thine are mine; and I am glorified in them. *Jno.* 17. 10.—Of his fulness have all we received, and grace for grace. *Jno.* 1. 16.—In whom are hid all the treasures of wisdom and knowledge. In him dwelleth all the fulness of the Godhead bodily. *Col.* 2. 3, 9.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. *Jno.* 14. 18, 19.—If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. *Jno.* 14. 3.

Yet a little while, and he that shall come will come, and will not tarry. *He.* 10. 37.—Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 *Pe.* 3. 8.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. *Mat.* 9. 15.—Our light affliction, which is but for a moment,

worketh for us a far more exceeding and eternal weight of glory. 2 *Co.* 4. 17.

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

We glory in tribulations also. *Ro.* 5. 3.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

They... believed not for joy. They worshipped him, and returned to Jerusalem with great joy. *Lu.* 24. 41, 52.—They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. *Ac.* 2. 46.—The disciples were filled with joy, and with the Holy Ghost. *Ac.* 13. 52.—In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 *Pe.* 1. 8.

They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac.* 5. 41.—The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy. *Ac.* 20. 23, 24.—God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. *Re.* 21. 4.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *Mat.* 7. 7.—Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. *Jno.* 14. 13; 15. 16.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith. *He.* 10. 19–22.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

Open thy mouth wide, and I will fill it. *Ps.* 81. 10.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Then opened he their understanding, that they might understand the scriptures. *Lu.* 24. 45.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno.* 14. 23.

28 I came forth from the Father, and am | come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Then all the disciples forsook him, and fled. *Mat. 26. 31, 56; Mar. 14. 27; Zec. 13. 7.*

He that sent me is with me: the Father hath not left me alone; for I do always those things that please him. *Jno. 8. 29.* Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. *Jno. 14. 10, 11.—The Lord God will help me; therefore shall I not be confounded. Is. 50. 7.*

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *Jno. 14. 27.—Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Is. 9. 6.—Being justified by faith, we have peace with God through our Lord Jesus Christ. Ro. 5. 1.*

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. *Jno. 15. 19–21.*

All that will live godly in Christ Jesus shall suffer persecution. *2 Th. 3. 12; Ps. 34. 19.—No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 1 Th. 3. 3, 4.—These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Re. 7. 14.*

Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. *Ro. 8. 35–37.—They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Re. 12. 11.*

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. *1 Jno. 4. 4.—Whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 Jno. 5. 4, 5.—Thanks be unto God, which always causeth us to triumph in Christ. 2 Co. 2. 14.*

CHAPTER XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. *Jno. 12. 27, 28.—Jesus knew that his hour was come that he should depart out of this world unto the Father. Jno. 13. 1.*

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. *Jno. 13. 32.—Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Ro. 1. 4.*

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. *Is. 55. 5.*

There appeared an angel unto him from heaven, strengthening him. *Lu. 22. 43.—And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. Mat. 27. 51–54.*

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 9–11.*

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 14–16; Mat. 19. 16.*

There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away. *Da. 7. 14.*

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat. 11. 27.—All power is given unto me in heaven and in earth. Mat. 28. 18.—The Father loveth the Son, and hath given all things into his hand. Jno. 3. 35.—And hath given him authority to execute judgment also, because he is the Son of man. Jno. 5. 27.—To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Ro. 14. 9.*

He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. *1 Co. 15. 25–27.—Whom he hath appointed heir of all things. He. 1. 2.—That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. Phi. 2. 10.*

Thou hast put all things in subjection under his feet. For that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *He. 2. 8; Ac. 10. 36; Je. 32. 27.—All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Jno. 6. 37, 39, 40.—Behold I and the children which God hath given me. He. 2. 13.*

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. *Is. 53. 11.*—Let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise lovingkindness, judgment, and righteousness, in the earth. *Je. 9. 24.*—*There is none other God but one.* 1 *Co. 8. 4.*—Beside me *there is no God.* *Is. 44. 6.*

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. *Job 22. 21.*—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 *Co. 4. 6.*—This is the record, that God hath given to us eternal life, and this life is in his Son. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even in his Son Jesus Christ.* This is the true God, and eternal life. 1 *Jno. 5. 11, 20.*—They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. *Je. 31. 34.*

To us *there is but one God*, the Father, of whom *are all things*, and we in him; and one Lord Jesus Christ, by whom *are all things*, and we by him. 1 *Co. 8. 6.*—The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto. 1 *Ti. 6. 15, 16.*

I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. *Jno. 14. 6, 7.*

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

My meat is to do the will of him that sent me, and to finish his work. *Jno. 4. 34.*—If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. *Jno. 15. 10.*

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Dn. 9. 24.*—It is finished. *Jno. 19. 30.*

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *Jno. 1. 1, 2.*—I and my Father are one. *Jno. 10. 30.* He that hath seen me hath seen the Father. *Jno. 14. 9.*—The second man *is* the Lord from heaven. 1 *Co. 15. 47.*—Who being in the form of God, thought it not robbery to be equal with God. *Phi. 2. 6.*

Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. *Col. 1. 15-17.*—Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. *He. 1. 3, 10.*

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

My name *is* in him. *Ex. 23. 21.*—The Lord ... proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gra-

cious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. *Ex. 34. 5-7.*—I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. *Ps. 22. 22; He. 2. 12.*

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *Jno. 6. 37, 39.*—My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand. *Jno. 10. 29.*

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called. *Ro. 8. 29, 30.*—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Eph. 1. 4, 5.*

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

The words of eternal life. *Jno. 6. 68.*

I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. *Jno. 12. 49.*—Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. *Jno. 14. 10.*

The Father himself loveth you, because ye have loved me, and have believed that I came out from God... We believe that thou camest forth from God. *Jno. 16. 27, 30.*—How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? *Ro. 10. 14.*

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Lu. 22. 32.

Father, forgive them; for they know not what they do. *Lu. 23. 34.*

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for *the sins of the whole world.* 1 *Jno. 2. 1, 2.*—The whole world lieth in wickedness. 1 *Jno. 5. 19; Jno. 15. 18, 19; 16. 8, 9.*—He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25.*

10 And all mine are thine, and thine are mine; and I am glorified in them.

Ps. 18. 23. Jno. 16. 15.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand. I and my Father are one. *Jno. 10. 27-30.*—Whom he hath appointed heir of all things. *He. 1. 2.*

Christ shall be magnified in my body, whether it be by life, or by death. *Phi. 1. 20.*—Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. 2 *Co. 8. 23.*—He shall come to be glorified in his saints, and to be admired in all them that believe ... in that day. 2 *Th. 1. 10.*

11 And now I am no more in the world, but these are in the world, and I come to thee.

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Having loved his own which were in the world, he loved them unto the end. *Jno.* 13. 1.—Ye shall be holy: for I the Lord your God *am* holy. *Le.* 19. 2.—I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. *1 Co.* 1. 10.

Kept by the power of God through faith unto salvation. *1 Pe.* 1. 5.—To them that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied. *Jude* 1, 2.

Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. *Eph.* 4. 1, 6.—The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. *Ro.* 15. 5, 6; *Ps.* 34. 14; 133. 1.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. *Mat.* 26. 24; *2 Th.* 2. 3.

This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *Jno.* 6. 39.—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno.* 10. 28.

Of them which thou gavest me have I lost none. *Jno.* 18. 9.—Behold I and the children which God hath given me. *Ite.* 2. 13.

Have not I chosen you twelve, and one of you is a devil? *Jno.* 6. 70.—I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. *Jno.* 13. 18.—They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. *1 Jno.* 2. 19; *Ps.* 109. 8; *Ac.* 1. 20.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. *Jno.* 15. 11.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

Go ye into all the world, and preach the gospel to every creature. *Mar.* 16. 15.—Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word. *Ac.* 4. 29.—This is my comfort in my affliction: for thy word hath quickened me. *Ps.* 119. 50.—Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Mat.* 11. 25.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

Lead us not into temptation, but deliver us from evil. *Mat.* 6. 13.—Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. *Gal.* 1. 4.—The Lord is faithful, who shall stablish

you, and keep *you* from evil. *2 Th.* 3. 3.—Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *1 Jno.* 5. 18.

16 They are not of the world, even as I am not of the world.

Ye are not of the world, but I have chosen you out of the world. *Jno.* 15. 19.

17 Sanctify them through thy truth: thy word is truth.

Ye are clean through the word which I have spoken unto you. *Jno.* 15. 3.—The washing of water by the word. *Eph.* 5. 26. Ye have purified your souls in obeying the truth through the Spirit. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe.* 1. 22, 23.—The word of truth. *Eph.* 1. 13.

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. *2 Th.* 2. 13.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. *2 Ti.* 3. 16, 17.—If ye continue in my word, *then* are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. *Jno.* 8. 31, 32.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. *Ps.* 19. 7-9.

18 As thou hast sent me into the world, even so have I also sent them into the world.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. *Is.* 61. 1-3.

As my Father hath sent me, even so send I you. *Jno.* 20. 21.—He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. *Mat.* 10. 40.—We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. *2 Co.* 5. 20.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Lo, I come (in the volume of the book it is written of me), to do thy will, O God. *He.* 10. 7.—If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He.* 9. 13, 14.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit.* 2. 14.—God hath not called us unto uncleanness, but unto holiness. *Th.* 4. 7.—By the which will we are sanctified through the offering of the body of Jesus Christ once for all. *He.* 10. 10.—The church of God... sanctified in Christ Jesus, called to be saints. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 2, 30.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *Jno.* 10. 16.

We, being many, are one body in Christ, and every one members of another. *Ro.* 12. 5.—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal.* 3. 28.

By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 35.—They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. *Ac.* 2. 42, 46, 47.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* 5. 16.—Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. *Eph.* 4. 3-6.—Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. *1 Pe.* 2. 12.—Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives. *1 Pe.* 3. 1.

I and my Father are one. The Father is in me, and I in him. *Jno.* 10. 30, 38.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

[God] hath raised us up together, and made us sit together in heavenly places in Christ Jesus. *Eph.* 2. 6.—We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. *2 Co.* 3. 18.

Joint heirs with Christ. *Ro.* 8. 17.—Who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi.* 3. 21.—When Christ who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 4.—It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him. *2 Ti.* 2. 11, 12.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is. *1 Jno.* 3. 2.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* 3. 21.—I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. *Re.* 20. 4.

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Truly our fellowship is with the Father, and with his Son Jesus Christ. *1 Jno.* 1. 3.—As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. *Jno.* 6. 57, 58.

At that day ye shall know that I am in my Father, and ye in me, and I in you. *Jno.* 14. 20.—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.

Put on charity, which is the bond of perfectness. *Col.* 3. 14.—Partakers of the divine nature. *2 Pe.* 1. 4.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that

they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Jno.* 12. 26.—If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. *Jno.* 14. 3.

[Stephen] being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Ac.* 7. 55, 56; *Re.* 7. 9-17.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *1 Th.* 4. 17.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

The Unknown God. *Ac.* 17. 23.—Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. *Jno.* 8. 19.

When they knew God, they glorified him not as God. As they did not like to retain God in their knowledge, God gave them over to a reprobate mind. *Ro.* 1. 21, 28.—This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno.* 3. 19.

As the Father knoweth me, even so know I the Father. *Jno.* 10. 15.—I know him, and keep his saying. *Jno.* 8. 55.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat.* 11. 25, 27.—To declare ... his righteousness: that he might be just, and the justifier of him which believeth in Jesus. *Ro.* 3. 26.—The Father himself loveth you, because ye have loved me, and have believed that I came out from God. *Jno.* 16. 27.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

I have called you friends; for all things that I have heard of my Father I have made known unto you. *Jno.* 15. 15.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno.* 14. 23.

The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro.* 5. 5.—That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. *Eph.* 3. 17-19.

CHAPTER XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Mat. 26. 36-46. *Mar.* 14. 32-42. *Lu.* 22. 39-46.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

At night he went out, and abode in the mount that is called the mount of Olives. *Lu.* 21. 37.—He ... went, as he was wont, to the mount of Olives; and his disciples also followed him. *Lu.* 22. 39.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Mat. 26. 47-50. Mar. 14. 43-46. Lu. 22. 47. Ac. 1. 16.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

When the time was come that he should be received up, he stedfastly set his face to go to Jerusalem. *Lu. 9. 51.*—We go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. *Lu. 18. 31-33.*

I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac. 20. 22-24.*—What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Ac. 21. 13; He. 12. 2.*

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

No man taketh it from me, but I lay it down of myself. *Jno. 10. 18.*

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. *Jno. 17. 12.*

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

All they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? *Mat. 26. 52-54; Mar. 14. 47.*—When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? *Lu. 22. 49, etc.*

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. *Mat. 26. 39.*—My meat is to do the will of him that sent me, and to finish his work. *Jno. 4. 34.*

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. *2 Co. 10. 4.*—To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity is at hand, and the things that shall come upon them make haste. *De. 32. 35.*—Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. *Ro. 12. 19.*

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. *Lu. 22. 54.*—They that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. *Mat. 26. 57.*—They led Jesus away to the high priest. *Mar. 14. 53.*

In the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. *Lu. 3. 1, 2.*—Annas the high priest, and Caiaphas. *Ac. 4. 6.*

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. *Jno. 11. 49, 50.*

15 ¶ And Simon Peter¹ followed Jesus, and so did another² disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

¹ And sat with the servants, to see the end. *Mat. 26. 58.*—And warmed himself at the fire. *Mar. 14. 54; Lu. 22. 54.*

² This is the disciple which testifieth of these things, and wrote these things. *Jno. 21. 24.*

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

This man was also with him. And he denied him, saying, Woman, I know him not. *Lu. 22. 56, 57.*

Let him that thinketh he standeth take heed lest he fall. *1 Co. 10. 12.*

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

He taught in their synagogues. *Lu. 4. 15.*—About the midst of the feast Jesus went up into the temple, and taught. *Lo, he*

speakeeth boldly, and they say nothing unto him. *Jno. 7. 14. 26.* Early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. *Jno. 8. 2.*

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

The high priest Ananias commanded them that stood by him to smite [Paul] on the mouth. *Ac. 23. 2.*—This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even heretofore were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe. 2. 19-23.*

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. *Mat. 26. 69-71.*

As Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. *Mar. 14. 66-70.*

After a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. *Lu. 22. 58.*

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

After a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. *Mat. 26. 73; Mar. 14. 70.*—About the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. *Lu. 22. 59.*

27 Peter then denied again: and immediately the cock crew.

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. *Mat. 26. 74.*—And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. *Mar. 14. 72.*—Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him,

Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. *Lu. 22. 60-62.*

Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. *Jno. 13. 38.*

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. *Mat. 27. 1, 2; Mar. 15. 1; Lu. 23. 1.*—The soldiers of the governor took Jesus into the common hall. *Mat. 27. 27.*

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. *Mat. 23. 23, 24.*—It is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation. *Ac. 10. 28.*

At the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. *De. 16. 6.*

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge. 49. 10.*

They ... led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. *Lu. 4. 29.* They stoned Stephen. *Ac. 7. 59.*

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

They ... shall deliver him to the Gentiles to mock, and to scourge, and to crucify him. *Mat. 20. 19.*—If I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. *Jno. 12. 32, 33.*

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Mat. 27. 11. Mar. 15. 2. Lu. 23. 1.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Jesus before Pontius Pilate witnessed a good confession. 1 *Th.* 6. 13.

In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *Da.* 2. 44.—There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da.* 7. 14.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Art thou the Christ...? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mar.* 14. 61, 62.

I have given him for a witness to the people. *Is.* 55. 4.—Jesus Christ, ... the faithful witness. *Re.* 1. 5.—The Amen, the faithful and true witness. *Re.* 3. 14.

Every man that hath heard, and hath learned of the Father, cometh unto me. *Jno.* 6. 45.—Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. *Jno.* 10. 26, 27.—He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. *Jno.* 8. 47.—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. *Jno.* 7. 17.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. *Mat.* 27. 24.—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co.* 5. 21.—Such a high priest became us, who is holy, harmless, undefiled, separate from sinners. *He.* 7. 26.—Who did no sin, neither was guile found in his mouth. *1 Pe.* 2. 22.—He had done no violence, neither was any deceit in his mouth. *Is.* 53. 9.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

At that feast the governor was wont to release unto the people a prisoner, whom they would. *Mat.* 27. 15-17, 20, 21; *Mar.* 15. 6-11.—Of necessity he must release one unto them at the feast. *Lu.* 23. 17-19.

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Ye denied the Holy One and the Just, and desired a murderer to be granted unto you. *Ac.* 3. 14.

They cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) *Lu.* 23. 18, 19.—They cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. *Mar.* 15. 13, 14.

CHAPTER XIX.

THEN Pilate therefore took Jesus, and scourged him.

They shall condemn him to death, and shall deliver him to

the Gentiles to mock, and to scourge, and to crucify him. *Mat.* 20. 18, 19; *27.* 26-30; *Lu.* 23. 24, 25; *Mar.* 15. 15-19.—I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. *Is.* 50. 6.—He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. *Is.* 53. 5.—By whose stripes ye were healed. *1 Pe.* 2. 24.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe. *Lu.* 23. 11.—A scarlet robe. *Mat.* 27. 28.

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

Jno. 18. 38. *Ac.* 3. 13.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him. *Le.* 24. 16; *De.* 13. 1-5.—The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. *Jno.* 5. 18.—For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. *Jno.* 10. 33.

Devils came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. *Lu.* 4. 41.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is.* 53. 7.—When he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; inasmuch that the governor marvelled greatly. *Mat.* 27. 12-14; *Jno.* 18. 36, 37; *Ac.* 8. 32, 33.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no

power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

They sought to take him: but no man laid hands on him, because his hour was not yet come. *Jno. 7. 30.*—There is no power but of God. *Ro. 13. 1.*

I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. *Jno. 10. 17, 18.*—Think-est thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? *Mat. 26. 53, 54.*—Against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac. 4. 27, 28; Jno. 18. 3, 28; Mar. 14. 44.*

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

Lu. 23. 2; Ac. 17. 7.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Ac. 4. 19.*—The fear of man bringeth a snare: but who putteth his trust in the Lord shall be safe. *Pr. 29. 25.*

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

It was the preparation, that is, the day before the sabbath. *Mar. 15. 42.*

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

The multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. *Mat. 21. 9.*—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge. 49. 10.*

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

After that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. *Mat. 27. 31-35; Mar. 15. 15, 22, 26; Lu. 23. 24, 26, 32, 33.*

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

Jesus also, that he might sanctify the people with his own blood, suffered without the gate. *He. 13. 12.*—Golgotha, that is to say, a place of a skull. *Mat. 27. 33.*

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

When they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. *Lu. 23. 33.*—He was numbered

with the transgressors. *Is. 53. 12.*—They pierced my hands and my feet. *Ps. 22. 16.*—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. *Jno. 3. 14, 15.*—I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die. *Jno. 12. 32, 33.*—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal. 3. 13.*—And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me in paradise. *Lu. 23. 39-43; Mat. 27. 38; Mar. 15. 27, 28; Lu. 23. 32, 33.*

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

THIS IS JESUS THE KING OF THE JEWS. *Mat. 27. 37.*—THE KING OF THE JEWS. *Mar. 15. 26.*—THIS IS THE KING OF THE JEWS. *Lu. 23. 38.*

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

Mat. 27. 35. Mar. 15. 24.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

They part my garments among them, and cast lots upon my vesture. *Ps. 22. 18.*

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

Many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children. *Mat. 27. 55, 56; Mar. 15. 40, 41.*—All his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. *Lu. 23. 49.*

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

There was leaning on Jesus' bosom one of his disciples, whom Jesus loved. *Jno. 13. 23.*—This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. *Jno. 21. 24.*

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. *Lu.* 18. 31.—This that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. *Lu.* 22. 37. How then shall the scriptures be fulfilled, that thus it must be? *Mat.* 26. 54.—They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. *Ps.* 69. 21.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. Straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. *Mat.* 27. 34, 48; *Mar.* 15. 36; *Lu.* 23. 36.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Jesus, when he had cried again with a loud voice, yielded up the ghost. *Mat.* 27. 50.—My meat is to do the will of him that sent me, and to finish his work. *Jno.* 4. 34.—I have glorified thee on the earth: I have finished the work which thou gavest me to do. *Jno.* 17. 4.—I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. *Jno.* 10. 17, 18.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge.* 3. 15.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. And after threescore and two weeks shall Messiah be cut off, but not for himself. *Da.* 9. 24, 26.

Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. *Eph.* 2. 13, 20.

Christ is the end of the law for righteousness to every one that believeth. *Ro.* 10. 4.—Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. *Col.* 2. 14, 15.

It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. *He.* 2. 10.—Being made perfect, he became the author of eternal salvation unto all them that obey him. *He.* 5. 9.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering

oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified. *He.* 10. 8, 12, 14.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He.* 12. 2.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

In the fourteenth day of the first month is the passover of the Lord. In the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein. *Nu.* 28. 16, 18.—It was the preparation, that is, the day before the sabbath. *Mar.* 15. 42.—If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. *De.* 21. 22, 23.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

They shall look upon me whom they have pierced. *Zec.* 12. 10. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. *1 Jno.* 5. 6, 8.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit.* 2. 14.—Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. *Eze.* 36. 25.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. *Zec.* 13. 1.—Almost all things are by the law purged with blood; and without shedding of blood is no remission. *He.* 9. 22.—The blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. *1 Jno.* 1. 7, 8.

Having ... boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* 10. 19, 22.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? *He.* 2. 3, 4.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. *Nu.* 9. 12.—In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. *Ex.* 12. 46.

37 And again another scripture saith, They shall look on him whom they pierced.

Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.—They pierced my hands and my feet. . . They look and stare upon me. *Ps.* 22. 16, 17.—They shall look upon me whom they have pierced. *Zec.* 12. 10.—Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him. *Re.* 1. 7.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

A rich man. *Mat.* 27. 57.—An honourable counsellor. *Mar.* 15. 43.—A good man, and a just: the same had not consented to the counsel and deed of them. *Lu.* 23. 50, 51.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

2 *Ch.* 16. 13, 14.

A man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. *Jno.* 3. 1, 2.—Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? *Jno.* 7. 50, 51.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as he manner of the Jews is to bury.

Ac. 5. 6; *Mat.* 26. 12.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *Is.* 53. 8-12.

CHAPTER XX.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. *Mat.* 28. 1.—When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. *Mar.* 16. 1-4.—Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. *Lu.* 24. 1-3.

Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. *Mat.* 28. 2.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

His face was bound about with a napkin. *Jno.* 11. 44.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. *Ps.* 16. 10.—David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *Ac.* 2. 25-31.—As concerning that he raised

him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. *Ac.* 13. 34, 35; *Is.* 55. 3; *Mar.* 9. 10, 32.

10 Then the disciples went away again unto their own home.

The angel ... said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. *Mat.* 28. 5-8.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. *Mar.* 16. 5-8.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. *Lu.* 24. 4-9.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. *Mat.* 28. 9, 10.—It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Fear not; for I have redeemed thee. I have called thee by thy name; thou art mine. *Is.* 43. 1.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go

to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

This is my beloved Son, in whom I am well pleased. *Mat.* 3. 17.—Our Father which art in heaven. *Mat.* 6. 9.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. *Ro.* 8. 29.—Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. *He.* 2. 11.—The God of our Lord Jesus Christ, the Father of glory. *Eph.* 1. 17.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. *Jno.* 14. 1-3.

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat.* 12. 50.—Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. *He.* 1. 8, 9.—I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. *Je.* 31. 33.—They desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. *He.* 11. 16.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. *Mat.* 28. 9, 10.—It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread. *Lu. 24. 10, 12-35.*

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

Lu. 24. 33-43; Ac. 12. 10; 1 Co. 15. 5.

Upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them. *Ac. 20. 7.* Upon the first *day* of the week let every one of you lay by him in store, as God hath prospered him. *1 Co. 16. 2.*

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

He shewed them *his* hands and *his* feet. *Lu. 24. 40.*—I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *Jno. 16. 22.*—That which ... we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. *1 Jno. 1. 1.*

Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro. 5. 1, 2.*

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

I came down from heaven, not to do mine own will, but the will of him that sent me. *Jno. 6. 38.*—Go ye into all the world, and preach the gospel to every creature. *Mar. 16. 15.*—The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. *2 Th. 2. 2.*

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 4.* Peter, filled with the Holy Ghost, said unto them. *Ac. 4. 8.* He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. *1 Th. 4. 8.*

23 Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained.

I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. *Mat. 18. 19.*—Whosoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. *Mat. 18. 18.*—Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac. 2. 38.*—Hymeneus and Alexander; ... I have delivered unto Satan, that they may learn not to blaspheme. *1 Th. 1. 20.*

I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh. *1 Co. 5. 3, 5.*—To whom ye forgive any thing, I *forgive* also: for if I *forgave* any thing, to whom I *forgave it*, for your sakes *forgave I it* in the person of Christ. *2 Co. 2. 10.*

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. *Mar. 16. 14.*

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. *1 Jno. 1. 1, 3.*

28 And Thomas answered and said unto him, My Lord and my God.

Emmanuel ... God with us. *Mat. 1. 23.*—Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro. 1. 4.*

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

We walk by faith, not by sight. *2 Co. 5. 7.*—Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe. 1. 8.*—Faith is the substance of things hoped for, the evidence of things not seen. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. *He. 11. 1, 27.*

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *1 Jno. 5. 13.*—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 14, 16.*—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno. 5. 24; 1. 4.*

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 *Th.* 3. 15.—Receiving the end of your faith, even the salvation of your souls. 1 *Pe.* 1. 9.

CHAPTER XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. *Mat.* 28. 16.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Nathanael ... an Israelite indeed, in whom is no guile! *Jno.* 1. 47.—He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. *Mat.* 4. 21.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. 2 *Th.* 3. 8.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Their eyes were holden that they should not know him. *Jno.* 24. 16.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

Simon Peter answered and said, Thou art the Christ, the Son of the living God. *Mat.* 16. 16.—Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. *Mat.* 26. 33.—Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. *Jno.* 18. 10.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net

to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

A spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. *Lu.* 24. 39-43.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. *Jno.* 20. 19, 26.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. *Mat.* 18. 6, 10.—Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. *Mat.* 26. 33.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac.* 20. 28.—Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 *Pe.* 5. 2, 4.—Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 *Pe.* 2. 25.—He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is.* 40. 11.

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whoso own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *Jno.* 10. 11-16.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest

thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. *Mat. 26. 75.*—Jesus ... knew all men; and needed not that any should testify of man: for he knew what was in man. *Jno. 2. 24, 25.*

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. *Jno. 13. 36.*

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. *2 Pe. 1. 14.*—He that taketh not his cross, and followeth after me, is not worthy of me. *Mat. 10. 38.*

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. *Jno. 13. 23-25.*

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

His disciples came to him for to shew him the buildings of the temple. Jesus said unto them, See ye not all these things?

verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat

Mat. 24. 1-3.—There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. *Mat. 16. 28.*—Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. *Mat. 24. 29-31, 36-39.*

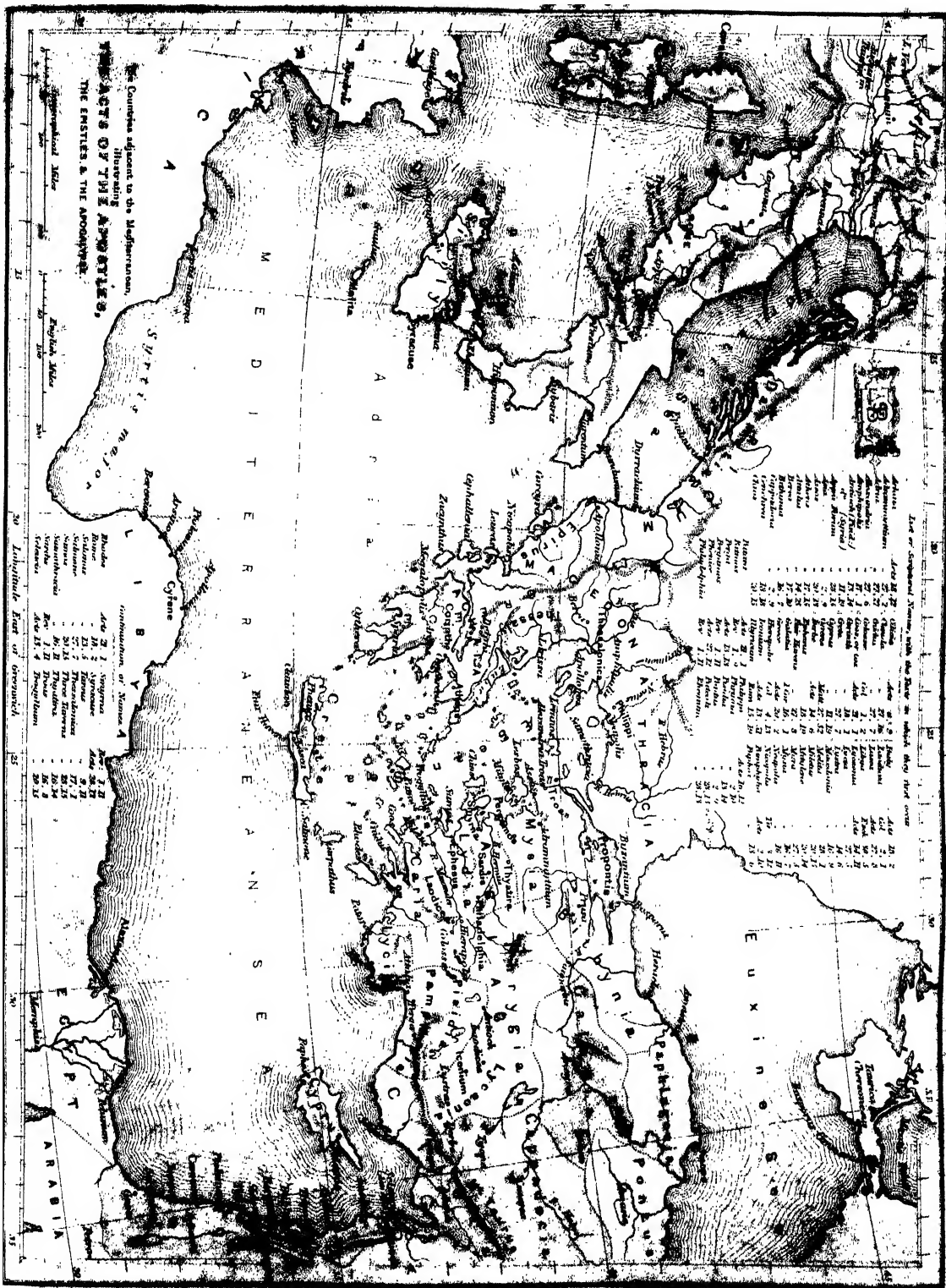
23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

He that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. *Jno. 19. 35.* We also bear record; and ye know that our record is true. *3 Jno. 12.*—We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. *1 Jno. 4. 6.*

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. *Jno. 20. 30, 31.*



THE ACTS OF THE APOSTLES.

CHAPTER I.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

It seemed good to me, ... having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. *Lu. 1. 3.*

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :

God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *1 Ti. 3. 16.*—He was received up into heaven, and sat on the right hand of God. *Mar. 16. 19.*—While he blessed them, he was parted from them, and carried up into heaven. *Lu. 24. 51.*

He whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure unto him. *Jno. 3. 34.*—God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. *Ac. 10. 38.* Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19 ; Mar. 16. 15.*

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. *Mar. 16. 14.*—Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. *Lu. 24. 36.*—The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. *Jno. 20. 19.*

And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. *Jno. 20. 26-28.*

Jesus shewed himself again to the disciples at the sea of Tiberias. And none of the disciples durst ask him, Who art thou ? knowing that it was the Lord. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. *Jno. 21. 1, 12, 14.*—He was seen of Cephas, then of the twelve. *1 Co. 15. 5.*

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead

the third day : and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you. *Lu. 24. 46-49.*

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

He went in to tarry with them. And he said unto them, Behold, I send the promise of my Father upon you ; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. *Lu. 24. 29, 44, 49.*—I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Isa. 44. 3.*—I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *Eze. 36. 27.*—I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my Spirit. *Joel 2. 28, 29.*—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno. 14. 16, 17, 26.*—When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno. 15. 26.*—It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. *Jno. 16. 7.*

This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. *Ac. 2. 32, 33.*

5 For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, ... he shall baptize you with the Holy Ghost, and with fire. *Mat. 3. 11.*

They were all filled with the Holy Ghost, and began to speak

that he said, John indeed baptized with water ; but ye shall be baptized with the Holy Ghost. *Ac. 11. 15, 16.*—Then will I sprinkle clean water upon you. And I will put my Spirit within you. *Eze. 36. 25, 27.*

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel ?

As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? *Mat. 24. 3.*—When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. *Lu. 17. 20, 21.*

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je. 23. 5, 6.*—I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. *Is. 1. 26.*—The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. *Da. 7. 27.* In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. *Am. 9. 11.*

I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu. 22. 29, 30.*—We trusted that it had been he which should have redeemed Israel. *Lu. 24. 21.*—Thy kingdom come. *Mat. 6. 10.*

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Secret things belong unto the Lord our God. *De. 29. 29.*—Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. *Mar. 13. 32.*—Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. *1 Th. 5. 1, 2.*—Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu. 21. 24.*

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria and unto the uttermost part of the earth.

They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 4.* So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews. *Ac. 13. 4, 5.*

They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. *Ac. 11. 19.*—Ye have filled Jerusalem with your doctrine. *Ac. 5. 28.*—Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. *Lu. 24. 46, 49.*—With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. *Ac. 4. 8, 33.*—They chose Stephen, a man full of faith and of the Holy Ghost. Stephen, full of faith and power, did great wonders and miracles among the people. *Ac. 6. 5, 8.*

Go ye, ... and teach all nations. *Mat. 28. 19.*—Go ye into all the world, and preach the gospel to every creature. *Mar. 16. 15.*

Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. *Ac. 8. 5, 6.*—Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Ro. 15. 19.*—That word ... ye know, which was published throughout all Judæa, and began from Galilee. *Ac. 10. 37.*

9 And when he had spoken these things,

while they beheld, he was taken up; and a cloud received him out of their sight.

After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. *Mar. 16. 19.*—While he blessed them, he was parted from them, and carried up into heaven. *Lu. 24. 51.*

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. *Jno. 20. 12.*—A man stood before me in bright clothing. *Ac. 10. 30.*

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Are not all these which speak Galileans? *Ac. 2. 7.*
I will come again, and receive you unto myself; that where I am, there ye may be also. *Jno. 14. 3.*—The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. *1 Th. 4. 16.*—They shall see the Son of man coming in the clouds of heaven with power and great glory. *Mat. 24. 30.*—He shall come to be glorified in his saints, and to be admired in all them that believe. *2 Th. 1. 10.*—Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. *Re. 1. 7.*

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

They worshipped him, and returned to Jerusalem with great joy. *Lu. 24. 52.*

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. *Jno. 11. 18.*—Bethany, at the mount called the mount of Olives. *Lu. 19. 29.*

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James.

The names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. *Mat. 10. 2, 4; Lu. 6. 14, 16.*

[Herod] killed James the brother of John with the sword. *Ac. 12. 2.*

Jude, ... brother of James. *Jude 1.*

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

When the day of Pentecost was fully come, they were all with one accord in one place. *Ac. 2. 1.*—Continuing daily with one accord in the temple. *Ac. 2. 46.*

The women that followed him from Galilee. *Lu. 23. 49.*—Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them. *Lu. 24. 10.*

His brethren, James, and Joseph, and Simon, and Judas. *Mat. 13. 55; Jno. 7. 5.*

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number

of names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

All scripture is given by inspiration of God. 2 Ti. 3. 16.—The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Pe. 1. 21.

Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whosoever I shall kiss, that same is he: hold him fast. Mat. 26. 47, 48.—Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Ps. 41. 9; Jno. 13. 18.

17 For he was numbered with us, and had obtained part of this ministry.

He ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. Mar. 3. 14, 15.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Mat. 7. 22, 23.

Simon Magus, Ac. 8. 18-23.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver. Mat. 26. 15.

The chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Mat. 27. 6-8.

He cast down the pieces of silver in the temple, and departed, and went and hanged himself. Mat. 27. 5.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Ps. 69. 25; 109. 8.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Lu. 10. 1.

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. Mat. 3. 13.

Ye ... shall bear witness, because ye have been with me from

the beginning. Jno. 15. 27.—With great power gave the apostles witness of the resurrection of the Lord Jesus. Ac. 4. 33.—Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Ro. 1. 4.—Who was delivered for our offences, and was raised again for our justification. Ro. 4. 25.—If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Co. 15. 13, 14, 20.—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Pe. 1. 3.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. Ac. 15. 22.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

In everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phi. 4. 6.—Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Pr. 3. 5, 6.—The LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sa. 16. 7.—The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. 1 Ch. 28. 9; Je. 17. 10; Re. 2. 23.

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Ac. 1. 8, 17.

The wicked shall be turned into hell, and all the nations that forget God. Ps. 9. 17.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The lot is cast into the lap; but the whole disposing thereof is of the Lord. Pr. 16. 33.

CHAPTER II.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Le. 23. 15, 16.—Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. De. 16. 9.

The first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. Jno. 20. 19.—Upon the first day of the week, when the disciples came together to break bread. Ac. 20. 7.—These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. Ac. 1. 14.—Were continually in the temple, praising and blessing God. Lu. 24. 53.

If there be ... any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Phi. 2. 1, 2.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. *Jno. 3. 8.*—Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. *Eze. 37. 9, 10.*—When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost. *Ac. 4. 31.*—Before they call, I will answer; and while they are yet speaking, I will hear. *Is. 65. 24.*

If ye, ... being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Lu. 11. 13.*

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

He shall baptize you with the Holy Ghost, and with fire. *Mat. 3. 11.*—Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? *Je. 23. 29.* Fervent in spirit. *Ro. 12. 11.*

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Ye shall be baptized with the Holy Ghost not many days hence. *Ac. 1. 5.*

They shall speak with new tongues. *Mar. 16. 17.*—They heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? *Ac. 10. 48, 47.*—They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. *Ac. 19. 5, 6.*

The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co. 12. 7, 11.*

Covet earnestly the best gifts: and yet show I unto you a more excellent way. *1 Co. 12. 31.*—Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. *1 Co. 13. 1.*

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Jno. 1. 9. 1 Ti. 2. 4.

This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven. *De. 2. 25.*—The Lord shall scatter thee among all people, from the one end of the earth even unto the other. *De. 28. 64.*

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

Out of Galilee ariseth no prophet. *Jno. 7. 52; Ac. 1. 11.*

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and

the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Great things. *Lu. 1. 49.*—Great is the mystery of godliness. *1 Ti. 3. 16.*—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. *Ro. 1. 16.*

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. *Joel 2. 28, 29.* I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Is. 44. 3.*—I will put a new spirit within you. *Eze. 11. 19.*—I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *Eze. 36. 27.*—I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. *Zec. 12. 10.*—God ... hath in these last days spoken unto us by his Son. *He. 1. 1, 2.*—They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. *Ac. 10. 45.*

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. The same man had four daughters, virgins, which did prophesy. There came down from Judea a certain prophet, named Agabus. *Ac. 21. 4, 9, 10.*—To another prophecy. *1 Co. 12. 10.*

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. *Joel 2. 30.*

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. *Joel* 2. 31 ; 3. 15.—After that tribulation, the sun shall be darkened, and the moon shall not give her light. *Mar.* 13. 24.

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. *Joel* 2. 32.—Whosoever shall call upon the name of the Lord shall be saved. *Ro.* 10. 13.

22 Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

We know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. *Jno.* 3. 2.—There came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people. *Lu.* 7. 16.

God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him. *Ac.* 10. 38.—Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro.* 1. 4.

The words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works' sake. *Jno.* 14. 10, 11.—If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. *Jno.* 15. 24.

How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ? *He.* 2. 3, 4.

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

The Son of man goeth as it is written of him. *Mat.* 26. 24.—The Son of man goeth, as it was determined : but woe unto that man by whom he is betrayed ! *Lu.* 22. 22.—All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. *Lu.* 24. 44.

They sought to take him : but no man laid hands on him, because his hour was not yet come. *Jno.* 7. 30.—Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin. *Jno.* 19. 11.—Let him be crucified. Then the soldiers ... took Jesus ... and led him away to crucify him. *Mat.* 27. 23, 27, 31.—Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac.* 4. 27, 28.

Those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. *Ac.* 8. 18.

24 Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

He raised him up from the dead, now no more to return to corruption. *Ac.* 13. 34.—Destroy this temple, and in three days

I will raise it up. *Jno.* 2. 19.—I lay down my life, that I might take it again. *Jno.* 10. 17.

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro.* 8. 11.—God hath both raised up the Lord, and will also raise up us by his own power. 1 *Co.* 6. 14.—He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 2 *Co.* 4. 14.—Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God. 1 *Pe.* 1. 21.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved :

I have set the Lord always before me : because he is at my right hand, I shall not be moved. *Psa.* 16. 8.

26 Therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope :

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Wherefore comfort one another with these words. 1 *Th.* 4. 13, 14, 18.

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; ... but thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 *Co.* 15. 51, 57.

28 Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.

Thou wilt shew me the path of life : in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore. *Psa.* 16. 11.—As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness. *Psa.* 17. 15.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : but he whom God raised again, saw no corruption. *Ac.* 13. 36, 37.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ;

sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. 2 *Sa.* 7. 12, 13.—The Lord hath sworn in truth unto David ; he will not turn from it ; Of the fruit of thy body will I set upon thy throne. *Psa.* 132. 11.—He shall be great, and shall be called the Son of the Highest :

and the Lord God shall give unto him the throne of his father David. *Lu. 1. 32.*—God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. *He. 6. 17.*—Jesus Christ our Lord, which was made of the seed of David according to the flesh. *Ro. 1. 3.*

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. *Ac. 5. 31, 32.*—He was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. *Ac. 13. 31.*—We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. *Ac. 10. 39-41.*

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Ac. 5. 31.

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. *He. 10. 12.*

If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno. 16. 7.*—The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno. 14. 26.*—When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno. 15. 26.*

On the Gentiles also was poured out the gift of the Holy Ghost. *Ac. 10. 45.*—Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. *Eph. 4. 8.*

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

Psa. 110. 1.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jno. 17. 24.*—Having a desire to depart, and to be with Christ. *Phi. 1. 23.*

35 Until I make thy foes thy footstool.

He raised him from the dead, and set him at his own right hand in the heavenly places. *Eph. 1. 20.*—He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. *1 Co. 15. 25, 26.*

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

God... hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 9-11.*—The Father loveth the Son, and hath given all things into his hand. *Jno. 3. 35.*—Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy

hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. *Psa. 2. 1-8, 12.*

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him. *Zec. 12. 10.*—If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me. *Jno. 16. 7-9.*—What shall we do then? *Lu. 3. 10.*—Lord, what wilt thou have me to do? *Ac. 9. 6.*—Sirs, what must I do to be saved? *Ac. 16. 30.*

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. *Mat. 3. 1, 2, 5, 6.*—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jno. 1. 9.*—Repent ye... and be converted, that your sins may be blotted out. *Ac. 3. 19.*—Believe on the Lord Jesus Christ, and thou shalt be saved. *Ac. 16. 31.*—The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. *Ac. 8. 36, 37.*

Go ye... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19.* That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. 24. 47.* The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. *1 Pe. 3. 21, 22.*—I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, ... he shall baptize you with the Holy Ghost. *Mat. 3. 11.*

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

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the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. *Ac. 3. 25.*

I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. *Ge. 17. 7, 10.*

He called you by our gospel. *2 Th. 2. 14.*—The twelve tribes which are scattered abroad. *Ja. 1. 1.*—Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. [He] came and preached peace to you which were afar off, and to them that were nigh. *Eph. 2. 13, 17.*

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. *Mat.* 3. 7, 8, 10.—All these things shall come upon this generation. Behold, your house is left unto you desolate. *Mat.* 23. 36, 38.—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. *2 Co.* 6. 17.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Father, forgive them; for they know not what they do. *Lu.* 23. 34.

Lo, a great multitude, which no man could number ... stood before the throne and before the Lamb. *Re.* 7. 9.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

These all continued with one accord in prayer and supplication. *Ac.* 1. 14.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph.* 6. 18.—Continue in prayer, and watch in the same with thanksgiving. *Col.* 4. 2; *Ro.* 12. 12.

Not forsaking the assembling of ourselves together. *Heb.* 10. 25. Upon the first day of the week ... the disciples came together to break bread. *Ac.* 20. 7.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues. *Mar.* 16. 17.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. *Ac.* 4. 32.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. *Ac.* 4. 34, 35.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Lu. 24. 53.

He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. *Lu.* 22. 19.

The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Ps. 34. 1.

And believers were the more added to the Lord, multitudes both of men and women. *Ac.* 5. 14.—Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. *1 Co.* 3. 7.—As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void,

but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. *Is.* 55. 10, 11.—By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph.* 2. 8.

CHAPTER III.

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

Evening, and morning, and at noon, will I pray. *Ps.* 55. 17.—His windows being open in his chamber toward Jerusalem, [Daniel] kneeled upon his knees three times a day, and prayed, and gave thanks before his God. *Da.* 6. 10.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

Ac. 14. 8. *Jno.* 9. 8.

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

Provide neither gold, nor silver, nor brass in your purses. *Mat.* 10. 9.—Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. *Ac.* 4. 10.—They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. *Ac.* 13. 27.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength.

These signs shall follow them that believe; ... they shall lay hands on the sick, and they shall recover. *Mar.* 16. 17, 18.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

Then shall the lame man leap as a hart. *Is.* 35. 6.—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! *Ps.* 107. 15.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. *Ac. 5. 12; Jno. 10. 23.*

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

Without me ye can do nothing. *Jno. 15. 5.*—Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. *2 Co. 3. 5.*—We are all as an unclean thing, and all our righteousnesses are as filthy rags. *Is. 64. 6.*

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

Ex. 3. 16.

When they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor. *Mat. 27. 2.*—They cried out all at once, saying, Away with this *man*, and release unto us Barabbas. Pilate ... willing to release Jesus, spake again to them. They cried, saying, Crucify *him*, crucify *him*. *Lu. 23. 18, 20, 21.*—They cried out, Away with *him*, away with *him*, crucify *him*. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. *Jno. 19. 15.*

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour. *He. 2. 9.*—He raised him from the dead, and set *him* at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet. *Eph. 1. 20, 22.*—God ... hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 9, 11.*

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

Thine Holy One. *Ps. 16. 10.*—The Holy One of God. *Mar. 1. 24.*—That holy thing which shall be born of thee shall be called the Son of God. *Lu. 1. 35.*—The Just One. *Ac. 7. 52.*

Jesus Christ the righteous. *1 Jno. 2. 1.*—Hath once suffered for sins, the just for the unjust, that he might bring us to God. *1 Pe. 3. 18.*

They cried out all at once, saying, Away with this *man*, and release unto us Barabbas: who for a certain sedition made in the city, and for murder, was cast into prison. *Lu. 23. 18, 19.*

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

Christ ... our life. *Col. 3. 4.*—God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. *1 Jno. 5. 11, 12.*—Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti. 1. 10; Jno. 1. 4.*

The captain of their salvation. *He. 2. 10.*—The author of eternal salvation unto all them that obey him. *He. 5. 9.*

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac. 2. 24.*

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath

given him this perfect soundness in the presence of you all.

Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Mat. 17. 19, 20.*—Paul ... perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. *Ac. 14. 9, 10.* Daughter, ... thy faith hath made thee whole. *Mat. 9. 22.*—By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph. 2. 8.*

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. *1 Ti. 1. 13.*—Father, forgive them; for they know not what they do. *Lu. 23. 34.*—These things will they do unto you, because they have not known the Father, nor me. *Jno. 16. 3.*

We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. *1 Co. 2. 7, 8.*

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. *Lu. 24. 44.*—My God, my God, why hast thou forsaken me? I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. *Ps. 22. 1, 6, 8.*—I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. *Is. 50. 6.*—I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. *Ac. 26. 22, 23.*

He was wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. *Is. 53. 5, 7, 9.* After threescore and two weeks shall Messiah be cut off, but not for himself. *Da. 9. 26.*

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. *1 Pe. 1. 10, 11; Mat. 11. 3.*

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Mat. 3. 2; 18. 3.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. *Ac. 2. 38.*

Renew your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Jos. 2. 13.* Create in me a clean heart, O God; and renew a right spirit within me. *Ps. 51. 10.*—I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after

that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Is* Ephraim my dear son? *is* he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. *Je*. 31. 18, 20.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac*. 5. 30, 31.—I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. *Is*. 43. 25.—As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. *Je*. 31. 23, 25.—They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? *Ac*. 1. 6.—Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. *Ro*. 11. 25, 26.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. *Is*. 52. 9.—The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. *Is*. 60. 13.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. *Is*. 62. 4.—Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. *Is*. 65. 17, 19.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is* the name wherewith she shall be called, The Lord our righteousness. *Je*. 33. 15, 16.—I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. *Eze*. 34. 23, 27.

Then shall Jerusalem be holy, and there shall no strangers pass through her any more. The mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters. *Joel* 3. 17, 18.—I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. *Am*. 9. 14.—Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. *Mt*. 7. 14.—In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. *Zep*. 3. 16, 17.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God

hath spoken by the mouth of all his holy prophets since the world began.

Lu. 1. 70.

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac*. 1. 11.—Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He*. 9. 28.

Elias truly shall first come, and restore all things. *Mat*. 17. 11.—The creature itself ... shall be delivered from the bondage of corruption into the glorious liberty of the children of God. *Ro*. 8. 21.—Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. *Je*. 30. 10; *Mat*. 11. 28, 30.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. *Is*. 1. 16, 17, 26.—Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. *Mal*. 3. 4.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. *De*. 18. 15, 18, 19.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lu*. 10. 10, 12, 16.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

The word of the Lord was precious in those days; *there* was no open vision. All Israel ... knew that Samuel *was* established to be a prophet of the Lord. *1 Sa*. 3. 1, 20.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

The promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. *Ac*. 2. 39.—Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. *Ro*. 9. 4.

Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers. *Ro*. 15. 8.—The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. Ye are all the children of God by faith in Christ Jesus. *Gal*. 3. 8, 26.—In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. *Ge*. 22. 18.

To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. 3. 16, 29.*

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. *Mat. 10. 5, 6.*—I am not sent but unto the lost sheep of the house of Israel. *Mat. 15. 24.*—Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. 24. 47.*—Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. 1. 8.*—We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. It was necessary that the word of God should first have been spoken to you. *Ac. 13. 32, 33, 46.*

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. *1 Pe. 1. 3, 4, 15, 16.*—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 3, 4.*—For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 11-12.*

CHAPTER IV.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

Ac. 5. 17, 18.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

Mat. 22. 31.

The Sadducees say that there is no resurrection, neither angel, nor spirit. *Ac. 23. 8.*—If Christ be not raised, your faith is vain; ye are yet in your sins. *1 Co. 15. 17.*

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. *Lu. 21. 12.*

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

Annas and Caiaphas being the high priests. *Lu. 3. 2.*—Annas was father in law to Caiaphas, which was the high priest that same year. *Jno. 18. 13.*

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say. *Lu. 12. 11, 12.*

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

In the name of Jesus Christ of Nazareth rise up and walk. *Ac. 3. 6.*—His name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. *Ac. 3. 16.*—Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac. 2. 24.*

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

Ps. 118. 22. Mat. 21. 42.

Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. *Is. 28. 16.*—Unto you which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. *1 Pe. 2. 7.*—[Ye] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord. *Eph. 2. 20, 21.*

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat. 1. 21.*—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac. 10. 43.*—For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. *1 Ti. 2. 5, 6.*

I, even I, am the Lord; and beside me there is no saviour. *Is. 43. 11.*—There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. *Is. 45. 21, 22.*—He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him. *Is. 59. 16.*—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 16.*—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 36.*

I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno. 14. 6.*—Other foundation can no man lay than that is laid, which is Jesus Christ. *1 Co. 3. 11.*—How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. *He. 2. 3.*—This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. *1 Jno. 5. 11, 12.*

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Mat. 11. 25.*—God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. *1 Co. 1. 27.*

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

What do we? for this man doeth many miracles. *Jno. 11. 47.* All the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. *Ac. 3. 9, 10.*

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. *Ac. 5. 40.*

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

Mat. 28. 19, 20.
We ought to obey God rather than men. *Ac. 5. 29.*—If I yet pleased men, I should not be the servant of Christ. *Gal. 1. 10.*—Though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! A dispensation of the gospel is committed unto me. *1 Co. 9. 16, 17.*

20 For we cannot but speak the things which we have seen and heard.

Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. 1. 8.*—I believed, therefore have I spoken. *Ps. 116. 10.* I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. *Je. 20. 9.*

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. *1 Jno. 1. 1, 3.*—We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. *2 Pe. 1. 16.*

21 So when they had further threatened them, they let them go, finding nothing how

they might punish them, because of the people: for all men glorified God for that which was done.

Mat. 21. 26, 46.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

The number of names together were about a hundred and twenty. *Ac. 1. 15.*—All that believed were together. *Ac. 2. 44.*

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy, and where is the fury of the oppressor? *Is. 51. 11-13.*

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. *Is. 8. 10.* My counsel shall stand, and I will do all my pleasure. *Is. 46. 10.*—My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. *Jno. 10. 29.*

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. *1 Th. 4. 8.*—He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lu. 10. 16.*—Saul, Saul, why persecutest thou me? *Ac. 9. 4.*

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. *Lu. 4. 18.*—Then assembled together the chief priests, and the scribes, and the elders of the people, and consulted that they might take Jesus by subtilty, and kill him. *Mat. 26. 3, 4.*—The chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together. *Lu. 23. 10-12.*

28 For to do whatsoever thy hand and thy counsel determined before to be done.

The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. *Mat. 26. 24.*—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. 2. 23; 13. 27.*—Those things, which God before

had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. *Ac. 3. 18.*—Thus it must be. *Mat. 26. 54.*—Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few. *Is. 10. 7.*

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, *even thou alone*, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. *Is. 37. 14-17.*

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. 13. 46.*—Long time ... abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. *Ac. 14. 3.*—He ... spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. *Ac. 19. 8.* Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. *Ac. 28. 30, 31.*

Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. *Phi. 1. 14.*—After that we ... were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. *1 Th. 2. 2.*—For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. *2 Th. 1. 7.*—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. *Eph. 6. 18-20.*

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

By the hands of the apostles were many signs and wonders wrought among the people. *Ac. 5. 12.*—In the name of Jesus Christ of Nazareth rise up and walk. His name through faith in his name hath made this man strong. *Ac. 3. 6, 16.*

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Mat. 7. 7.

Before they call, I will answer; and while they are yet speaking, I will hear. *Is. 65. 24.*—Whiles I was speaking in prayer, ... Gabriel, ... being caused to fly swiftly, touched me about the time of the evening oblation. And ... said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee. *Da. 9. 21-23.*

Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 2, 4.*

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he

possessed was his own; but they had all things common.

Ac. 2. 44, 45.

Be of one mind, live in peace; and the God of love and peace shall be with you. *2 Co. 13. 11.*—The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. *Ro. 15. 5, 6.*—Let your conversation be as it becometh the gospel of Christ: ... stand fast in one spirit, with one mind striving together for the faith of the gospel. *Phi. 1. 27.*

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. *Phi. 2. 1, 2.*—Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. *1 Pe. 3. 8.*

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. 1. 8.*—The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. *1 Ti. 1. 14.*—Favour with God and man. *Lu. 2. 52.*

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

Let him that is taught in the word communicate unto him that teacheth in all good things. As we have ... opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Ga. 6. 6, 10.*—When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. *Ac. 6. 1.*

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

He was a good man, and full of the Holy Ghost and of faith. *Ac. 11. 24.*

Ye know how we exhorted and comforted and charged every one of you, as a father doth his children. *1 Th. 2. 11.*—[We] sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith. *1 Th. 3. 2.*—Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. *2 Co. 1. 3, 4, 6.*—Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. *Is. 40. 1, 2.*

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

Ac. 4. 34, 37.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth. *Nu. 30. 2.*—When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. *De. 23. 21.*—When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. *Ec. 5. 4.*

Then entered Satan into Judas. *Lu. 22. 3.*

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19.*—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe. 1. 2.*—Through him we both have access by one Spirit unto the Father. *Eph. 2. 18.*—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He. 9. 14.*—The Lord direct your hearts into the love of God, and into the patient waiting for Christ. *2 Th. 3. 5.*—The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. *Nu. 6. 24-26.*—Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Re. 4. 8.*—When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno. 15. 26.*—All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. *Jno. 16. 15.*

Born of the Spirit. *Jno. 3. 6.*—Born of God. *1 Jno. 5. 4.*

Sent forth by the Holy Ghost. *Ac. 13. 4.*—Pray ye ... the Lord of the harvest, that he will send forth labourers into his harvest. *Mat. 9. 38.*

It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. *Lu. 2. 26, 28, 29.*

The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. *2 Pe. 1. 21.*—All scripture is given by inspiration of God. *2 Ti. 3. 16.*

Which things ... we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. *1 Co. 2. 13.*—It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Jno. 6. 45.*

It is the spirit that quickeneth. *Jno. 6. 63.*—As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. *Jno. 5. 21.*

As many as are led by the Spirit of God, they are the sons of God. *Ro. 8. 14.*—Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. *Is. 48. 17; 1 Jno. 1. 3.*

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. *Jno. 19. 40.*

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

Thou shalt not tempt the Lord thy God. *Mat. 4. 7.*

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

Grant unto thy servants, that with all boldness they may speak thy word, ... and that signs and wonders may be done by the name of thy holy child Jesus. *Ac. 4. 29, 30.*—God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. *Ac. 19. 11, 12.*—I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God. *Ro. 15. 18, 19.*

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? *He. 2. 3, 4.*

13 And of the rest durst no man join himself to them: but the people magnified them.

Ps. 118. 6.

They feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. *Jno. 9. 22.*—Whosoever ... shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Mat. 10. 32, 33.*—Among the chief rulers ... many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. *Jno. 12. 42, 43.*

All men glorified God for that which was done. *Ac. 4. 21.*

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

[36]

[They] besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. *Mat.* 14. 36.—God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. *Ac.* 19. 11, 12.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

These signs shall follow them that believe; In my name shall they cast out devils. They shall lay hands on the sick, and they shall recover. *Mar.* 16. 17, 18.—He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. *Jno.* 14. 12.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

As they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. *Ac.* 4. 1, 2, 5, 6.

18 And laid their hands on the apostles, and put them in the common prison.

They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons. *Lu.* 21. 12.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

The angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. *Ac.* 12. 7.—There was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. *Ac.* 16. 26.

O taste and see that the Lord is good: blessed is the man that trusteth in him. *Ps.* 34. 8.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He.* 1. 14.

20 Go, stand and speak in the temple to the people all the words of this life.

What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. *Mat.* 10. 27, 28.

Thou hast the words of eternal life. *Jno.* 6. 68.—This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno.* 17. 3.—This is the record, that God hath given to us eternal life, and this life is in his Son. *1 Jno.* 5. 11; *Jno.* 1. 4.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

There is no wisdom nor understanding nor counsel against the Lord. *Pr.* 21. 30.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

They ... commanded them not to speak at all nor teach in the name of Jesus. *Ac.* 4. 18.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. *Ac.* 2. 36.—Ye ... killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. *Ac.* 3. 14, 15.—His blood be on us, and on our children. *Mat.* 27. 25.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

As the Lord liveth, what the Lord saith unto me, that will I speak. *1 K.* 22. 14.—When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and gave thanks before his God, as he did aforetime. *Da.* 6. 10.—Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. *Da.* 3. 18.—Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Ac.* 4. 19.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe.* 2. 24.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

God hath made that same Jesus, whom ye have crucified, both Lord and Christ. *Ac.* 2. 36.—God ... hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi.* 2. 9-11.

The Prince of life. *Ac.* 3. 15.—Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand

of the throne of God. *He. 12. 2.*—Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace *there shall be no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. *Is. 9. 6, 7.*—My servant David shall be their prince for ever. *Eze. 37. 25.*—Messiah the Prince. *Da. 9. 25.*—The prince of the kings of the earth. *Re. 1. 5.*

Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat. 1. 21; 20. 28.*—It behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. *Lu. 24. 46, 48.*

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac. 3. 26.*—Then hath God also to the Gentiles granted repentance unto life. *Ac. 11. 18.*—Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac. 13. 38, 39.*—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 7.*

Surely after that I was turned, I repented. ... I will forgive their iniquity. *Je. 31. 19, 34.*—Faith ... is the gift of God. *Eph. 2. 8.*—I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him. *Zec. 12. 10.*—If God peradventure will give them repentance. *2 Ti. 2. 25.*

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. *Ac. 1. 8.*—The Comforter, *which is the Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno. 14. 26.*—When the Comforter is come, whom I will send unto you from the Father, *even the Spirit of truth*, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. *Jno. 15. 26, 27.*—They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 4.*—The Holy Ghost fell on all them which heard the word. *Ac. 10. 44.*

God ... bearing *them* witness, both with signs and wonders, with divers miracles, and gifts of the Holy Ghost. *Ile. 2. 4.*—Which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. *1 Pe. 1. 12.*

33 ¶ When they heard *that*, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

I am verily a man *which am* a Jew, ... brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers. *Ac. 22. 3.*

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

Ac. 20. 36.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a

number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even as many as obeyed him*, were dispersed.

There went out a decree from Cæsar Augustus, that all the world should be taxed. *Lu. 2. 1.*

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

There is no wisdom nor understanding nor counsel against the Lord. *Pr. 21. 30.*—Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. *Is. 8. 10.*

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

Mat. 16. 18.

Woe unto him that striveth with his Maker! *Is. 45. 9.*—My counsel shall stand: and I will do all my pleasure. *Is. 46. 10.*—I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu. 21. 15.*

The weakness of God is stronger than men. *1 Co. 1. 25.*—I am Jesus whom thou persecutest: *it is hard* for thee to kick against the pricks. *Ac. 9. 5.*

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

They will deliver you up to the councils, and they will scourge you in their synagogues. *Mat. 10. 17.*—Of the Jews five times received I forty stripes save one. *2 Co. 11. 24.*—They called them, and commanded them not to speak at all nor teach in the name of Jesus. *Ac. 4. 18.*

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you. *Mat. 5. 12.*—We glory in tribulations: ... knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed. *Ro. 5. 3, 5.*—I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. *2 Co. 12. 10.*—Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. *Phi. 1. 29.*—Ye ... took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He. 10. 34.*

Count it all joy when ye fall into divers temptations. *Ja. 1. 2.* Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *If any man suffer as a Christian*, let him not be ashamed; but let him glorify God on this behalf. *1 Pe. 4. 13, 16.*

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

I determined not to know anything among you, save Jesus Christ, and him crucified. *1 Co. 2. 2.*—We cannot but speak the things which we have seen and heard. *Ac. 4. 20.*—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. *2 Ti. 4. 2.*

CHAPTER VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

They that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. *Ac. 2. 41.*—Many of them which heard the word believed; and the number of the men was about five thousand. *Ac. 4. 4.* Believers were the more added to the Lord, multitudes both of men and women. *Ac. 5. 14.*

If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. *1 Ti. 5. 8, 10, 16.*—Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need. *Ac. 4. 34, 35.*

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. *De. 1. 13.*—He must have a good report of them which are without; lest he fall into reproach and the snare of the devil. *1 Ti. 3. 7.*

4 But we will give ourselves continually to prayer, and to the ministry of the word.

God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. *Ro. 1. 9.*—We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col. 1. 9, 10.*—Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. *Col. 4. 12.*—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. *Eph. 6. 18, 19.*—Pray for us, that the word of the Lord may have free course and be glorified. And that we may be delivered from unreasonable and wicked men. *2 Th. 3. 1, 2.*

Give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. *1 Ti. 4. 13, 15.*—Having gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. *Ro. 12. 6, 8.* Preach the word; be instant in season, out of season; reprove, rebuke, exhort. *2 Ti. 4. 2.*

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of

faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Philip went down to the city of Samaria, and preached Christ unto them. *Ac. 8. 5.*—Philip the evangelist. *Ac. 21. 8.*

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

They prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. *Ac. 1. 24.* Then laid they *their* hands on them, and they received the Holy Ghost. *Ac. 8. 17.*—When they had fasted and prayed, and laid *their* hands on them, they sent *them* away. *Ac. 13. 3.*—In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phi. 4. 6.*

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. *1 Ti. 4. 14.*—Lay hands suddenly on no man. *1 Ti. 5. 22.*—Stir up the gift of God, which is in thee by the putting on of my hands. *2 Ti. 1. 6.*

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The word of God grew and multiplied. *Ac. 12. 24.*—So mightily grew the word of God and prevailed. *Ac. 19. 20.*—It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in *the thing* whereto I sent it. *Is. 55. 11.*—Among the chief rulers also many believed on him. *Jno. 12. 42.*

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

Ye shall receive power, after that the Holy Ghost is come upon you. *Ac. 1. 8.*—If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Mat. 17. 20.*

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu. 21. 15.*—I will be with thy mouth, and teach thee what thou shalt say. *Ex. 4. 12.*—No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. *Is. 54. 17.*

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

The chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death. *Mat. 26. 59.*

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

They will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. *Mat. 10. 17, 19.*

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary. *Da. 9. 26.*—There shall not be left here one stone upon another, that shall not be thrown down. *Mat. 24. 2.*—The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. *Jno. 4. 21.*

The priesthood being changed, there is made of necessity a change also of the law. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. *He. 7. 12, 14, 18, 19.*—The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. *He. 9. 8, 10; 10. 1, 9.*

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

When Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. *Ex. 34. 30.*—The children of Israel could not stedfastly behold the face of Moses for the glory of his countenance. *2 Co. 3. 7.*

[Jesus] was transfigured before them: and his face did shine as the sun. *Mat. 17. 2.*—We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. *2 Co. 3. 18.*

CHAPTER VII.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

Glorious in holiness. *Ex. 15. 11.*—The Lord will give grace and glory. *Ps. 84. 11.*—The glory of the Lord filled the tabernacle. *Ex. 40. 35.*—Thou art worthy, O Lord, to receive glory and honour and power. *Re. 4. 11.*—Thine is the kingdom, and the power, and the glory, for ever. *Mat. 6. 13.*

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. *Ge. 12. 1.*—Terah took Abram his son, and Lot, ... and Sarai his daughter in law, ... and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. *Ge. 11. 31.*

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

Ge. 12. 1.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. *He. 11. 8.*

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

Terah died in Haran. *Ge. 11. 32.*—So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. *Ge. 12. 4, 5.*

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. *Ge. 13. 15; 15. 3, 18; 17. 8.*

Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan. And Abraham spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. *Ge. 23. 2, 4.*

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

Thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. *Ge. 15. 13.*—The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. *Ex. 12. 40.*—Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. Being fully persuaded that, what he had promised, he was able also to perform. *Ro. 4. 18, 21.*

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. *Ge. 17. 9, 11; 21. 2, 4; 25. 26; 29. 31.*—He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *Ro. 4. 11.*

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

When his brethren saw that their father loved him more than all his brethren, they hated him. *Ge. 37. 4.*—And they ... sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. *Ge. 37. 28.*—The Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. The keeper of the prison

looked not to anything *that was* under his hand; because the Lord was with him, and *that* which he did, the Lord made it to prosper. *Ge.* 39. 2, 21, 23.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all. *Ps.* 34. 19.—Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. *Ps.* 91. 14.—My son, forget not my law; but let thine heart keep my commandments: so shalt thou find favour and good understanding in the sight of God and man. *Pr.* 3. 1, 4.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

The seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. *Ge.* 41. 54.—The famine was very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. *Ge.* 47. 13.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

Jacob said unto his sons, ... I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; and Joseph's ten brethren went down to buy corn in Egypt. *Ge.* 42. 1-3.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

I *am* Joseph your brother, whom ye sold into Egypt. The fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. *Ge.* 45. 4, 16.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. *Ge.* 45. 9.—All the souls of the house of Jacob, which came into Egypt, *were* threescore and ten. *Ge.* 46. 27; *De.* 10. 22.

15 So Jacob went down into Egypt, and died, he, and our fathers,

The sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. *Ge.* 46. 5.—And Joseph died, and all his brethren, and all that generation. *Ex.* 1. 6.

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

His sons carried [Jacob] into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. *Ge.* 50. 13.—Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. *Ex.* 13. 19.—And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem. *Jos.* 24. 32.

17 But when the time of the promise drew

nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

Tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. *Ge.* 15. 5.—The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. *Ex.* 1. 7.

18 Till another king arose, which knew not Joseph.

Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we. *Ex.* 1. 8, 9.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years. *Ge.* 15. 13.

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. *Ex.* 1. 10.—Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river. *Ex.* 1. 22.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

A goodly child. *Ex.* 2. 2.—By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. *He.* 11. 23.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. *Ex.* 2. 2, 3, 10.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

A prophet mighty in deed and word before God and all the people. *Lu.* 24. 19; *De.* 18. 15.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

When Moses was grown, he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. *Ex.* 2. 11, 12.

24 And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian.

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

When he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? *Ex.* 2. 13.

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

When Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian. *Ex.* 2. 15.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. *Ex.* 3. 2.—The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. *Mal.* 3. 1.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold.

As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. *Mat.* 22. 31, 32.—God is not ashamed to be called their God. *He.* 11. 16.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

Ex. 3. 5.
The captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. *Jos.* 5. 15.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. *Ex.* 3. 7; *Is.* 63. 9.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. *Ex.* 14. 19. When we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt. *Nu.* 20. 16.

36 He brought them out, after that he had

shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

The children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. *Ex.* 16. 35.

37 ¶ This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

De. 18. 15-18. *Ac.* 3. 22.
This is my beloved Son, in whom I am well pleased; hear ye him. *Mat.* 17. 5.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

Moses went up unto God, and the Lord called unto him out of the mountain. And Moses brought forth the people out of the camp to meet with God. *Ex.* 19. 3, 17.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. *Is.* 63. 9.—The law *was* ordained by angels in the hand of a mediator. *Gal.* 3. 19.—The word spoken by angels. *He.* 2. 2.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno.* 5. 39.—The words that I speak unto you, *they* are spirit, and *they* are life, Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. *Jno.* 6. 68, 69.—It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. *Mat.* 4. 4.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? *Is.* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it *had been* better for us to serve the Egyptians, than that we should die in the wilderness. *Ex.* 14. 11, 12; 16. 3; *Nu.* 11. 4-6; 14. 2-4.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

Ex. 32. 1-8.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

If there be found among you *man or woman, that* ... hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, ... then shalt thou bring forth that man or that woman which have committed that wicked thing, unto thy gates, ... and shalt stone them with stones, till they die. *De.* 17. 2, 3, 5.

They left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal. 2 *Ki.* 17. 16.—They have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods. *Je.* 19. 13.

So I gave them up unto their own hearts' lust: and they walked in their own counsels. *Ps.* 81. 12.

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

But ye have borne the tabernacle of your Moloch and Chiuu your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord. *Am.* 5. 26, 27.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount. *Ex.* 26. 30.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

The people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people. *Jos.* 3. 14.—Joshua took the whole land. *Jos.* 11. 23.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

The Lord said unto Samuel, ... I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. *1 Sa.* 16. 1.—When ... the Lord had given [David] rest round about from all his enemies; the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. *2 Sa.* 7. 1, 2.

Lord, remember David, and all his afflictions: how he sware unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob. *Psa.* 132. 1-5.

47 But Solomon built him an house.

1 Ki. 6. 1.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. *Ac.* 17. 24.—Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? *1 Ki.* 8. 27.

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. *Is.* 66. 1, 2. Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool. *Mat.* 5. 34, 35.

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

The Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people. *Ex.* 32. 9.—I knew that thou art obstinate, and thy neck is an iron sinew. *Is.* 48. 4.

Their uncircumcised hearts. *Le.* 26. 41; *Je.* 6. 10.—Circum-

cise ... the foreskin of your heart, and be no more stiffnecked. *De.* 10. 16.—Our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments. *Ne.* 9. 16.

Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. *Je.* 4. 4.

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro.* 2. 28, 29.—They rebelled, and vexed his holy Spirit. *Is.* 63. 10.—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph.* 4. 30.—Quench not the Spirit. *1 Th.* 5. 19.—He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He.* 10. 28, 29.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. *1 Ki.* 19. 10.—Asa was wroth with [Hanani], and put him in a prison house. *2 Ch.* 16. 10.—They ... stoned [Zechariah] with stones at the commandment of the king in the court of the house of the Lord. *2 Ch.* 24. 21.—When Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, the priests and the prophets and all the people took him, saying, Thou shalt surely die. They fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword. *Je.* 26. 8, 23.—Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. *He.* 11. 36-38.—[They] slew thy prophets which testified against them to turn them to thee. *Ne.* 9. 26.—They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. *2 Ch.* 36. 16. The husbandmen took his servants, and beat one, and killed another, and stoned another. *Mat.* 21. 35.

I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. *Mat.* 23. 34, 37.—Who both killed the Lord Jesus, and their own prophets, and have persecuted us. *1 Th.* 2. 15.

Christ ... hath once suffered for sins, the just for the unjust. *1 Pe.* 3. 18.—We have an advocate with the Father, Jesus Christ the righteous. *1 Jno.* 2. 1.—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 30.—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.

53 Who have received the law by the disposition of angels, and have not kept it.

The Lord came from Sinai ... with ten thousands of saints: from his right hand went a fiery law for them. *De.* 33. 2.—Wherefore ... serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. *Gal.* 3. 19.

If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation? *He.* 2. 2, 3.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

When they heard *that*, they were cut to the heart, and took counsel to slay them. *Ac.* 5. 33.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

Stephen, a man full of faith and of the Holy Ghost. *Ac.* 6. 5. After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. *Mar.* 16. 19.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Eze. 1. 1, etc.

Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. *Mat.* 3. 16.—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Ps.* 110. 1.—Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He.* 1. 3.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. *Lu.* 4. 28, 29.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. *De.* 17. 6, 7.—When the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. *Ac.* 22. 20.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. *Ps.* 31. 5.—When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. *Lu.* 23. 46.—Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. *1 Pe.* 4. 19.—Having a desire to depart, and to be with Christ. *Phi.* 1. 23.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Let us worship and bow down: let us kneel before the Lord our maker. *Ps.* 95. 6.—Peter ... kneeled down, and prayed. *Ac.* 9. 40.—I bow my knees unto the Father of our Lord Jesus Christ. *Eph.* 3. 14.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat.* 5. 44.—Father, forgive them;

for they know not what they do. *Lu.* 23. 34.—Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. *1 Ti.* 1. 16.

Them which sleep in Jesus will God bring with him. *1 Th.* 4. 14.

CHAPTER VIII.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

They which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. *Ac.* 11. 19.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. *Ac.* 9. 1, 2.—Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. *Ac.* 26. 10, 11.—Beyond measure I persecuted the church of God, and wasted it. *Gal.* 1. 13.

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. *1 Ti.* 1. 13.

4 Therefore they that were scattered abroad went every where preaching the word.

As for you, ye thought evil against me; but God meant it unto good. *Ge.* 50. 20.—The things which happened unto me have fallen out rather unto the furtherance of the gospel. *Phi.* 1. 12.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

They chose Stephen, a man full of faith and of the Holy Ghost, and Philip. *Ac.* 6. 5.

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. *Ac.* 1. 8.—Many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. *Jno.* 4. 39, 42.—He preached Christ in the synagogues, that he is the Son of God. *Ac.* 9. 20. He preached unto them Jesus, and the resurrection. *Ac.* 17. 18. We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. *1 Co.* 1. 23, 24.—I determined not to know any thing among you, save Jesus Christ, and him crucified. *1 Co.* 2. 2.—Through this man is preached unto you the forgiveness of sins. *Ac.* 13. 38.—Repentance and remission of sins ... preached in his name among all nations, beginning at Jerusalem. *Lu.* 24. 47.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

These signs shall follow them that believe: In my name shall they cast out devils. *Mar. 16. 17.*

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

The kingdom of God is ... righteousness, and peace, and joy in the Holy Ghost. *Ro. 14. 17; Ps. 9. 2.*

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Except a man be born again, he cannot see the kingdom of God. *Jno. 3. 3.*—There is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? *Ja. 2. 19, 20.*

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac. 2. 38.*

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19.*—Baptized in the name of the Lord. *Ac. 10. 48.*—Baptized in the name of the Lord Jesus. *Ac. 19. 5.*

Paul ... came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. *Ac. 19. 1, 2.*

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same

Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. *1 Co. 12. 8-10.*

17 Then laid they their hands on them, and they received the Holy Ghost.

When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. *Ac. 19. 6.*

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Freely ye have received, freely give. *Mat. 10. 8.*

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. *2 Ti. 2. 25; Mat. 12. 31.*

O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. *Da. 4. 27.*

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

He is a prophet, and he shall pray for thee, and thou shalt live. So Abraham prayed unto God: and God healed Abimelech. *Ge. 20. 7, 17.*—My servant Job shall pray for you: for him will I accept. *Job 42. 8.*—Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs. *Ex. 8. 8.*—Pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. *Nu. 21. 7.* The king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. *1 Ki. 13. 6.*

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. *Ja. 5. 16.*

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority

under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering. *Zep.* 3. 10. There were certain Greeks among them that came up to worship at the feast. *Jno.* 12. 20.—Thus saith the Lord unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. *Is.* 56. 4, 5.

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno.* 5. 39.—Before they call, I will answer; and while they are yet speaking, I will hear. *Is.* 65. 24.—Then shall we know, *if* we follow on to know the Lord. *Ho.* 6. 3.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. *Ac.* 10. 19.—The Spirit bade me go with them. *Ac.* 11. 12.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

The meek will he guide in judgment: and the meek will he teach his way. *Ps.* 25. 9.—If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. *Jno.* 7. 17.—When he, the Spirit of truth, is come, he will guide you into all truth: ... and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. *Jno.* 16. 13, 14.—The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but ... the same anointing teacheth you of all things. *1 Jno.* 2. 27.—He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living. *Is.* 53. 7, 8.

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. *Lu.* 24. 27.—Shewing by the scriptures that Jesus was Christ. *Ac.* 18. 28.—The testimony of Jesus is the spirit of prophecy. *Re.* 19. 10.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here* is water; what doth hinder me to be baptized?

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? *Ac.* 10. 47.

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat.* 28. 19.—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16. 16; *Mat.* 3. 6.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Ro.* 10. 9, 10.—Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. *1 Jno.* 4. 15.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *1 Jno.* 5. 13.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Jesus, when he was baptized, went up straightway out of the water. *Mat.* 3. 16.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

The Spirit of the Lord shall carry thee whither I know not. *1 Ki.* 18. 12.—The Spirit lifted me up, and took me away, ... the hand of the Lord was strong upon me. *Eze.* 3. 14.

Being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro.* 5. 1, 2; *Ps.* 9. 2.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

CHAPTER IX.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison. *Ac.* 8. 3.—Beyond measure I persecuted the church of God, and wasted it. *Gal.* 1. 13.—Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. *1 Ti.* 1. 13.

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

The way which they call heresy. *Ac.* 24. 14.—Strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. *Mat.* 7. 14.—I am the way, the truth, and the life: no man cometh unto the Father but by me. *Jno.* 14. 6.—The way of peace. *Lu.* 1. 79.—The way of salvation. *Ac.* 16. 17.—The way of God. *Ac.* 18. 26.—The way of truth. *2 Pe.* 2. 2.—The right way. The way of righteousness. *2 Pe.* 2. 15, 21. The way of holiness. *Is.* 35. 8.—The way to Zion. *Je.* 60. 5.—A new and living way. *He.* 10. 20.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Jesus Christ: ... the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see. 1 *Ti.* 6. 14. 16.—The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. *Re.* 21. 23.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

As soon as [Jesus] had said unto them, I am *he*, they went backward, and fell to the ground. *Jno.* 18. 6.

Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Mat.* 25. 40.—In all their affliction he was afflicted. *Is.* 63. 9.—He that toucheth you toucheth the apple of his eye. *Zec.* 2. 8.

He is the head of the body, the church. *Col.* 1. 18.—We are members of his body, of his flesh, and of his bones. *Eph.* 5. 30.

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. *Ac.* 5. 39.—Do we provoke the Lord to jealousy? are we stronger than he? 1 *Co.* 10. 22.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

When they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? *Ac.* 2. 37.—Sirs, what must I do to be saved? *Ac.* 16. 30.—Shew me thy ways, O Lord; teach me thy paths. *Psa.* 25. 4.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. *Dan.* 10. 7.—They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. *Ac.* 22. 9.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

Ananias, a devout man according to the law, having a good report of all the Jews which dwell there. *Ac.* 22. 12.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth,

When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his

supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. 2 *Ch.* 33. 12, 13.—[Elihu said] In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men, and if *any* say, I have sinned, and perverted *that which was* right, and it profiteth me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living. *Job* 33. 15-19, 23, 24, 26, 30.—Seek ye the Lord while he may be found, call ye upon him while he is near. *Is.* 55. 6.—I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. *Je.* 29. 11, 12.

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. *Is.* 55. 7, 8.—Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief. 1 *Ti.* 1. 13.

14 And here he hath authority from the chief priests to bind all that call on thy name.

Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *Ac.* 22. 16.—The church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord. 1 *Co.* 1. 2.—Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 2 *Ti.* 2. 22.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. *Ac.* 13. 2.—He said unto me, Depart: for I will send thee far hence unto the Gentiles. *Ac.* 22. 21.—The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 17, 18.—Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. *Ro.* 1. 1.—By the grace of God I am what I am. 1 *Co.* 15. 10.—It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen. *Gal.* 1. 15, 16.—I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 7, 8.—We have received grace and apostleship, for obedience to the faith among all nations, for his name. *Ro.* 1. 5.—We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 *Co.* 4. 7.—I am the apostle of the Gentiles. *Ro.* 11. 13.—From

Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Ro. 15. 19.*—The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. *Gal. 2. 7, 8.*

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. *Is. 9. 6.*—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je. 23. 5, 6.*—Thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. *Mat. 1. 21, 23.*—In his name shall the Gentiles trust. *Mat. 12. 21.*—The isles shall wait for his law. *Is. 42. 4.*—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac. 10. 43.*—God ... hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. *Phi. 2. 9, 10.*—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. *Jno. 3. 18.*—Ye are justified in the name of the Lord Jesus. *1 Co. 6. 11.*—There is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*

16 For I will shew him how great things he must suffer for my name's sake.

The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *Ac. 20. 23.*—Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. *2 Co. 11. 23, 27.*—Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. *2 Ti. 3. 10, 12.*—For whom I have suffered the loss of all things. *Phi. 3. 8.*

Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. *Mat. 19. 29.*

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Then laid they their hands on them, and they received the Holy Ghost. *Ac. 8. 17.*

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. *Ac. 26. 19, 20.*—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 6.*

He preached unto them Jesus, and the resurrection. *Ac. 17. 18.* They ... preached through Jesus the resurrection from the dead. *Ac. 4. 2.*

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. *Ac. 8. 3.*—Beyond measure I persecuted the church of God, and wasted it. He which persecuted us in times past now preacheth the faith which once he destroyed. *Gal. 1. 13, 23.* I imprisoned and beat in every synagogue them that believed on thee. *Ac. 22. 19.*

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. *2 Co. 12. 9.*

The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. *Gal. 1. 11, 12.*—He mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ. *Ac. 18. 28.*

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

I went into Arabia, and returned again unto Damascus. *Gal. 1. 17.*

Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. *Ac. 23. 12.*—The high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. *Ac. 25. 2, 3.*

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me. *2 Co. 11. 32.*

25 Then the disciples took him by night, and let him down by the wall in a basket.

Jos. 2. 15. 1 Sa. 19. 12.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

After three years I went up to Jerusalem to see Peter, and abode with him fifteen days. Afterwards I came into the regions of Syria and Cilicia: and was unknown by face unto the churches of Judea which were in Christ: but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me. *Gal. 1. 18, 21, 24.*

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he

had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Joseph, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus. Ac. 4. 36.—There were in the church that was at Antioch certain prophets and teachers; as Barnabas, ... and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Ac. 13. 1, 2.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

I am a man which am a Jew of Tarsus, a city in Cilicia. Ac. 21. 39.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Jno. 14. 16. Zec. 8. 20, 23.

At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Ac. 8. 1.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

Peter said, ... In the name of Jesus Christ of Nazareth rise up and walk. His name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. Ac. 3. 6, 16.—Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Ac. 4. 8, 10.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

A great number believed, and turned unto the Lord. Ac. 21. 21.—Be converted. Ac. 3. 19; Mat. 18. 3.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

That women adorn themselves in modest apparel, with shame-

saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Tit. 3. 8.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Jno. 15. 8.—Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Phl. 1. 11.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Ec. 9. 10.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

When the people were put forth, he went in, and took her by the hand, and the maid arose. Mat. 9. 25.

[Stephen] kneeled down. Ac. 7. 60.—The prayer of faith shall save the sick. Ja. 5. 15.—He took the damsel by the hand, and said unto her, ... Damsel, I say unto thee, arise. And straightway the damsel arose, and walked. Mar. 5. 41, 42.—He cried with a loud voice, Lazarus, come forth. Jno. 11. 43; 1 Ki. 17. 22; 2 Ki. 4. 32, 35.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. Jno. 11. 45.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

What man is he that feareth the Lord? him shall he teach in the way that he shall choose. Ps. 25. 12.

I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. Ge. 18. 19.—I will walk within my house with a perfect heart. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell

with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. *Ps.* 101. 2, 4, 7.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. *Ps.* 41. 1.—The liberal soul shall be made fat: and he that watereth shall be watered also himself. *Pr.* 11. 25.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

The hour of prayer. *Ac.* 3. 1.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He.* 1. 14.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

He. 6. 10.

To do good and to communicate forget not: for with such sacrifices God is well pleased. *He.* 13. 16.—Faith, if it hath not works, is dead, being alone. *Ja.* 2. 17; *Ac.* 10. 31.

He said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. *Da.* 10. 11.—There appeared unto him an angel of the Lord. And when Zacharias saw him, he was troubled, and fear fell upon him. . . . When she saw him, she was troubled. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. *Lk.* 1. 11, 12, 29, 30.—Behold, two men stood by them in shining garments: and they were afraid. *Lu.* 24. 4, 5.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

Ac. 9. 43.

Words, whereby thou and all thy house shall be saved. *Ac.* 11. 14.—Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. *Ac.* 9. 6.—Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *Ac.* 22. 16. Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac.* 2. 37, 38.—What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. *Ac.* 16. 30, 32.

Faith cometh by hearing, and hearing by the word of God. *Ro.* 10. 17.—He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph.* 4. 11, 12.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

Let every man abide in the same calling wherein he was called. *1 Co.* 7. 20.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

Evening, and morning, and at noon, will I pray. *Ps.* 55. 17.—Daniel . . . kneeled upon his knees three times a day, and prayed and gave thanks before his God. *Da.* 6. 10.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

[Stephen] looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Ac.* 7. 55, 56.—I saw heaven opened. *Re.* 19. 11.

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together. *Is.* 11. 6.—That in the dispensation of the fulness of times he might gather together in one all things in Christ. *Eph.* 1. 10.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.

These shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. *Le.* 11. 4.—Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. *Le.* 20. 25.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

He is our peace, who hath made both one, and hath broken down the middle wall of partition between us. *Eph.* 2. 14.

16 This was done thrice: and the vessel was received up again into heaven.

For that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. *Ge.* 41. 32.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said,

Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

Barnabas and Paul, ... rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God. *Ac. 14. 14, 15.*—I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy felloweservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. *Rc. 22. 8, 9.*

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them. *De. 7. 1-3.*—How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. *Jno. 4. 9.*—They themselves went not into the judgment hall, lest they should be defiled. *Jno. 18. 28; Ac. 11. 3.*

Before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. *Ga. 2. 12.*

The Gentiles ... fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. *Eph. 3. 6.*—God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. *Ac. 15. 8, 9.*

29 Therefore came I *unto you* without gain-saying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was

fasting until this hour: and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel. *Ac. 1. 10.*—His countenance was like lightning, and his raiment white as snow. *Mat. 28. 3.*—Two men stood by them in shining garments. *Lu. 24. 4.*

Draw nigh to God, and he will draw nigh to you. *Ja. 4. 8.* Whiles I *was* speaking in prayer, ... Gabriel, ... being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with *me*, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*. *Da. 9. 21-23.*

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. *Da. 10. 12.*—God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. 6. 10.*

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Ps. 119. 60. Ec. 9. 10.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons;

Glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. *Ro. 2. 10, 11.*—God accepteth no man's person. *Ga. 2. 6.*

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

The fear of the Lord *is* to hate evil. *Pr. 8. 13.*

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. *Ro. 3. 19-22.*—Accepted in the beloved. *Eph. 1. 6.*—To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. *Ro. 4. 5.*—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. *Ro. 10. 12, 13.*

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*. *He. 11. 4, 6.* Faith, if it hath not works, *is* dead, being alone. *Ja. 2. 17.*

By one Spirit are we all baptized into one body, whether *we* Jews or Gentiles, whether *we* be bond or free; and have been all made to drink into one Spirit. *1 Co.* 12. 13.—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal.* 3. 28.—Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. Through him we both have access by one Spirit unto the Father. *Eph.* 2. 13, 18.—Partakers of his promise in Christ by the gospel. *Eph.* 3. 6.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

Peace, peace to *him that is far off*, and to *him that is near*, saith the Lord. *Is.* 57. 19.—He is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even* the law of commandments *contained in ordinances*; for to make in himself of twain one new man, so making peace: ... that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. *Eph.* 2. 14, 17. Having made peace through the blood of his cross, by him to reconcile all things unto himself. *Col.* 1. 20.—All power is given unto me in heaven and in earth. *Mat.* 28. 18.—Lord over all. *Ro.* 10. 12.—Lord both of the dead and living. *Ro.* 14. 9.—He hath put all things under his feet. *1 Co.* 15. 27.—He raised him from the dead, and set *him* at his own right hand in the *heavenly places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under his feet, and gave him to be the head over all *things* to the church, which is his body, the fulness of him that filleth all in all. *Eph.* 1. 20–23.—The Lamb shall overcome them: for he is Lord of lords, and King of kings. *Re.* 17. 14.—Glory to God in the highest, and on earth peace, good will toward men. *Luk.* 2. 14.—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.—Endavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. *Eph.* 4. 3–6.

37 That word, *I say*, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. *Mar.* 1. 4, 14, 15.

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. *Luk.* 4. 18.—Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. *Mat.* 3. 16.—Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you. *Ac.* 2. 22.

They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them all. *Mat.* 4. 24.—Great multitudes followed him, and he healed them all. *Mat.* 12. 15.—The Son of God was manifested, that he might destroy the works of the devil. *1 Jno.* 3. 8.

We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. *Jno.* 3. 2.—He that sent me is with me: the Father hath not left me alone; for I do always those things that please him. *Jno.* 8. 29.—Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. *Jno.* 14. 10.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

Mat. 28. 1, 2.

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac.* 2. 24.—Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro.* 1. 4.

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

Jno. 20. 21.

They ... returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. And ... he shewed them *his hands and his feet*. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. *Luk.* 24. 33–36, 40–42.—As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. He took it, and did eat before them. *Luk.* 24. 30, 43.—Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. *Jno.* 21. 12.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. *Mat.* 28. 19, 20.—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac.* 1. 8.—[Jesus] said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. *Luk.* 24. 46–48.

The Father judgeth no man, but hath committed all judgment unto the Son: ... and hath given him authority to execute judgment also, because he is the Son of man. *Jno.* 5. 22, 27.—He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead. *Ac.* 17. 31.

We shall all stand before the judgment seat of Christ. *Ro.* 14. 10.—We must all appear before the judgment seat of Christ; that every one may receive the things *done in his body*, according to that he hath done, whether it be good or bad. *2 Co.* 5. 10.

I charge thee ... before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. *2 Ti.* 4. 1, 2.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da. 9. 24.*—In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. *Zec. 13. 1.*—Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Mal. 4. 2.*

By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. *Is. 53. 11.*—Then opened he their understanding, that they might understand the scriptures. That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. 24. 45, 47.*—Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. 26. 17, 18.*—Thy sins are forgiven. Thy faith hath saved thee; go in peace. *Lu. 7. 48, 50; Jno. 3. 15.*

The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Gal. 3. 22.*—This is my blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 28.*

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. *Gal. 3. 14.*

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Ac. 2. 4. Mat. 3. 6.

When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. The eunuch said, See *here is water*; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. *Ac. 8. 12, 36, 37.*—Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? *Ac. 11. 17.*—God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. *Ac. 15. 8, 9.*—There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. *Ro. 10. 12.*

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Mat. 28. 19. 1 Co. 1. 14, 17.

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac. 2. 38.*—They were baptized in the name of the Lord Jesus. *Ac. 8. 16.*

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? *Ro. 6. 3.*—As many of you as have been baptized into Christ have put on Christ. *Gal. 3. 27.*

CHAPTER XI.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

Certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. *Ac. 15. 1, 5.*

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. *Ac. 10. 28.*—Before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. *Gal. 2. 12.*

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

Ac. 10. 9.

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

5 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Ac. 2. 4. Ps. 25. 14.

Jesus said unto [Zacchæus], This day is salvation come to this house, forasmuch as he also is a son of Abraham. *Lu. 19. 9.* The law of the Lord is perfect, converting the soul. *Ps. 19. 7.* Thou hast the words of eternal life. *Jno. 6. 68.*—The holy scriptures ... are able to make thee wise unto salvation through faith which is in Christ Jesus. *2 Ti. 3. 15.*—Faith cometh by hearing, and hearing by the word of God. *Ro. 10. 17.*

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. *Mat. 3. 11.*—John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. *Ac. 1. 5.*

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno. 14. 26.*—I will pour out my Spirit upon all flesh. *Joel 2. 28.*

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. *Ac. 15. 8, 9.*—They heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? *Ac. 10. 46, 47.*

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Repentance to salvation. *2 Co. 7. 10.*—Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Ro. 6. 22, 23.*

Repent ye, and believe the gospel. *Mar. 1. 15.*—He that believeth on me hath everlasting life. *Jno. 6. 47.*

There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. *Ro. 10. 12, 13.*—The minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. *Ro. 15. 16.*

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. 5. 31.*—By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. *Eph. 2. 8, 9.*—Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 12, 13; 2 Ti. 2. 25; Ja. 1. 17.*

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

Saul was consenting unto his death. And at that time there

was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *Ac. 8. 1.*—Surely the wrath of man shall praise thee. *Ps. 76. 10.*—Ye thought evil against me: but God meant it unto good. *Ge. 50. 20.*—I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. *2 Ti. 2. 9.*—The things which happened unto me have fallen out rather unto the furtherance of the gospel. *Phi. 1. 12.*—Therefore they that were scattered abroad went every where preaching the word. *Ac. 8. 4.*—Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. *Mat. 10. 5, 6.*

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Lo, I am with you alway, even unto the end of the world. *Mat. 28. 20.*—Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. *1 Co. 3. 7.*—I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co. 15. 10.*—Our gospel came not unto you in word only, but also in power, and in the Holy Ghost. *1 Th. 1. 5.*

All that dwell in Lydda and Saron saw him, and turned to the Lord. *Ac. 9. 35.*—Ye turned to God from idols. *1 Th. 1. 9; Ac. 5. 14; 6. 7; Mat. 18. 3.*

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Jesus, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus. *Ac. 4. 36.*

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

Many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. *Ac. 13. 43.*—They returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *Ac. 14. 21, 22.*—Abide in me. *Jno. 15. 4.*—Be ye steadfast, unmovable. *1 Co. 15. 58.*

Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave. *De. 10. 20.*

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Mat. 17. 20.* Stephen, a man full of faith and of the Holy Ghost. *Ac. 6. 5.*—Believers were the more added to the Lord, multitudes both of men and women. *Ac. 5. 14.*

25 Then departed Barnabas to Tarsus, for to seek Saul:

They went about to slay [Saul], which when the brethren knew, they ... sent him forth to Tarsus. *Ac. 9. 29, 30.*

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with

the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

Ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name. *Is. 65. 15.*—Ye have an unction from the Holy One. *1 Jno. 2. 20.*—If ye be reproached for the name of Christ, happy are ye. *1 Pe. 4. 14.*

There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. *Ac. 13. 1.*—Judas and Silas, being prophets also themselves, exhorted the brethren. *Ac. 15. 32.*

This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy. *Ac. 2. 16, 17.*—The same man had four daughters, virgins, which did prophesy. *Ac. 21. 9.*

God hath set some in the church, first apostles, secondarily prophets, thirdly teachers. *1 Co. 12. 28.*—He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. *Eph. 4. 11.*

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. *2 Pe. 1. 21.*

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

Give alms of such things as ye have. *Lu. 11. 41; Ga. 2. 10.* It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. *Ro. 15. 26, 27; 1 Co. 16. 1; 2 Co. 9. 1.*

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, — the steward of God. *Tit. 1. 5-7.*—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *1 Th. 5. 17.*—The elders which are among you I exhort, who am also an elder. ... Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. *1 Pe. 5. 1, 2.*

CHAPTER XII.

NOW about that time Herod the king stretched forth his hands to vex certain of the church.

At that time Herod the tetrarch heard of the fame of Jesus. *Mat. 14. 1.*

2 And he killed James the brother of John with the sword.

James the son of Zebedee, and John his brother. *Mat. 4. 21.* Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with. *Mat. 20. 23.*

3 And because he saw it pleased the Jews,

he proceeded further to take Peter also. (Then were the days of unleavened bread.)

This day shall be unto you for a memorial; ... ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread. *Ex. 12. 14, 15.*—Thou shalt keep the feast of unleavened bread; thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt. *Ex. 23. 15.*

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. *Jno. 21. 18.*

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. *He. 13. 3.*—Pray without ceasing. *1 Th. 5. 17.*—Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. *Ps. 50. 15.*—If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. *Mat. 18. 19.*—Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. *2 Co. 1. 11.*—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. *Eph. 6. 18.*

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

The angel of the Lord by night opened the prison doors, and brought them forth. *Ac. 5. 19.*—The angel of the Lord encampeth round about them that fear him, and delivereth them. *Ps. 34. 7.*—The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. *Ps. 37. 32, 33.*

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

The men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city. *Ge. 19. 16.*—Suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. *Ac. 16. 26.*

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out,

and passed on through one street; and forth-with the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him. 2 *Ch.* 16. 9.

Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him. *Da.* 3. 28.—My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. *Da.* 6. 22. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He.* 1. 14.

He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. *Job* 5. 19.—Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death. *Ps.* 33. 18, 19.—The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate. *Ps.* 34. 22.—He preserveth the souls of his saints; he delivereth them out of the hand of the wicked. *Ps.* 97. 10.

Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us. 2 *Co.* 1. 10.—The Lord knoweth how to deliver the godly out of temptations. 2 *Pe.* 2. 9.

Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. *Jno.* 15. 19, 20.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

Marcus, sister's son to Barnabas. *Col.* 4. 10.

While I was speaking in prayer, ... Gabriel, ... being caused to fly swiftly, touched me ... and said, ... At the beginning of thy supplications the commandment came forth, and I am come to shew thee. *Da.* 9. 21-23.—Before they call, I will answer; and while they are yet speaking, I will hear. *Is.* 65. 24.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven thy angels do always behold the face of my Father which is heaven. *Mat.* 18. 10.—He shall give his angels charge over thee, to keep thee in all thy ways. *Ps.* 91. 11.

16 But Peter continued knocking; and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

James the Lord's brother. *Ga.* 1. 19.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. *Eze.* 27. 17.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

The Lord sent an angel, which cut off all the mighty men of valour ... in the camp of the king of Assyria. 2 *Ch.* 32. 21.—The angel that smote the people. 2 *Sa.* 24. 17.

I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase. *Da.* 4. 37.

24 ¶ But the word of God grew and multiplied.

The word of God increased; and the number of the disciples multiplied in Jerusalem greatly. *Ac.* 6. 7.—Mightily grew the word of God and prevailed. *Ac.* 19. 20.—As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in *the thing* whereto I sent it. *Is.* 55. 10, 11.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

The disciples ... determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul. *Ac.* 11. 29, 30.—When Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. *Ac.* 13. 13.—Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. *Ac.* 15. 37, 38.

CHAPTER XIII.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger,

and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

Judas and Silas, being prophets, ... exhorted the brethren. *Ac.* 15. 32.—Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy. 1 *Co.* 14. 1.

Paul ... and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. *Ac.* 15. 35.—They sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. ... And much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. *Ac.* 11. 22-26.

Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene. *Luk.* 3. 1.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 1 *Co.* 12. 11.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. *Ro.* 1. 1.—He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *Ac.* 9. 15.

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) and all the brethren which are with me, unto the churches of Galatia. When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. *Ga.* 1. 1, 2, 15, 16. I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 7, 8.—I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 2 *Ti.* 1. 11.

No man taketh this honour unto himself, but he that is called of God, as was Aaron. *He.* 5. 4.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

Recommended to the grace of God for the work which they fulfilled. *Ac.* 14. 26.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Barnabas, ... of the country of Cyprus. *Ac.* 4. 36.—Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. *Ac.* 11. 19.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

Ac. 12. 25.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

Ac. 4. 8.

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*. *Mat.* 13. 38.—Ye are of *your* father the devil, and the lusts of *your* father ye will do. *Jno.* 8. 44.—He that committeth sin is of the devil. 1 *Jno.* 3. 8.

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Ex. 10. 21-23.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

And went not with them to the work. *Ac.* 15. 38.—No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. *Luk.* 9. 62.—Mark ... is profitable to me for the ministry. 2 *Ti.* 4. 11.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. *Ac.* 17. 2.—He reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. *Ac.* 18. 4.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

[Jesus], as his custom was, went into the synagogue on the sabbath day, and stood up for to read. *Luk.* 4. 16.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they

dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. *De. 7. 6.*

18 And about the time of forty years suffered he their manners in the wilderness.

Your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. *Nu. 14. 33, 34.*—Your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways. *Ps. 95. 9, 10.*—The children of Israel did eat manna forty years... until they came unto the borders of the land of Canaan. *Ex. 16. 35.*—The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. 3. 9.*

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

The Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou. *De. 7. 1.*—These are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; in the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites. *Jos. 12. 7, 8.*—The men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; but not with thy sword, nor with thy bow. *Jos. 24. 11, 12.*—These are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe. *Jos. 14. 1, 2.*

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

The Lord raised up judges, which delivered them out of the hand of those that spoiled them. *Ju. 2. 16.*—When the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the Lord came upon him, and he judged Israel, and went out to war. *Ju. 3. 9, 10.*

All Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. *1 Sa. 3. 20.*

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. *1 Sa. 8. 5.*—Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it not* because the Lord hath anointed thee to be captain over his inheritance? *1 Sa. 10. 1.*—I gave thee

a king in mine anger, and took him away in my wrath. *Ho. 13. 11.*

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. *1 Sa. 15. 26.*—Saul took a sword, and fell upon it. *1 Sa. 31. 4.*—Thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee. *1 Sa. 13. 14.*

The Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemit: for I have provided me a king among his sons. Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. *1 Sa. 16. 1, 13.*

They anointed David king over Israel. *2 Sa. 5. 3.*—I have found David my servant; with my holy oil have I anointed him. *Ps. 89. 20.*

23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus.

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. *Is. 11. 1.*—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. 23. 5.*

I will set up thy seed after thee, and I will establish his kingdom. *2 Sa. 7. 12.*—The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. *Ps. 132. 11.*—The Lord God shall give unto him the throne of his father David. *Luk. 1. 32.*

Jesus Christ our Lord, which was made of the seed of David according to the flesh. *Ro. 1. 3.*—Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat. 1. 21.*—So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. *Ro. 11. 26.*

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. *Mar. 1. 2.*—He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. *Luk. 3. 3.* There went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. *Mar. 1. 5.*

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. *Mat. 3. 11.*—He confessed, ... I am not the Christ. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. *Jno. 1. 20, 27.*

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

Go... to the lost sheep of the house of Israel. *Mat. 10. 6.*—Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac. 3. 26.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy

wine and milk without money and without price. *Is.* 55. 1.—Come unto me, all ye that labour and are heavy laden, and I will give you rest. *Mat.* 11. 28.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

Father, forgive them; for they know not what they do. *Lu.* 23. 34.—These things will they do unto you, because they have not known the Father, nor me. *Jno.* 16. 3.—Through ignorance ye did *it*, as did also your rulers. *Ac.* 3. 17.

We speak the wisdom of God in a mystery, ... which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. *1 Co.* 2. 7, 8.—Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ. *2 Co.* 3. 14.

All this was done, that the scriptures of the prophets might be fulfilled. *Mat.* 26. 56.—The chief priests and our rulers delivered him to be condemned to death, and have crucified him. These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. *Lu.* 24. 20, 44.

28 And though they found no cause of death in *him*, yet desired they Pilate that he should be slain.

Pilate ... said again unto them, What will ye then that I shall do unto *him* whom ye call the king of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. *Mar.* 15. 12–14.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. When Jesus ... had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. These things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. *Jno.* 19. 28, 30, 36, 37.

When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb. *Mat.* 27. 59, 60.

30 But God raised him from the dead:

He is risen, as he said. *Mat.* 28. 6.—Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac.* 2. 24.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. *Ac.* 10. 41.—The apostles whom he had chosen, to whom ... he shewed himself alive after his passion by many infallible proofs, being seen of them forty days. *Ac.* 1. 2, 3.—He was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once. ... After that, he was seen of James; then of all the apostles. *1 Co.* 15. 5–7.—This Jesus hath God raised up, whereof we all are witnesses. *Ac.* 2. 32.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Lu.* 2. 10, 11.—I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge.* 3. 15.

In thee shall all families of the earth be blessed. *Ge.* 12. 3.—The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. *Ro.* 4. 13.—To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. *Gal.* 3. 16.

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. *Psa.* 2. 7.—Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? *He.* 1. 5.—Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. *He.* 5. 5.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

I will make an everlasting covenant with you, *even* the sure mercies of David. *Is.* 55. 3.—Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. *2 Sa.* 7. 16.—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re.* 11. 15.—He hath made with me an everlasting covenant, ordered in all things, and sure. *2 Sa.* 23. 5.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

Psa. 16. 10.

David ... being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *Ac.* 2. 29–31.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

David slept with his fathers, and was buried in the city of David. *1 Kt.* 2. 10.

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.—Your sins are forgiven you for his name's sake. *1 Jno.* 2. 12.—God for Christ's sake hath forgiven you. *Eph.* 4. 32.

He hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* 1. 6, 7.—By one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. *He.* 10. 14–17.

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

By his knowledge shall my righteous servant justify many:

for he shall bear their iniquities. *Is.* 53. 11.—The just shall live by his faith. *Ra.* 2. 4.

A man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Ga.* 2. 16.—As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. *Ga.* 3. 10, 12.—We conclude that a man is justified by faith without the deeds of the law. *Ro.* 3. 28.

Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.—What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *Ro.* 8. 3.—Christ is the end of the law for righteousness to every one that believeth. *Ro.* 10. 4.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. *Ro.* 8. 1, 4.—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph.* 2. 8.

The law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. *He.* 7. 19. The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. It is not possible that the blood of bulls and of goats should take away sins. *He.* 10. 1, 4.—By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. *Ro.* 3. 20.

The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Ga.* 3. 22.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. *Is.* 29. 14.—Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work. *Is.* 28. 14, 16, 17, 21.

Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you. *Hab.* 1. 5.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

Mat. 24. 13.

Barnabas . . . when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart

they would cleave unto the Lord. *Ac.* 11. 22, 23.—Confirming the souls of the disciples, and exhorting them to continue in the faith. *Ac.* 14. 22.—If ye continue in my word, then are ye my disciples indeed. *Jno.* 8. 31.—We desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. *He.* 6. 11, 12.

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro.* 8. 38, 39.

The grace of God that bringeth salvation hath appeared to all men. *Tit.* 2. 11.—Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. *He.* 12. 15.—This is the true grace of God wherein ye stand. *1 Pe.* 5. 12.—Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. *Ga.* 5. 4.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac.* 3. 26.—That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu.* 24. 47.—To the Jew first, and also to the Greek. *Ro.* 1. 16.

Thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee. *Is.* 55. 5.—The children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. *Mat.* 8. 12.—The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat.* 21. 43.—Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. *Ro.* 10. 19; *De.* 32. 21.

When they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. *Ac.* 18. 6.—Be it known . . . unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. *Ac.* 28. 28.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is.* 49. 6; 42. 6.—A light to lighten the Gentiles, and the glory of thy people Israel. *Lu.* 2. 32.—Their sound went into all the earth, and their words unto the ends of the world. *Ro.* 10. 18.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Behold, I bring you good tidings of great joy, which shall be to all people. *Lu.* 2. 10.—That the Gentiles might glorify God

for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. *Ro. 15. 9-12.*—There was great joy in that city. *Ac. 8. 8.*—The Lord added to the church daily such as should be saved. *Ac. 2. 47.*

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *Jno. 10. 16.*—Whom he did predestinate, them he also called. *Ro. 8. 30.*—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. *1 Th. 2. 13, 14.*—Ye will not come to me that ye might have life. *Jno. 5. 40.*

By grace ye are saved. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 5, 10; Phi. 2. 13; Jas. 1. 18.*

Ordained. *Ro. 13. 1.*—Appointed. *Ac. 22. 10; 28. 23; 20. 13; Mat. 28. 16.*—Determined. *Ac. 15. 2.*—Set under authority. *Lu. 7. 8.*—Addicted themselves. *1 Co. 16. 15.*

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. *2 Ti. 3. 11.*

51 But they shook off the dust of their feet against them, and came unto Iconium.

Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. *Mar. 6. 11.*—The very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. *Lu. 10. 11.*

52 And the disciples were filled with joy and with the Holy Ghost.

They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. *Ac. 10. 45, 46.*—They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God. *Ac. 2. 46, 47.*—After that ye believed, ye were sealed with that holy Spirit of promise. *Eph. 1. 13.*—Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat. 5. 12.*

CHAPTER XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking

boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

They went forth, and preached every where, the Lord working with them, and confirming the word with signs following. *Mar. 16. 20.*—God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost. *He. 2. 4.*—Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. *Ac. 4. 29, 30.*—We were bold in our God to speak unto you the gospel of God with much contention. *1 Th. 2. 2.*

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. *Mat. 10. 34, 36.*—There was a division among the people because of him. *Jno. 7. 43.*

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men. When they persecute you in this city, flee ye into another. *Mat. 10. 16, 17, 23.*

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

Ac. 3. 2.

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

He did not many mighty works there because of their unbelief. *Mat. 13. 58.*—The blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. *Mat. 9. 28, 29.*—Thy faith hath made thee whole. *Mat. 9. 22.*

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

Then shall the lame man leap as a hart. *Is. 35. 6.*—Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. *Ac. 9. 34.*

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands

unto the gates, and would have done sacrifice with the people.

Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. *Da. 2. 46, Gr.*

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein :

Peter took him up, saying, Stand up; I myself also am a man. *Ac. 10. 26.*—Elias was a man subject to like passions as we are. *Ja. 5. 17.*—I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God. *Re. 19. 10.*

Why have they provoked me to anger with their graven images, and with strange vanities? *Je. 8. 19.*—They are altogether brutish and foolish: the stock is a doctrine of vanities. *Je. 10. 8.*—Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things. *Je. 14. 22.*—We know that an idol is nothing in the world, and that there is none other God but one. *1 Co. 8. 4.*—Ye turned to God from idols to serve the living and true God. *1 Th. 1. 9.*

In the beginning God created the heaven and the earth. *Ge. 1. 1.*—By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. *Ps. 33. 6.*—Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is. *Ps. 146. 5, 6.*

16 Who in times past suffered all nations to walk in their own ways.

I gave them up unto their own hearts' lust: and they walked in their own counsels. *Ps. 81. 12.*—The times of this ignorance God winked at. *Ac. 17. 30.*—He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord. *Ps. 147. 19, 20.*

The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. *1 Pe. 4. 3.*

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. *Ro. 1. 20.*

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. *Ps. 65. 10.*—Your Father ... sendeth rain on the just and on the unjust. *Mat. 5. 45.*

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by

Paul, contradicting and blaspheming. *Ac. 13. 45.*—At Lystra; what persecutions I endured: but out of them all the Lord delivered me. *2 Th. 3. 11.*—Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. *2 Co. 4. 10.*

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, *Mat. 28. 10, Gr.*

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Paul and Barnabas ... persuaded them to continue in the grace of God. *Ac. 13. 43.*—Exhorted them all, that with purpose of heart they would cleave unto the Lord. *Ac. 11. 23.*

I will put my fear in their hearts, that they shall not depart from me. *Je. 32. 40.*—If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat. 16. 24.* Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. *Luk. 22. 28, 29.*

It is a faithful saying: ... If we suffer, we shall also reign with him: if we deny him, he also will deny us. *2 Th. 2. 11, 12.*—If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro. 8. 17.*

In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *Jno. 16. 33.*—All that will live godly in Christ Jesus shall suffer persecution. *2 Ti. 3. 12.*—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe. 4. 13.*

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Ordain elders in every city. ... If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. *Tit. 1. 5, 6.*—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *1 Th. 5. 17; Phi. 1. 1.*

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

There were in the church that was at Antioch certain prophets and teachers; as Barnabas, ... and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. *Ac. 13. 1-3.*—Paul ... departed, being recommended by the brethren unto the grace of God. *Ac. 15. 40.*—I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co. 15. 10.*

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

All the multitude ... gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. *Ac.* 15. 12.—Particularly what things God had wrought among the Gentiles by his ministry. *Ac.* 21. 19.

I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord. Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. *2 Co.* 2. 12, 14. To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it. *Re.* 3. 7, 8.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph.* 2. 8.

28 And there they abode long time with the disciples.

CHAPTER XV.

AND certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. *Ge.* 17. 10, 14; *Le.* 12. 3.—Moses ... gave unto you circumcision; (not because it is of Moses, but of the fathers.) *Jno.* 7. 22.

Circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro.* 2. 25, 29.—What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. It is one God, which shall justify the circumcision by faith, and uncircumcision through faith. *Ro.* 3. 1, 2, 30.—Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. *Ro.* 4. 8-12.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. *1 Co.* 7. 19.—In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal.* 6. 15.—Faith which worketh by love. *Gal.* 5. 6.—In time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. ... He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity,

even the law of commandments contained in ordinances. *Eph.* 2. 11, 14, 15.—There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. *Col.* 3. 11.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. *Col.* 2. 8, 11.—I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. *Gal.* 5. 2.

Let no man ... judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. *Col.* 2. 16, 17.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

I went up ... to Jerusalem with Barnabas ... I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. *Gal.* 2. 1, 5.—The wisdom that is from above is first pure, then peaceable. *Ja.* 3. 17.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

Joy shall be in heaven over one sinner that repenteth. *Lu.* 15. 7.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

Beware of dogs, beware of evil workers, beware of the circumcision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi.* 3. 2-9.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago

God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

The Spirit bade me go with them, nothing doubting. ... And we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. *Ac.* 11. 12-14.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee. *1 Ch.* 28. 9.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive. *Jno.* 7. 38, 39.—When they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac.* 2. 37, 38.—The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro.* 8. 16.—While Peter yet spake, ... the Holy Ghost fell on all them which heard the word. *Ac.* 10. 44.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. *He.* 11. 4.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. *Ac.* 8. 21.

9 And put no difference between us and them, purifying their hearts by faith.

What God hath cleansed, that call not thou common. *Ac.* 10. 15.—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac.* 10. 43.

Sanctified in Christ Jesus, called to be saints. *1 Co.* 1. 2.—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He.* 9. 14.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. *1 Pe.* 1. 22.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. *He.* 10. 1.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. *Gal.* 3. 13, 14.—Stand fast ... in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Gal.* 5. 1.

I testify again to every man that is circumcised, that he is a debtor to do the whole law. *Gal.* 5. 3.—As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Gal.* 3. 10.—Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. *Ja.* 2. 10.

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Being justified freely by his grace through the redemption that is in Christ Jesus. *Ro.* 3. 24.—That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. *Gal.* 3. 11.—Knowing that a man is not justified

by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Gal.* 2. 16.—Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. *Ro.* 5. 20, 21.—By grace are ye saved through faith. *Eph.* 2. 8.—The grace of God that bringeth salvation hath appeared to all men. *Tit.* 2. 11.—After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Tit.* 3. 4, 5.

They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Re.* 5. 9; *Jno.* 6. 44; *Ac.* 4. 12.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

Go shew these things unto James, and to the brethren. *Ac.* 12. 17.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

1 Pe. 2. 9, 10.
This people have I formed for myself; they shall shew forth my praise. *Is.* 43. 21.—As many as were ordained to eternal life believed. *Ac.* 13. 48.—Many are called, but few are chosen. *Mat.* 22. 14.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. *Amos* 9. 11, 12.

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

The determinate counsel and foreknowledge of God. *Ac.* 2. 23. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel. *2 Th.* 2. 13, 14.—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. *Eph.* 3. 8-11.

19 Wherefore my sentence is, that we trouble

not them, which from among the Gentiles are turned to God :

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Thou shalt have no other gods before me. *Ex.* 20. 3.—I have a few things against thee [Pergamos], because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. I have a few things against thee [Thyatira], because thou sufferest that woman Jezabel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. *Re.* 2. 14, 20.

The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. If any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. *1 Co.* 10. 20, 28.

Be not deceived: neither fornicators, nor idolaters, ... shall inherit the kingdom of God. *1 Co.* 6. 9, 10.—Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. *1 Co.* 6. 18, 20.

The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, ... of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* 5. 19, 21.—Fornication, and all uncleanness, ... let it not be once named among you, as becometh saints. *Eph.* 5. 3. Mortify ... your members which are upon the earth; fornication, uncleanness. *Col.* 3. 5.—This is the will of God, even your sanctification, that ye should abstain from fornication. *1 Th.* 4. 3.

The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, ... and abominable idolatries. *1 Pe.* 4. 3.

It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood. *Le.* 3. 17.—Ye shall not eat the blood; ye shall pour it upon the earth as water. Be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. *De.* 12. 16, 23.—Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God. *De.* 14. 21.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. *1 Ti.* 4. 4, 5.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

As his custom was, [Jesus] went into the synagogue on the sabbath day, and stood up for to read, *Lu.* 4. 16.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

They appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. *Ac.* 1. 23.

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain

which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

Neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. *Gal.* 2. 3, 4.—I would they were even cut off which trouble you. *Gal.* 5. 12.—As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. *Gal.* 6. 12, 13.—There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Gal.* 1. 7, 8.

If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. *Gal.* 5. 2, 4.—Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. *Col.* 2. 14.

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

The Jews ... raised persecution against Paul and Barnabas, and expelled them out of their coasts. *Ac.* 13. 50.—There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. *Ac.* 14. 19.—Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. After the manner of men I have fought with beasts at Ephesus. *1 Co.* 15. 30, 32.—Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. *2 Co.* 11. 23–27.—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Ac.* 21. 13.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

When he, the Spirit of truth, is come, he will guide you into all truth. *Jno.* 16. 13.—By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name. *Ro.* 1. 5.—The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. *Mal.* 2. 7.

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Ac. 15. 20.

30 So when they were dismissed, they came
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to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

He that prophesieth speaketh unto men to edification, and exhortation, and comfort. 1 Co. 14. 3.—Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Ac. 14. 22.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

And when they were at Salamis, they preached the word of God in the synagogues of the Jews. Ac. 13. 5.—It came to pass in Iconium that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. They ... fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch. Ac. 14. 1, 6, 7, 24-26.

37 And Barnabas determined to take with them John, whose surname was Mark.

Marcus, sister's son to Barnabas, ... if he come unto you, receive him. Col. 4. 10.—Take Mark, and bring him with thee: for he is profitable to me for the ministry. 2 Ti. 4. 11.—Marcus, my fellowlabourer. Phile. 24.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

John departing from them returned to Jerusalem. Ac. 13. 13.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

They provoked his spirit, so that he spake unadvisedly with his lips. Ps. 106. 33.—We also are men of like passions with you. Ac. 14. 15.—There is not a just man upon earth, that doeth good, and sinneth not. Ec. 7. 20.

Set a watch, O Lord, before my mouth; keep the door of my lips. Ps. 141. 3.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

So were the churches established in the faith, and increased in number daily. Ac. 16. 5.

CHAPTER XVI.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

Two of them that ministered unto him, Timotheus and Erastus. Ac. 19. 22.—Timotheus my workfellow. Ro. 16. 21.—My beloved son, and faithful in the Lord. 1 Co. 4. 17.—My own son in the faith. 1 Ti. 1. 2; 2 Ti. 1. 2.—Our brother, and minister of God, and our fellowlabourer in the gospel of Christ. 1 Th. 3. 2.—I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. 2 Ti. 1. 5.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. 1 Co. 9. 20.—Neither Titus, who was with me, being a Greek, was compelled to be circumcised. Ga. 2. 3.—Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. Ga. 5. 2.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. Ac. 15. 28, 29; 14. 23.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. Ac. 18. 23; 5. 4.

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord. 2 Co. 2. 12.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

When [Jesus] saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Mat. 9. 36-38.—How shall they call on him in whom they have not believed? and

how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? *Ro.* 10. 14, 15.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

Then opened he their understanding, that they might understand the scriptures. *Lu.* 24. 45.—The preparations of the heart in man, and the answer of the tongue, is from the Lord. *Pr.* 16. 1.—Open thou mine eyes, that I may behold wondrous things out of thy law. *Ps.* 119. 18.—Thy people shall be willing in the day of thy power. *Ps.* 110. 3.—I have planted, Apollos watered; but God gave the increase. *1 Co.* 3. 6.—Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. *Phi.* 2. 12, 13.—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co.* 4. 6.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Mat. 28. 19.

God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. *Ge.* 17. 9, 10.—The promise is unto you, and to your children. *Ac.* 2. 39.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *He.* 13. 2.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to

come out of her. And he came out the same hour.

These signs shall follow them that believe; In my name shall they cast out devils. *Mar.* 16. 17.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,

The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *1 Ti.* 6. 10.—A certain man named Demetrius a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that ... this our craft is in danger to be set at nought. *Ac.* 19. 24-27.

Ye shall be brought before governors and kings for my sake. *Mat.* 10. 18.

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

When Ahab said unto Elijah, Ahab said unto him, Art thou he that troubleth Israel? *1 Ki.* 18. 17.—They drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also. *Ac.* 17. 6.

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re.* 2. 10.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac.* 5. 41.—We glory in tribulations also: knowing that tribulation worketh patience. *Ro.* 5. 3.—Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness. *Col.* 1. 11.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe.* 4. 13.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. *Ps.* 50. 15.—Pray for them which despite-

fully use you, and persecute you. *Mat. 5. 44.*—If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. *Phi. 2. 17.*

Rejoice in the Lord alway: and again I say, Rejoice.... The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi. 4. 4-7.*—Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. *1 Th. 5. 16-18.*—Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. *Ja. 1. 2, 3.*

When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost. *Ac. 4. 31.* The angel of the Lord by night opened the prison doors, and brought them forth. *Ac. 5. 19.*—The angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. *Ac. 12. 7.*

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate. *Ps. 34. 15, 17, 19, 20, 22.*—The Lord is high unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. *Ps. 145. 18-20.*

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? *Ac. 2. 37.*—[Saul] trembling and astonished said, Lord, what wilt thou have me to do? *Ac. 9. 6.*

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 16, 36.*—He that believeth on me hath everlasting life. *Jno. 6. 47.*—He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. *1 Jno. 5. 10; Ac. 4. 12.*

Jesus said unto [Zacchæus], This day is salvation come to this house, forasmuch as he also is a son of Abraham. *Lu. 19. 9.* Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. *Ac. 11. 13, 14.*

32 And they spake unto him the word of the Lord, and to all that were in his house.

The law of the Lord is perfect, converting the soul. *Ps. 19. 7.* I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Ro. 1. 16.*—Being born again,

not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe. 1. 23.*

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat. 25. 40.*

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. *Ro. 5. 11.*—In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. *1 Pe. 1. 8, 9.*

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

As they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman. *Ac. 22. 25, 26.*

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. *Mat. 10. 16.*

38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

The whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. *Mat. 8. 34; Is. 60. 14; Re. 3. 9.*

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. *2 Co. 1. 3-6.*

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now. *Phi. 1. 1-5.*

CHAPTER XVII.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews :

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures.

Yourselves, brethren, know our entrance in unto you, that it was not in vain : but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation *was* not of deceit, nor of uncleanness, nor in guile : but as we were allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness ; God is witness. 1 *Th.* 2. 1-5.

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus whom I preach unto you, is Christ.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. *Lu.* 24. 46 ; *Mat.* 11. 3.—If Christ be not raised, your faith is vain ; ye are yet in your sins. 1 *Co.* 15. 17.

4 And some of them believed, and consorted with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few.

Some believed the things which were spoken, and some believed not. *Ac.* 28. 24.—Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost : so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad ; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. 1 *Th.* 1. 5-9.—When ye received the word of God which ye heard of us, ye received it *not as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 *Th.* 2. 13.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

The unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. *Ac.* 14. 2.
Lucius, and Jason, and Sosipater, my kinsmen. *Ro.* 16. 21.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also ;

Ac. 16. 19-21.

7 Whom Jason hath received : and these all

do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. *Lu.* 23. 2.—The Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend : whosoever maketh himself a king speaketh against Cæsar. *Jno.* 19. 12.—If we let him thus alone, all men will believe on him : and the Romans shall come and take away both our place and nation. *Jno.* 11. 48.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea : who coming *thither* went into the synagogue of the Jews.

I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. *Ro.* 1. 16.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it *not as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 *Th.* 2. 13.—Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. *Jno.* 5. 39.

12 Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came *thither* also, and stirred up the people.

Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins *always* : for the wrath is come upon them to the uttermost. 1 *Th.* 2. 16.

14 And then immediately the brethren sent away Paul to go as it were to the sea : but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

Many of the Jews and religious proselytes followed Paul and Barnabas. *Ac.* 13. 43.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say ? other some, He seemeth to be a setter forth of

strange gods : because he preached unto them Jesus, and the resurrection.

Declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. *Ro. 1. 4.*—If Christ be not raised, your faith is vain ; ye are yet in your sins. *1 Co. 15. 17.*—Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*

19 And they took him and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is ?

20 For thou bringest certain strange things to our ears : we would know therefore what these things mean.

We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. *1 Co. 1. 23.*—Our Saviour Jesus Christ ... hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti. 1. 10.*

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear, some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you. *1 Pe. 3. 15.*

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

O Father, Lord of heaven and earth. *Mat. 11. 25.*—The most High dwelleth not in temples made with hands ; as saith the prophet, Heaven is my throne, and earth is my footstool : what house will ye build me ? saith the Lord ; or what is the place of my rest ? Hath not my hand made all these things ? *Ac. 7. 48, 50 ; Is. 66. 1, 2.*

25 Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things ;

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. *Ps. 50. 8, 10.*

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. *Ge. 2. 7.*—In whose hand is the soul of every living thing, and the breath of all mankind. *Job 12. 10.*

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation ;

Shem, and Ham, and Japheth ... these are the three sons of Noah : and of them was the whole earth overspread. *Ge. 9. 18, 19.*—Have we not all one father ? hath not one God created us ? *Mal. 2. 10.*

Is there not an appointed time to man upon earth ? *Job 7. 1.* His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. *Job*

14. 5.—Our God is in the heavens : he hath done whatsoever he hath pleased. *Ps. 115. 3.*—My times are in thy hand. *Ps. 31. 15.* When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. *De. 32. 8.*

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us :

Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. Seek ye the Lord while he may be found, call ye upon him while he is near. *Is. 55. 1, 6.*—Ye shall seek me and find me, when ye shall search for me with all your heart. *Je. 29. 13.*

He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. *Ac. 14. 17.*—The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse. *Ro. 1. 20.*

28 For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

Upholding all things by the word of his power. *He. 1. 3.*—By him all things consist. *Col. 1. 17.*

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Is. 40. 18, 26.

30 And the times of this ignorance God winked at ; but now commandeth all men every where to repent :

In times past [God] suffered all nations to walk in their own ways. *Ac. 14. 16.*

Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand : repent ye, and believe the gospel. *Mar. 1. 14, 15.* That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. 24. 47.* The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Ti. 2. 11, 12.*

The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. *1 Pe. 4. 3.*

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

He cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth. *Ps. 96. 13.*—He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. *Ac. 10. 42.*—In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. *Ro. 2. 16.*

We must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Co. 5. 10.*—I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ; preach the word. *2 Ti. 4. 1, 2.*—Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ; and declared to be the Son of God with power ... by the resurrection from the dead. *Ro. 1. 3, 4.*—Whom

God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac. 2. 24.*

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. *Ac. 24. 25.*

CHAPTER XVIII.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks. *Ro. 16. 3, 4.*

3 And because he was of the same craft, he with them, and wrought; for by their occupation they were tentmakers.

Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. *Ac. 20. 34.*—Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. *2 Th. 3. 8.*

Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. *2 Th. 3. 9, 12.*—In all things I have kept myself from being burdensome unto you, and so will I keep myself. *2 Co. 11. 9.*

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. *Ac. 17. 1-3.*

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

Go not into the way of the Gentiles. ... But go rather to the lost sheep of the house of Israel. *Mat. 10. 5, 6.*

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. *Ac. 13. 45.*—Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. *Mat. 10. 14.* They shook off the dust of their feet against them, and came unto Iconium. *Ac. 13. 51.*

Then answered all the people, and said, His blood be on us, and on our children. *Mat. 27. 25.*

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. *Eze. 3. 18, 19.*—I take you to record this day, that I am pure from the blood of all men. *Ac. 20. 26.*

Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. 13. 46.*—Be it known ... unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. *Ac. 28. 28.*

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Faith cometh by hearing, and hearing by the word of God. *Ro. 10. 17.*—The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. *Ac. 8. 36, 37.*—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 16.*

I baptized none of you, but Crispus and Gaius. *1 Co. 1. 14.*

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *Ac. 23. 11.*—Praying ... that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. *Eph. 6. 19, 20.*—After that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. *1 Th. 2. 2.*—I have not shunned to declare unto you all the counsel of God. *Ac. 20. 27.*

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. *Is. 54. 17.*—They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee. *Je. 1. 19.*—Lo, I am with you always, even unto the end of the world. Amen. *Mat. 28. 20.*—The Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. *2 Ti. 4. 17, 18.*

If God be for us, who can be against us? *Ro. 8. 31.*

Paul, an apostle of Jesus Christ by the will of God, ... unto the church of God which is at Corinth, with all the saints which are in all Achaia. *2 Co. 1. 1.*

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. *Ac.* 13. 50. In Iconium, ... they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. There came [to Lystra] *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out the city, supposing he had been dead. *Ac.* 14. 1, 2, 19.—The Jews [at Thessalonica] which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar. When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. *Ac.* 17. 5, 13.—When the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him. *Ac.* 21. 27.—The Jews ... both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. *1 Th.* 2. 14, 16.

Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. *Mat.* 10. 18.

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

They brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. *Ac.* 25. 18, 19.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

Sosthenes *our* brother. *1 Co.* 1. 1.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

The Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. *Nu.* 6. 18.—We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that

they may shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. *Ac.* 21. 23, 24.—Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. *1 Co.* 9. 20.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ. *Ac.* 17. 1, 3.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

He hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. *Ac.* 20. 16.

I will come to you shortly, if the Lord will. *1 Co.* 4. 19.—Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. *1 Th.* 3. 11.—This will we do, if God permit. *He.* 6. 3.

Not my will, but thine, be done. *Lu.* 22. 42.—Making request, if by any means, now at length I might have a prosperous journey by the will of God to come unto you. *Ro.* 1. 10.—Strive together with me in *your* prayers to God for me; that I may come unto you with joy by the will of God. *Ro.* 15. 30, 32.—I trust in the Lord Jesus to send Timotheus shortly unto you. I trust in the Lord that I also myself shall come shortly. *Phi.* 2. 19, 24.

Ye ought to say, If the Lord will, we shall live, and do this or that. *Ja.* 4. 15.

22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

They returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *Ac.* 14. 21, 22.—We sent Timotheus ... to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions. When I could no longer forbear, I sent to *know* your faith, lest by some means the tempter have tempted you, and our labour be in vain. For now we live, if ye stand fast in the Lord. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. *1 Th.* 3. 1, 3, 5, 8, 10.—He went through Syria and Cilicia, confirming the churches. *Ac.* 15. 41.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

While one saith, I am of Paul; another I *am* of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. *1 Co.* 3. 4, 7.—These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of *men* above that which is written. *1 Co.* 4. 6.

Let the word of Christ dwell in you richly in all wisdom. *Col. 3. 16.*—Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. *Tit. 1. 9.*—Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno. 5. 39.*

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. *2 Ti. 3. 15.*

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. *2 Ti. 4. 2.*—Not slothful in business; fervent in spirit; serving the Lord. *Ro. 12. 11.*

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

Praying ... that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. *Eph. 6. 18, 19, 20.*

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. *Pr. 9. 9.*

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph. 2. 8.*

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Mat. 11. 3.

Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. *Ac. 9. 22.*

CHAPTER XIX.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

Who ... is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. *1 Co. 3. 5, 6.*

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) *Ac. 8. 14-16.*

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another pro-

phesy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues. *1 Co. 12. 8-10.*

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. *Mat. 3. 11.*

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 4.* Desire spiritual *gifts*, but rather that ye may prophesy. He that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. *1 Co. 14. 1, 3, 4.*

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

There came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets. *Ac. 28. 23.*

Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. *Mar. 1. 14, 15.*

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

To day if ye will hear his voice, harden not your heart. *Ps. 95. 7, 8.*—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. *He. 3. 12, 13.*

The way of truth shall be evil spoken of. *2 Pe. 2. 2.*—These speak evil of those things which they know not. *Jude 10.*—Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. *Ac. 9. 1, 2.*—After the way which they call heresy, so worship I the God of my fathers. *Ac. 24. 14.*—The way of God. *Ac. 18. 26.*—The way of salvation. *Ac. 16. 17.*

Concerning this sect, we know that every where it is spoken against. *Ac. 28. 22.*—Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. *1 Ti. 6. 5.*

10 And this continued by the space of two years; so that all they which dwelt in Asia

heard the word of the Lord Jesus, both Jews and Greeks.

Remember, that by the space of three years I ceased not to warn every one night and day with tears. *Ac.* 20. 31.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Ro.* 1. 16.

11 And God wrought special miracles by the hands of Paul:

They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. *Mar.* 16. 20.—Long time ... abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. *Ac.* 14. 3.

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Lay my staff upon the face of the child. *2 Ki.* 4. 29.—They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. *Ac.* 5. 15.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

There came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. *Lu.* 7. 16.—Fear came upon every soul: and many wonders and signs were done by the apostles. *Ac.* 2. 43.

18 And many that believed came, and confessed, and shewed their deeds.

He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy. *Pr.* 28. 13.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jo.* 1. 9.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

My word ... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. *Is.* 55. 11.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there. *Ac.* 20. 22.—I must by all means keep this feast that cometh in Jerusalem. *Ac.* 18. 21.—The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *Ac.* 23. 11.—Having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you. ... But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. *Ro.* 15. 23–26.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

Erastus the chamberlain of the city. *Ro.* 16. 23.—Erastus abode at Corinth. *2 Ti.* 4. 20.

23 And the same time there arose no small stir about that

24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

A certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers. *Ac.* 16. 16, 19.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

Gaius mine host, and of the whole church, saluteth you. *Ro.* 16. 23.—I baptized none of you, but Crispus and Gaius. *1 Co.* 1. 14.—There accompanied him into Asia ... of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe. *Ac.* 20. 4.—

Aristarchus my fellowprisoner. Col. 4. 10.—Aristarchus, ... my fellowlabourer. Philo. 24.

80 And when Paul would have entered in unto the people, the disciples suffered him not.

81 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

82 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

83 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Ti. 1. 20.—Alexander the coppersmith did me much evil. 2 Ti. 4. 14.

84 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. Jer. 10. 14, 15.

85 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

86 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

87 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

88 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

89 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us. 2 Co 1. 8, 10.

CHAPTER XX.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. 1 Th. 2. 11, 12.

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

*The Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Ac. 9. 23, 24.—Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. Ac. 23. 12.—The Jews stirred up the devout and honourable women, and the chief men of the city [Antioch], and raised persecution against Paul and Barnabas, and expelled them out of their coasts. Ac. 13. 50.—There was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them. There came ... Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead. Ac. 14. 5, 19.—The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city [Thessalonica] on an uproar. When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. Ac. 17. 5, 13.—When Festus was come ... the chief of the Jews informed him against Paul, and besought him, ... that he would send for him to Jerusalem, laying wait in the way to kill him. Ac. 25. 1, 3.*

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

Ac. 19. 29. Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Ac. 16. 1, 2.

Tychicus ... a beloved brother, and a faithful minister and fellowservant in the Lord. Col. 4. 7.

Trophimus an Ephesian. Ac. 21. 29.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, ... in the time appointed of the month Abib; for in it thou camest out from Egypt. Ex. 23. 15.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Preach the word; be instant in season, out of season. 2 Ti.

4. 2.—The first *day* of the week cometh Mary Magdalene early, ... unto the sepulchre, and seeth the stone taken away. The same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. *Jno.* 20. 1, 19, 26.—Upon the first *day* of the week let every one of you lay by him in store, as God hath prospered him. *1 Co.* 16. 2.—I was in the Spirit on the Lord's day. *Re.* 1. 10.

The bread which we break, is it not the communion of the body of Christ? *1 Co.* 10. 16.—As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. *1 Co.* 11. 26.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

[Elijah] stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. *1 Ki.* 17. 21.—[Elisha] stretched himself upon the child; and the flesh of the child waxed warm. *2 Ki.* 4. 34.—The maid is not dead, but sleepeth. *Mat.* 9. 24.

11 When he therefore was come up again, and had broken bread, and caten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem. ... And he sailed from Ephesus. *Ac.* 18. 20, 21.—I came to bring alms to my nation, and offerings. *Ac.* 24. 17.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

Ac. 14. 23.

18 And when they were come to him, he said unto them, Ye know, from the first day

that I came into Asia, after what manner I have been with you at all seasons,

Ac. 18. 19.

Paul ... came to Ephesus. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. *Ac.* 19. 1, 8–10.

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

2 Co. 1. 12. *Ac.* 20. 3.

God is my witness, whom I serve with my spirit, in the gospel of his Son. *Ro.* 1. 9.—Not slothful in business; fervent in spirit; serving the Lord, *Ro.* 12. 11.

I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co.* 15. 9, 10.—Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mat.* 20. 25–28.—The elders which are among you I exhort, who am also an elder. ... Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe.* 5. 1, 3, 5.

For a season, if need be, ye are in heaviness through manifold temptations. *1 Pe.* 1. 6.—Out of much affliction and anguish of heart I wrote unto you with many tears. *2 Co.* 2. 4.—Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. *Phi.* 3. 18.—Rivers of waters run down mine eyes, because they keep not thy law. *Psa.* 119. 136.—If ye will not hear it, my soul shall weep in secret places for your pride. *Je.* 13. 17.—He beheld the city, and wept over it. *Lu.* 19. 41.

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. *2 Co.* 11. 24–27.

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. *Mar.* 1. 14, 15. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16. 15, 16.—And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu.* 24. 47.

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. *Ac.*

2. 38.—God ... now commandeth all men everywhere to repent. *Ac.* 17. 30.—Paul ... testified to the Jews that Jesus was Christ. *Ac.* 18. 5.—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Ac.* 16. 31.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Paul was pressed in the spirit. *Ac.* 18. 5.—Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. *Ac.* 19. 21.—When he would not be persuaded, we ceased, saying, The will of the Lord be done. *Ac.* 21. 14.

When the time was come that he should be received up, he stedfastly set his face to go to Jerusalem. *Lu.* 9. 51.—Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. *Lu.* 18. 31-33.

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

I will shew him how great things he must suffer for my name's sake. *Ac.* 9. 16.—[Agabus] took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. *Ac.* 21. 4, 11.—No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. *1 Th.* 3. 3.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Ac.* 21. 13.—Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. *Ro.* 8. 35, 37.—For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. *2 Co.* 4. 16.—If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. *Phi.* 2. 17.—I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. *Phi.* 1. 23, 24.—They overcame ... by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. *Re.* 12. 11.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He.* 12. 1, 2.—I have fought a good fight, I have finished my course, I have kept the faith. *2 Th.* 4. 7.

Who ... hath made us able ministers of the new testament. *2 Co.* 3. 6.—Hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. *2 Co.* 5. 18, 19.—I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto

that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 18, 19.—Therefore seeing we have this ministry, as we have received mercy, we faint not. *2 Co.* 4. 1.

Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father. *Ga.* 1. 1.

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Lu.* 2. 10, 11.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed. *2 Th.* 1. 9-12.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. *Ac.* 19. 8.—There came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus. *Ac.* 28. 23. The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.—Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. *Mar.* 1. 14, 15.—Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. *Jno.* 3. 5.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. *Eze.* 3. 18.—When they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean. *Ac.* 18. 6.

27 For I have not shunned to declare unto you all the counsel of God.

[We] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co.* 4. 2.—If I yet pleased men, I should not be the servant of Christ. *Ga.* 1. 10.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. *Col.* 4. 17.—Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. *1 Th.* 4. 16.—I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. *1 Co.* 9. 27.—Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe.* 5. 2, 4.

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co.* 12. 8-11.—God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *1 Co.* 12. 28.—He ... called the elders of the church. *Ac.* 20. 17.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. For a bishop must be blameless, as the steward of God. ... Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. *Tit.* 1. 5, 7, 9.—He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is.* 40. 11.—Feed my lambs. ... Feed my sheep. *Jno.* 21. 15, 16.—I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. *Je.* 3. 15.—He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph.* 4. 11, 12.

The church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord. *1 Co.* 1. 2.—[They shall call his name Emmanuel, which being interpreted is, God with us. *Mat.* 1. 23.]

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* 1. 7.—By his own blood he entered in once into the holy place, having obtained eternal redemption for us. *He.* 9. 12.—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe.* 1. 18, 19.

They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Re.* 5. 9.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. *Jno.* 10. 12.—Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Mat.* 7. 15.—There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. *2 Pe.* 2. 1.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. *Je.* 23. 1; *Eze.* 34. 1-10.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

All they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. *2 Ti.* 1. 15.—They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. *1 Jno.* 2. 19.—If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. *1 Ti.* 6. 3-5.—Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. *1 Ti.* 1. 19, 20.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

Watch thou in all things, ... do the work of an evangelist, make full proof of thy ministry. *2 Ti.* 4. 5.—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account. *He.* 13. 17.—While men slept, his enemy came and sowed tares among the wheat. *Mat.* 13. 25.—When I say unto the wicked, Thou shalt

surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. *Eze.* 3. 18, 19.

This continued by the space of two years; so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks. *Ac.* 19. 10.

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. *Col.* 1. 28.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. *1 Ti.* 4. 16.—Sanctify them through thy truth; thy word is truth. *Jno.* 17. 17.—As newborn babes, desire the sincere milk of the word, that ye may grow thereby. *1 Pe.* 2. 2.—Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for the glory of God through the Spirit. *Eph.* 2. 20-22.—Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. *Jude* 24.—Kept by the power of God through faith unto salvation. *1 Pe.* 1. 5.

That they may receive ... inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 18.—The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *Eph.* 1. 18.—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. *Col.* 1. 12.—Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. *Col.* 3. 24.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe.* 1. 3, 4.—There shall in no wise enter into it any thing that defileth. *Re.* 21. 27.—If children, then heirs; heirs of God, and joint-heirs with Christ. *Ro.* 8. 17.

33 I have coveted no man's silver, or gold, or apparel.

Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. *1 Sa.* 12. 3.—In all things I have kept myself from being burdensome unto you, and so will I keep myself. *2 Co.* 11. 9.—If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. *1 Co.* 9. 11, 12.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. *Lu.* 12. 15.—Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. *1 Pe.* 5. 2.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. *Ac.* 18. 3.—Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. *1 Th.* 2. 9.—Neither did we eat any man's bread for nought; but

wrought with labour and travail night and day, that we might not be chargeable to any of you. 2 *Th.* 3. 8.

85 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. *Ro.* 15. 1.

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Eph.* 4. 28.—Study to be quiet, and to do your own business, and to work with your own hands. 1 *Th.* 4. 11.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. *Lu.* 14. 12–14.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

We kneeled down on the shore, and prayed. *Ac.* 21. 5.—I bow my knees unto the Father of our Lord Jesus Christ. *Eph.* 3. 14.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *Ac.* 20. 22, 23.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from

Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

They chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. *Ac.* 6. 5.—Philip ... preached unto him Jesus. Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea. *Ac.* 8. 35, 40.

9 And the same man had four daughters, virgins, which did prophesy.

This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy. *Ac.* 2. 16, 17; *Joel* 2. 28.

10 And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus.

In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. *Ac.* 11. 27, 28.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. *Ro.* 8. 35, 37.—None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.* 20. 24.—I die daily. 1 *Co.* 15. 31.—Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 *Co.* 4. 10–17.

14 And when he would not be persuaded,

we ceased, saying, The will of the Lord be done.

Thy will be done in earth, as it is in heaven. *Mat. 6. 10; Lu. 11. 2.*—O my Father, if this cup may not pass away from me, except I drink it, thy will be done. *Mat. 26. 42; Lu. 22. 42.*

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

The hoary head is a crown of glory, if it be found in the way of righteousness. *Pr. 16. 31.*

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

Ac. 14. 23.

James answered, saying, Men and brethren, hearken unto me. My sentence is, that we trouble not them, which from among the Gentiles are turned to God. *Ac. 15. 13, 19.*—Other of the apostles saw I none, save James the Lord's brother. *Ga. 1. 19.*—James, Cephas, and John, who seemed to be pillars. *Ga. 2. 9.*

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

The multitude ... gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. *Ac. 15. 12.*—I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through might, signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Ro. 15. 18, 19; 2 Co. 12. 12.*

The ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac. 20. 24.*

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. *Ro. 10. 1, 2.*

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

Stand fast ... in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Ga. 5. 1-6.*

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 They take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

This is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: ... and the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. *Nu. 6. 13, 18.*—Having shorn *his* head in Cenchrea: for he had a vow. *Ac. 18. 18.*

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

My sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. *Ac. 15. 19, 20.*

If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake. *1 Co. 10. 28.*

Be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is right* in the sight of the Lord. *De. 12. 23-25.*—Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph. 5. 3-5.*

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of

Though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. *1 Co. 9. 19-23.*—Neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. *Ga. 2. 3-5.*

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place:

and further brought Greeks also into the temple, and hath polluted this holy place.

We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes: who also hath gone about to profane the temple: whom we took, and would have judged according to our law. *Ac.* 24. 5, 6.—This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. *Ac.* 6. 13, 14.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *Ac.* 20. 23.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

Lu. 23. 18. *Jno.* 19. 15.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. *Ac.* 5. 36.

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul

stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAPTER XXII.

MEN, brethren, and fathers, hear ye my defence which I make now unto you.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. *1 Pe.* 3. 15.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. *2 Co.* 11. 22.—Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee: concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. *Phi.* 3. 4-6. [1] profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. *Gal.* 1. 14.

One in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people. *Ac.* 5. 34.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. *Ac.* 8. 3.—I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities. *Ac.* 26. 9-11. I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. *1 Ti.* 1. 12, 13. Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it. *Gal.* 1. 13.—I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. *1 Co.* 15. 9.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. *Ac.* 9. 1, 2.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

Inasmuch as ye did it not to one of the least of these, ye did it not to me. *Mat.* 25. 45.—Whether one member suffer, all the members suffer with it. ... Now ye are the body of Christ, and members in particular. *1 Co.* 12. 26, 27.—He that toucheth you toucheth the apple of his eye. *Zec.* 2. 8.—In all their affliction he was afflicted. *Is.* 63. 9.

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

The men which journeyed with him stood speechless, hearing a voice, but seeing no man. *Ac.* 9. 7.—I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. *Da.* 10. 7.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

He trembling and astonished said, Lord, what wilt thou have me to do? *Ac.* 9. 6.—When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? *Ac.* 2. 37.—Sirs, what must I do to be saved? *Ac.* 16. 30.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

Ananias ... entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. *Ac.* 9. 17.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. *Ex.* 3. 6.

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *Ac.* 9. 15.—I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 16, 18.

Have I not seen Jesus Christ our Lord? *1 Co.* 9. 1.—Last of

all he was seen of me also, as of one born out of due time. *1 Co.* 15. 8.—Ye denied the Holy One and the Just. *Ac.* 3. 14.—Jesus Christ the righteous. *1 Jno.* 2. 1.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. *1 Co.* 11. 23, 24.—I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. *Gal.* 1. 12.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *Ac.* 23. 11

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac.* 2. 38.—The cunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. *Ac.* 8. 36, 37.—The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. *1 Pe.* 3. 21.—Whosoever shall call upon the name of the Lord shall be saved. *Ro.* 10. 13.—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* 10. 22.—The blood of Jesus Christ his Son cleanse us from all sin. *1 Jno.* 1. 7.

[Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *Ro.* 4. 11.—The Lord said unto [Ananias], ... Enquire ... for one called Saul, of Tarsus: for, behold, he prayeth. *Ac.* 9. 11.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

Whiles I was speaking in prayer, ... Gabriel ... touched me about the time of the evening oblation. ... And said, O Daniel, ... at the beginning of thy supplications the commandment came forth, and I am come to shew thee. *Da.* 9. 21, 23.—Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance. ... Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. *Ac.* 10. 9, 10, 30, 31.

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. *Mat.* 10. 14.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

They will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. *Mat.* 10. 17, 18.

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and

consenting unto his death, and kept the raiment of them that slew him.

They ... stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. *Ac.* 7. 57, 58.—Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *Ac.* 8. 1.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *Ac.* 9. 15.—The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. ... Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. *Ac.* 13. 2, 46, 47.

Ac. 18. 6.—Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 17, 18.

The grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God. *Ro.* 15. 15, 16.—The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. *Gal.* 2. 7, 8.—I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 7, 8.

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

The multitude of the people followed after, crying, Away with him. *Ac.* 21. 36.—The Jews ... both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost. *1 Th.* 2. 14, 16.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

Ac. 16. 37.

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a

great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 AND Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. *Ac.* 24. 16.—Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co.* 1. 12.—I thank God, whom I serve from my forefathers with pure conscience. *2 Ti.* 1. 3.—Pray for us: for we trust we have a good conscience, in all things willing to live honestly. *He.* 13. 18.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. *1 Pe.* 3. 15, 16.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

Je. 20. 2.

One of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? *Jno.* 18. 22.

3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

They provoked [Moses'] spirit, so that he spake unadvisedly with his lips. *Ps.* 106. 33.

Ye shall do no unrighteousness in judgment. *Le.* 19. 35.—If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. *De.* 25. 1.—Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. *Mat.* 23. 27, 28.

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

Thou shalt not revile the gods, nor curse the ruler of thy people. *Ex.* 22. 28.—Curse not the king, no, not in thy thought. *Ec.* 10. 20.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the

ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. *Ro. 13, 1, 4.*—Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men. *Tit. 3, 1, 2.*—Them that ... despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. *2 Pe. 2, 10.*—Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king. *1 Pe. 2, 13, 17.*

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

After the most straitest sect of our religion I lived a Pharisee. *Ac. 26, 5.*—And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. *Ac. 24, 15.*—I stand and am judged for the hope of the promise made of God unto our fathers. *Ac. 26, 6.*—For the hope of Israel I am bound with this chain. *Ac. 28, 20.*

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Mat. 22, 23. Mar. 12, 18. Lu. 20, 27.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. *Ac. 5, 38, 39.*

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

I am with you alway, *even* unto the end of the world. *Mat. 28, 20.*—They shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the Lord, to deliver thee. *Je. 1, 19.*—Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

for I am with thee, and no man shall set on thee to hurt thee. *Ac. 18, 9, 10.*—There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cesar. *Ac. 27, 23, 24.*

Paul dwelt two whole years in his own hired house [at Rome], and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. *Ac. 28, 30, 31.*

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

The high priest and the chief of the Jews informed [Festus] against Paul, and besought him, and desired favour against him, that he would send him to Jerusalem, laying wait in the way to kill him. *Ac. 25, 2, 3.*

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. *Ps. 37, 32, 33.*—*There is* no wisdom nor understanding nor counsel against the Lord. *Pr. 21, 30.*—Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. *Is. 8, 10.*

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee. Except these abide in the ship, ye cannot be saved. *Ac. 27, 24, 31.*

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink

till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

Ac. 21. 33.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

Ac. 22. 30.

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

Ac. 25. 19; 26. 31.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

I am a man *which am* a Jew of Tarsus, a city in Cilicia. *Ac. 21. 39.*

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

AND after five days Ananias the high priest descended with the elders, and *with* a cer-

tain orator *named* Tertullus, who informed the governor against Paul.

The high priest Ananias commanded them that stood by him to smite him on the mouth. *Ac. 23. 2.*

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldst hear us of thy clemency a few words.

5 For we have found this man *a* pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

And the whole multitude of them arose, and led [Jesus] unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King. *Lu. 23. 2.*—They ... brought *him* to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. *Ac. 6. 12-14.*—They caught Paul and Silas, ... and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. *Ac. 16. 19-21.*—They drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus. *Ac. 17. 6, 7.*

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. *Ac. 21. 28.*

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

Ac. 21. 33.

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

Ac. 23. 30.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. 1 *Pe.* 3. 13-17.

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification. *Ac.* 21. 26.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. *Ac.* 25. 8.

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Mat. 22. 31, 32.

I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. *Ac.* 26. 22, 23.—I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. *Ac.* 26. 6, 7.—Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Da.* 12. 2.—The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Jno.* 5. 28, 29.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

I have lived in all good conscience before God until this day. *Ac.* 23. 1.—Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck. 1 *Th.* 1. 19.—Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe. 1 *Th.* 2. 10.

17 Now after many years I came to bring alms to my nation, and offerings.

The disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. *Ac.* 11. 29, 30.—I go unto Jerusalem to minister unto the saints. *Ro.* 15. 25.—Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 2 *Co.* 8. 4.—Only they would that we should remember the poor; the same which I also was forward to do. *Ga.* 2. 10.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

Ac. 21. 26.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. *Ac.* 23. 6.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. *Ac.* 27. 3.—When we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. *Ac.* 28. 16.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno.* 3. 16.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

The righteous Lord loveth righteousness; his countenance doth behold the upright. *Ps.* 11. 7.—When [the Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment. *Jno.* 16. 8.—In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 1 *Jno.* 3. 10.

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Tyt.* 2. 11, 12.—The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. 1 *Co.* 7. 29-31.—Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I keep under my body, and bring it into subjection. 1 *Co.* 9. 25, 27.

We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to

that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 2 Co. 5. 10, 11.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. And these shall go away into everlasting punishment: but the righteous into life eternal. *Mat. 25. 31-33, 46.*—I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire. *Re. 20. 11, 12, 15.*

The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. *He. 4. 12.*—Thou believest that there is one God; thou doest well: the devils also believe, and tremble. *Ja. 2. 19.*—He ... sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. *Ac. 16. 29, 31.*

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. *Pr. 1. 24.*—Seek ye the Lord, while he may be found, call ye upon him while he is near. *Is. 55. 6.*—Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. *Luk. 13. 24.*—We then ... beseech you ... that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 2 Co. 6. 1, 2.—Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. *Ja. 4. 14.*

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. *Ex. 23. 8.*

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment. *Ex. 23. 2.*—Herod the king ... killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. *Ac. 12. 1-3.*—Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. *Mar. 15. 15.*

CHAPTER XXV.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. *Ac. 23. 12.*

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand, nor condemn him when he is judged. *Ps. 37. 32, 33.*—Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. *Is. 8. 10.*

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple. *Ac. 24. 5, 6.*—Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat. 5. 11, 12.*

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. *Ro. 13. 1-5.*

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Ac. 24. 27.

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

The king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar. *Ac. 26. 30-32.*—Yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar. *Ac. 26. 17-19.*

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

Ac. 24. 27.

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. *1 Co. 1. 23.*

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings. *Ac. 9. 15.*

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. *1 Co. 4. 9.*

Away with such a fellow from the earth: for it is not fit that he should live. *Ac. 22. 22.*

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

Ac. 23. 9; 26. 31.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAPTER XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. *Ac. 22. 3.*—I am a Pharisee, the son of a Pharisee. *Ac. 23. 6.*

6 And now I stand and am judged for the

hope of the promise made of God unto our fathers :

Of the hope and resurrection of the dead I am called in question. *Ac.* 23. 6.—When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. *2 Sa.* 7. 12.—Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. *Is.* 7. 14.—Unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. *Is.* 9. 6.

I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je.* 23. 5.—Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The Lord our righteousness. *Je.* 33. 14-16.

We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. *Ac.* 13. 32, 33.—Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. *Ro.* 15. 8.

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

The twelve tribes which are scattered abroad. *Ja.* 1. 1.

There was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. *Lu.* 2. 25, 26.—[Anna] was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. *Lu.* 2. 37, 38.

8 Why should it be thought a thing incredible with you, that God should raise the dead ?

Now is Christ risen from the dead, and become the firstfruits of them that slept. Some man will say, How are the dead raised up ? and with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God giveth it a body as it hath pleased him, and to every seed his own body. *1 Co.* 15. 20, 35-38.

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

The time cometh, that whosoever killeth you will think that he doeth God service. *Jno.* 16. 2.—Who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did it ignorantly in unbelief. *1 Ti.* 1. 13.

10 Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against them.

Saul was consenting unto [Stephen's] death. And at that time there was a great persecution against the church which was at Jerusalem. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. *Ac.* 8. 1, 3.—Ye have heard of my conversation in time past in the Jews' religion, how that beyond

measure I persecuted the church of God, and wasted it. *Gal.* 1. 13.—Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem : and here he hath authority from the chief priests to bind all that call on thy name. *Ac.* 9. 13, 14.

11 And I punished them oft in every synagogue, and compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

Ac. 9. 3 ; 22. 6.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? *it is* hard for thee to kick against the pricks.

Ac. 9. 4 ; 22. 7.

15 And I said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest.

Ac. 9. 5.

16 But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ;

He trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. *Ac.* 9. 6.

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

The eyes of the blind shall be opened. *Is.* 35. 5.—I ... will give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes. *Is.* 42. 6, 7.—To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God ; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death. *Lu.* 1. 77-79.—I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co.* 4. 6.

If our gospel be hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co.* 4. 3, 4.—[I] cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him : the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *Eph.* 1. 16-18.

Ye are all the children of light, and the children of the day :

we are not of the night, nor of darkness. 1 *Th.* 5. 5.—Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. *Eph.* 4. 18.—Ye were sometime darkness, but now *are ye* light in the Lord: walk as children of light. *Eph.* 5. 8.—Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son. *Col.* 1. 13.—Ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 *Pe.* 2. 9.

For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 *Jno.* 3. 8.—*That* they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 *Ti.* 2. 26.—We have redemption through his blood, the forgiveness of sins. In whom also we have obtained an inheritance. *Eph.* 1. 7, 11.—Giving thanks unto the Father, which hath made *us* meet to be partakers of the inheritance of the saints in light. *Col.* 1. 12.

An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 *Pe.* 1. 4.—Follow peace with all *men*, and holiness, without which no man shall see the Lord. *He.* 12. 14.—There shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life. *Re.* 21. 27.—Of him *are ye* in Christ Jesus, who of God is made unto *us* wisdom, and righteousness, and sanctification, and redemption. 1 *Co.* 1. 30.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

When it pleased God, who separated me from my mother's womb, and called *me* by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. *Gal.* 1. 15, 16.

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Straightway he preached Christ in the synagogues, that he is the Son of God; .. and confounded the Jews which dwelt at Damascus, proving that this is very Christ. He spake boldly in the name of the Lord Jesus, and disputed against the Grecians. *Ac.* 9. 20, 22, 29.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. *Mat.* 10. 5, 6.—Beginning at Jerusalem. *Lu.* 24. 47.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Ro.* 1. 16.—Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac.* 13. 46.

The times of this ignorance God winked at; but now commandeth all men every where to repent. *Ac.* 17. 30.—Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. *Mar.* 1. 14, 15.—And he called *unto him* the twelve, and began to send them forth by two and two. And they went out, and preached that men should repent. *Mar.* 6. 7, 12.

Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously. *Ho.* 14. 2.—Rend your heart, and not your garments, and turn unto the Lord your God. *Joel.* 2. 13.—Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *Mat.* 18. 3.—Bring forth .. fruits meet for repentance. [Answerable to amendment of life. *Marg.*] *Mat.* 3. 8.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

All the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill

him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. *Ac.* 21. 30, 31.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. *Lu.* 24. 27, 44.—Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? *Jno.* 5. 45–47.

Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe. *Ro.* 3. 21, 22.—Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. *Mat.* 28. 20.

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu.* 24. 25, 26, 46, 47.

David speaketh concerning him: Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *Ac.* 2. 25, 27, 31; *Ps.* 16. 10.—Now is Christ risen from the dead, and become the firstfruits of them that slept. 1 *Co.* 15. 20.—He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in *all things* he might have the preeminence. *Col.* 1. 18.

Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. *Lu.* 2. 30–32.—The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. *Mat.* 4. 16.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

Many of them said, He hath a devil, and is mad; why hear ye him? *Jno.* 10. 20; *Mar.* 3. 21.—We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. 1 *Co.* 1. 23.—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. 1 *Co.* 2. 14.—The preaching of the cross is to them that perish foolishness. 1 *Co.* 1. 18.—If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 *Co.* 4. 3, 4.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

Honour all men. 1 *Pe.* 2. 17. *Ac.* 23. 5.

26 For the king knoweth of these things, before whom also I speak freely: for I am per-

sua^ded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar. 6. 20.*—One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! *Mar. 10. 21. 23.*—He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat. 13. 20. 22.*—Ye cannot serve God and mammon. *Mat. 6. 24.*—So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Re. 3. 16. 20.*—Seek ye the Lord while he may be found, call ye upon him while he is near. *Is. 55. 6.*

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ. *Phi. 3. 8.*

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

I appeal unto Cæsar. *Ac. 25. 11.*

CHAPTER XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

When I found that he ... hath appealed to Augustus, I have determined to send him. *Ac. 25. 25.*

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. *Ac. 19. 29.*—Aristarchus, ... my fellow labourer. *Phile. 24.*

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

[Felix] commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him. *Ac. 24. 23.*—When we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. *Ac. 28. 16.*

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a *city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmonc;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

On the tenth *day* of this seventh month *there shall be* a day of atonement; ... and ye shall afflict your souls. *Le. 23. 27.*

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and *there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest

they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. 1. 14.*—The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *Ac. 23. 11.*—The king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. *Da. 6. 16.*—God is my witness, whom I serve with my spirit in the gospel of his Son. *Ro. 1. 9.*—I thank God, whom I serve from *my* forefathers with pure conscience. *2 Ti. 1. 3.*

Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. *Is. 43. 1.*—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti. 2. 19.*—My beloved *is* mine, and I *am* his. *Ca. 2. 16.*—I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine. *Jno. 17. 9, 10.*—Ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but *are* now the people of God. *1 Pe. 2. 9, 10.*—One shall say, I *am* the Lord's. *Is. 44. 5.*—I will be to them a God, and they shall be to me a people. *He. 8. 10.*

Precious in the sight of the Lord is the death of his saints. O Lord, truly I *am* thy servant. *Ps. 116. 15, 16.*—Thou *art* my servant: O Israel, thou shalt not be forgotten of me. *Is. 44. 21.*—Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. *Da. 3. 17.*

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

When thou passest through the waters, I *will be* with thee. *Is. 43. 2.*—Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. *Mat. 10. 18.*

I will not overthrow this city, for the which thou hast spoken. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. *Ge. 19. 21, 29.*—The effectual fervent prayer of a righteous man availeth much. *Ja. 5. 16.*

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

Blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord. *Lu. 1. 45.*—[Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: and being

fully persuaded that, what he had promised, he was able also to perform. *Ro. 4. 20, 21.*—I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Ti. 1. 12.*—God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? *Nu. 23. 19.*

26 Howbeit we must be cast upon a certain island.

When they were escaped, then they knew that the island was called Melita. *Ac. 28. 1.*

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

Ac. 27. 22–25.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

The very hairs of your head are all numbered. *Mat. 10. 30. Lu. 12. 7; 21. 18.*

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

The people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that he bidden. *1 Sa. 9. 13.*—He took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. *Mat. 15. 36.*

Meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving. *1 Ti. 4. 3, 4.*

Whether ... ye eat, or drink, or whatsoever ye do, do all to the glory of God. *1 Co. 10. 31.*—Whosoever ... shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. *Mar. 8. 38.*

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. *Mar. 16. 18.*—Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. *Lk. 10. 19.*

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of

the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

He laid his hands upon a few sick folk, and healed *them*. *Mar. 6. 5.*—They shall lay hands on the sick, and they shall recover. *Mar. 16. 18.*

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up. *Ja. 5. 14, 15.*

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. *Ro. 1. 11, 12.*

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. *1 Th. 5. 18.*

David encouraged himself in the Lord his God. *1 Sa. 30. 6.*—Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. *Jos. 1. 9.*

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

[Felix] commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. *Ac. 24. 23.*—Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. *Ac. 27. 3.*—The Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. *Ge. 39. 21.*

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto

them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Ac. 21. 33.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

When he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. *Ac.* 25. 30, 31.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

If I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. *Ac.* 25. 11.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

I stand and am judged for the hope of the promise made of God unto our fathers: unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. *Ac.* 26. 6, 7.—That I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds. *Eph.* 6. 19, 20.

Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things. 2 *Th.* 1. 10-12.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

Simeon ... said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. *Lu.* 2. 34.—We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. *Ac.* 24. 5.

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 *Pe.* 2. 12.—If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 1 *Pe.* 4. 14.—Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He.* 12. 3.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. *Lu.* 24. 27.—They came to Thessalonica, where was a synagogue of

the Jews: and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. *Ac.* 17. 1-3.—He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. *Ac.* 19. 8.—Having ... obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. *Ac.* 26. 22.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. *Da.* 2. 44; *Mat.* 3. 2.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. *De.* 18. 15. *Ps.* 22. *Is.* 53.—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je.* 23. 5, 6.—I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. *Eze.* 34. 23.—Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da.* 9. 24.—Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting. *Mt.* 5. 2.—I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. *Hag.* 2. 7.—Rejoice greatly, O daughter of Zion; ... behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zec.* 9. 9.—Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. *Mal.* 3. 1; *Mat.* 11. 3.

24 And some believed the things which were spoken, and some believed not.

The multitude of the city was divided: and part held with the Jews, and part with the apostles. *Ac.* 14. 4.—When divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them. *Ac.* 19. 9.—Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. *He.* 4. 2.—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16. 16.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

For the prophecy came not in old time by the will of man: but holy men of God spake as *they were* moved by the Holy Ghost. 2 *Pe.* 1. 21; *Mat.* 10. 20.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. *Is.* 6. 9, 10.—Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. *Je.* 5. 21.—Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not. *Eze.* 12. 2.

In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, etc. *Mat.* 13. 14; *Mar.* 4. 12.—Unto you

it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. *Lu.* 8. 10.—He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. *Jno.* 12. 40.—According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. *Ro.* 11. 8.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

They willingly are ignorant. 2 *Pe.* 3. 5.—For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 *Th.* 2. 11, 12.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. *Lu.* 2. 30-32.—The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat.* 21. 43.—Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. *Ac.* 13. 46, 47.—When they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood be upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles. *Ac.* 18. 6.—He said unto me, Depart: for I will send thee far hence unto the Gentiles. *Ac.* 22. 21.—I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things

in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn *them* from darkness to light, and from the power of Satan unto God. *Ac.* 26. 16-18.

Through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. *Ro.* 11. 11.—It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is.* 49. 6; *Ps.* 106. 4.—By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac.* 4. 10-12.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel. 1 *Co.* 9. 16.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

[Praying] for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. *Eph.* 6. 19.

I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. 2 *Ti.* 2. 9.—The things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. *Phi.* 1. 12-14.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

R O M A N S.

CHAPTER I.

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 2 *Ti.* 1. 11.—The Gentiles, unto whom now I send thee, to open their eyes, *and to turn them* from darkness to light, and *from the power of Satan* unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 17, 18. I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. *Eph.* 3. 7.—The minister of Jesus Christ to the Gentiles, ministering the gospel of God. *Ro.* 15. 16.

The glorious gospel of the blessed God, which was committed to my trust. 1 *Ti.* 1. 11.

2 (Which he had promised afore by his prophets in the holy scriptures,)

The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. *Ge.* 3. 8.—The prophecy came not in old time by the will of man: but holy men of God spake *as they were moved* by the Holy Ghost. 2 *Pe.* 1. 21.

The righteousness of God without the law is manifested, being witnessed by the law and the prophets. *Ro.* 3. 21.—Is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. *Ro.* 16. 26.

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. *Lu.* 1. 32.—The Word was made flesh. *Jno.* 1. 14.—God sent forth his Son, made of a woman, made under the law. *Gal.* 4. 4.

Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. *Mat.* 1. 6, 16.

God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 *Th.* 3. 16.

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

This is my beloved Son, in whom I am well pleased. *Mat.* 3. 17.—Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. *Mat.* 16. 16, 17.

He hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Ac. 13. 33.—We have seen and do testify that the Father sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 *Jno.* 4. 14, 15.

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

By the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 1 *Co.* 15. 10.—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 8.

6 Among whom are ye also the called of Jesus Christ:

Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro.* 8. 30.—God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 *Co.* 1. 9.—Walk worthy of God, who hath called you unto his kingdom and glory. 1 *Th.* 2. 12.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 *Th.* 2. 13, 14.—Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 *Ti.* 1. 9.—They that are with him *are* called, and chosen, and faithful. *Re.* 17. 14.

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

The elect of God, holy and beloved. *Col.* 3. 12.—Holy brethren, partakers of the heavenly calling. *He.* 3. 1.—As he which hath called you is holy, so be ye holy in all manner of conversation. 1 *Pe.* 1. 15.—God hath not called us unto uncleanness, but unto holiness. 1 *Th.* 4. 7.—Hath called us to glory and virtue. 2 *Pe.* 1. 3.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *Jno.* 14. 27.—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.

The fruit of the Spirit is love, joy, peace. *Gal.* 5. 22.—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi.* 4. 7.—The Lord of peace himself give you peace always by all means. 2 *Th.* 3. 16.

After this manner ... pray ye: Our Father which art in heaven. *Mat.* 6. 9.—Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to my God*, and your God. *Jno.* 20. 17.—For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro.* 8. 15.—[I] will be a Father unto you, and ye shall be my sons and daughters, saith

the Lord Almighty. 2 Co. 6. 18.—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 Jno. 3. 1.

The God of all grace. 1 Pe. 5. 10.—Being justified freely by his grace through the redemption that is in Christ Jesus. Ro. 3. 24.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. 1. 7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. 2. 7, 8.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. 1 Co. 1. 4.—By him ... let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. He. 13. 15.—Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Eph. 5. 20.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

Behold, my witness is in heaven, and my record is on high. Job 16. 19.—I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. Ro. 9. 1.—The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 2 Co. 11. 31.—Behold, before God, I lie not. Ga. 1. 20.

God is my record, how greatly I long after you all in the bowels of Jesus Christ. Phi. 1. 8.—God forbid that I should sin against the Lord in ceasing to pray for you. 1 Sa. 12. 23.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Eph. 6. 18.

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

Having a great desire these many years to come unto you, That I may come unto you with joy by the will of God, and may with you be refreshed. Ro. 15. 23, 32.—Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. 1 Th. 3. 10.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Phi. 4. 6.—Ye ought to say, If the Lord will, we shall live, and do this, or that. Ja. 4. 15.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. 1 Co. 12. 7, 10.—When he ascended up on high, he led captivity captive, and gave gifts unto men. He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. Eph. 4. 8, 11, 14.—When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. Ac. 19. 6.

The Lord is faithful, who shall establish you, and keep you from evil. 2 Th. 3. 3.—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have

suffered a while, make you perfect, stablish, strengthen, settle you. 1 Pe. 5. 10.

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

We were comforted over you in all our affliction and distress by your faith; for now we live, if ye stand fast in the Lord. 1 Th. 3. 7, 8.—Them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. 2 Pe. 1. 1.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

We would have come unto you, even I Paul, once and again; but Satan hindered us. 1 Th. 2. 18.—Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. Ac. 19. 21.—From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. For which cause also I have been much hindered from coming to you. Ro. 15. 19, 22.

I desire fruit that may abound to your account. Phi. 4. 17.—Paul ... declared particularly what things God had wrought among the Gentiles by his ministry. Ac. 21. 18, 19.—The seal of mine apostleship are ye in the Lord. 1 Co. 9. 2.—What manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. 1 Th. 1. 9.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! A dispensation of the gospel is committed unto me. 1 Co. 9. 16, 17.

I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Ac. 26. 15, 18.—The glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious. 1 Th. 1. 11, 13.—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. 1 Co. 4. 1, 2.—The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 2 Co. 5. 14, 15, 20.—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Pe. 4. 10.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy

lovingkindness and thy truth from the great congregation. *Ps.* 40, 9, 10.—I will speak of thy testimonies also before kings, and will not be ashamed. *Ps.* 119, 46.

Be not thou ... ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God. *2 Ti.* 1, 8; *Ps.* 31, 17.—Whosoever ... shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. *Mar.* 8, 38.

Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat.* 1, 21.—O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. *Ro.* 7, 24, 25.—Who gave himself for our sins, that he might deliver us from this present evil world. *Gal.* 1, 4.—That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He.* 2, 14, 15.

The Lord shall send the rod of thy strength out of Zion. *Ps.* 110, 2.—The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God. *1 Co.* 1, 18, 23, 24.

I determined not to know anything among you, save Jesus Christ, and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. *1 Co.* 2, 2, 4, 5.

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. *2 Co.* 10, 4, 5.—Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? *Je.* 23, 29.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16, 16.

Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. *Lu.* 2, 30-32.—That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu.* 24, 47.—Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac.* 3, 26.

A man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. *Ro.* 3, 28-30.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. *Ro.* 3, 21, 22.—That no man is justified by the law in the sight of God, *it is* evident: for The just shall live by faith. *Gal.* 3, 11; *Hab.* 2, 4.—Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi.* 3, 9.—Your faith groweth exceedingly. *2 Th.* 1, 3.—The just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. *He.* 10, 38.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life. *Jno.* 3, 36.

This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je.* 23, 6.—The righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. *Ro.* 10, 3, 4.—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1, 30.—The righteousness of God and our Saviour Jesus Christ. *2 Pe.* 1, 1.—The Lord is righteous in all his ways, and holy in all his works. *Ps.* 145, 17.—Be ye holy; for I am holy. *1 Pe.* 1, 16.—He is faithful that promised. *He.* 10, 23.

18 For the wrath of God is revealed from

heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

That servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. *Lu.* 12, 47.—Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. *Eph.* 5, 6.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe.* 2, 9.

As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Gal.* 3, 10.—That they all might be damned who believed not the truth, but had pleasure in unrighteousness. *2 Th.* 2, 12.

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. *Ac.* 14, 17.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is* no speech nor language, *where* their voice is not heard. *Ps.* 19, 1-3.

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

They followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they should not do like them. *2 Ki.* 17, 15.—Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. *Eph.* 4, 17, 18.

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno.* 3, 19.

22 Professing themselves to be wise, they became fools,

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. *1 Co.* 3, 18-20.—Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? ... The world by wisdom knew not God. *1 Co.* 1, 20, 21.—The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? *Je.* 8, 9.

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Ex. 20, 4, 5.

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that *is* on the earth, the likeness of any winged fowl that *flieth* in the air, the likeness of anything that *creepeth* on the ground, the likeness of any fish that *is* in the

waters beneath the earth. *De. 4. 16. 18.*—They changed their glory into the similitude of an ox that eateth grass. *Ps. 106. 20.* I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. *Eze. 8. 10.*—As we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. *Ac. 17. 29.*

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Le. 18. 22.

I gave them up unto their own hearts' lust. *Ps. 81. 12.*—Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. *Eph. 4. 18. 19.*—Every one of you should know how to possess his vessel in sanctification and honour. *1 Th. 4. 4.*

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* *Is. 44. 20.*—His molten image is falsehood. *Jc. 10. 14.*

Ye turned to God from idols to serve the living and true God. *1 Th. 1. 9.*—We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno. 5. 20.*

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

For in all these the nations are defiled which I cast out before you. *Le. 18. 24.*—It is a shame even to speak of those things which are done of them in secret. *Eph. 5. 12.*—What they know naturally, as brute beasts, in those things they corrupt themselves. *Jude 10.*

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

1 Co. 6. 9. 10.

Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. *Jude 7.*

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th. 1. 8.*

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, spiteful,

proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Ps. 10. 3. Ps. 31. 23.

In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God. *2 Th. 3. 1-4.*—The carnal mind is enmity against God. *Ro. 8. 7.*

The Lord thy God... repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. *De. 7. 10.*—All they that hate me love death. *Pr. 8. 36.*—My people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. *Je. 4. 22.*

CHAPTER II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Ro. 2. 26, 27; 3. 9-12.

David's anger was greatly kindled against the man; and he said to Nathan, *As the Lord liveth, the man that hath done this thing shall surely die.* And Nathan said to David, Thou art the man. *2 Sa. 12. 5, 7.*—Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. *Mat. 7. 1, 2.*—They which heard it, being convicted by their own conscience, went out one by one. *Jno. 8. 9.*

2 But we are sure that the judgment of God is according to truth against them which commit such things.

Mat. 10. 15. Ps. 62. 12.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. *Ec. 8. 11.*—Shall we continue in sin, that grace may abound? God forbid. *Ro. 6. 1, 2.*

He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living. *Job 33. 27-30.*—He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. *Ps. 78. 38.*—I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his

mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. *Is.* 63. 7-10.

I drew them with cords of a man, with bands of love. *Ho.* 11. 4.—The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. *Ec.* 34. 6.—Therefore will the Lord wait, that he may be gracious unto you. *Is.* 30. 18.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. The long suffering of our Lord is salvation. *2 Pe.* 3. 9, 15.

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. *7.*

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Pharaoh. *Ex.* 8. 15.

He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. *Pr.* 29. 1.—When his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. *Da.* 5. 20.—They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. *Zec.* 7. 11, 12.—Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin. While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. *He.* 3. 13, 15.

Ye have heaped treasure together for the last days. *Ja.* 5. 3.—Is not this laid up in store with me, and sealed up among my treasures? To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity is at hand, and the things that shall come upon them make haste. *De.* 32. 34, 35.

Do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. *Job.* 21. 29, 30.—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe.* 2. 9.—The great day of his wrath is come; and who shall be able to stand? *Re.* 6. 17.

It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th.* 1. 6-8.

6 Who will render to every man according to his deeds:

Unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work. *Ps.* 62. 12.—I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je.* 17. 10.—Every man shall receive his own reward according to his own labour. *1 Co.* 3. 8.

The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. *Mat.* 16. 27.—We must all appear before the judgment seat of Christ; that every one may receive the things *done* in his body, according to that he hath done, whether it be good or bad. *2 Co.* 5. 10.—I will give unto every one of you according to your works. *Re.* 2. 23.—I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the *book* of life: and the dead were judged out of those things which were written in the books, according to their works. *Re.* 20. 12.—Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *Re.* 22. 12.

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

We faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. *2 Co.* 4. 16-18.—He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Jno.* 12. 25, 26.—This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. *1 Co.* 15. 53, 54.

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. *Ro.* 1. 18.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. *Ps.* 90. 11; *Re.* 14. 10, 11.—Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. *Na.* 1. 6.

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Lu. 12. 47, 48.

The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? *1 Pe.* 4. 17.—It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. *Mat.* 11. 22.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Faith, if it hath not works, is dead, being alone. *Ja.* 2. 17.—We through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Gal.* 5. 5, 6.—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *1 Pe.* 1. 7.

11 For there is no respect of persons with God.

The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. *De.* 10. 17.—The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. *1 Sa.* 16. 7.—Of a truth I perceive that God is no respecter of persons. *Ac.* 10. 34.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required. *Lu.* 12. 47, 48.

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

Mat. 7. 21, etc.
Be ye doers of the word, and not hearers only, deceiving your own selves. Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja. 1. 22, 25.*

He that doeth righteousness is righteous, even as he is righteous. 1 *Jno. 3. 7.*—By the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. *Ro. 3. 20.*—That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. *Gal. 3. 11, 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. 7. 21.*

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Ro. 2. 27; 1. 18, 19. Mat. 10. 15.
God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Ec. 12. 14.*—Nothing is secret, that shall not be made manifest; neither *any* thing hid, that shall not be known and come abroad. *Lu. 8. 17.* Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 *Co. 4. 5.*

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *Jno. 12. 48.*

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, etc. *Mat. 25. 31, etc.*—The Father judgeth no man, but hath committed all judgment unto the Son. *Jno. 5. 22.*—He which was ordained of God to be the Judge of quick and dead. *Ac. 10. 42.*—He hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead. *Ac. 17. 31.*

I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. *Re. 20. 12.*

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. The Lord, the righteous judge. 2 *Ti. 4. 1, 8.*

The glorious gospel of the blessed God, which was committed to my trust. 1 *Ti. 1. 11.*

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. *Mat. 3. 9.*—The young man saith unto him, All these things have I kept from my youth up: what lack I yet? *Mat. 19. 20.*—Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone. *Ro. 9. 31, 32.*

In the Lord shall all the seed of Israel be justified, and shall glory. *Is. 45. 25.*—They call themselves of the holy city, and stay

themselves upon the God of Israel. *Is. 48. 2.*—We have one Father, *even* God. *Jno. 8. 41.*

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

What nation *is there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? *De. 4. 8.*—He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation. *Ps. 147. 19, 20.*

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

Thou wast altogether born in sins, and dost thou teach us? Some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? *Jno. 9. 34, 40.*—They be blind leaders of the blind. *Mat. 15. 14.*

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

That form of doctrine which was delivered you. *Ro. 6. 17.*—Hold fast the form of sound words, which thou hast heard of me. 2 *Ti. 1. 13.*

A form of godliness, but denying the power thereof. 2 *Ti. 3. 5.*

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? *Ps. 50. 16.*—Whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. *Mat. 23. 3.*

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Wherein have we robbed thee? In tithes and offerings. *Mal. 3. 8.*

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

By this deed thou hast given great occasion to the enemies of the Lord to blaspheme. 2 *Sa. 12. 14.*—I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. *Eze. 36. 23.*

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

I testify again to every man that is circumcised, that he is a debtor to do the whole law. *Gal. 5. 3.*

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Peter ... said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. *Ac. 10. 34, 35.*—Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is

nothing, but the keeping of the commandments of God. 1 Co. 7. 18, 19.

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. *Mat. 12. 41, 42.*

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. *Mat. 3. 9.*—If ye were Abraham's children, ye would do the works of Abraham. *Jno. 8. 39.*—I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart. *Je. 9. 25, 26.*

They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children. *Ro. 9. 6, 7.* In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal. 6. 15.*

Not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ. 1 *Pe. 3. 21.*

I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. *Ro. 2. 9.*

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phi. 3. 3.*—In whom ... ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. *Col. 2. 11.*—The letter killeth, but the spirit giveth life. *2 Co. 3. 6.*—The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. *1 Sa. 16. 7.*—Circumcise therefore the foreskin of your heart, and be no more stiffnecked. *De. 10. 16.*—The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart. *De. 30. 6.*

[Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. *Ro. 4. 11, 12.*

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 *Co. 4. 5.*—For not he that commendeth himself is approved, but whom the Lord commendeth. *2 Co. 10. 18.*—Not as pleasing men, but God, which trieth our hearts. 1 *Th. 2. 4.*

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? *Jno. 5. 44.*

CHAPTER III.

HAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? *De. 4. 7, 8.*—He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord. *Ps. 147. 19, 20.*—As touching the election, they are beloved for the fathers' sakes. *Ro. 11. 28.* Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. *Ro. 9. 4.*—Who received the lively oracles to give unto us. *Ac. 7. 38.*

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

Esaias saith, Lord, who hath believed our report? *Ro. 10. 16.* The word preached did not profit them, not being mixed with faith in them that heard it. *He. 4. 2.*—God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu. 23. 19.*—If we believe not, yet he abideth faithful: he cannot deny himself. *2 Ti. 2. 13; Ps. 36. 5.*

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightiest overcome when thou art judged.

He that hath received his testimony hath set to his seal that God is true. *Jno. 3. 33.*—That thou mightest be justified when thou speakest, and be clear when thou judgest. *Ps. 51. 4.*

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. *Ro. 5. 8, 20, 21.*

6 God forbid: for then how shall God judge the world?

Shall not the Judge of all the earth do right? *Ge. 18. 25.*—Doth God pervert judgment? or doth the Almighty pervert justice? *Job 8. 3.*—Wilt thou condemn him that is most just? *Job 34. 17; Mat. 10. 15.*

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Shall we continue in sin, that grace may abound? Shall we sin, because we are not under the law, but under grace? God forbid. *Ro. 6. 1, 15.*

9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

Ro. 1. 28-31; 2. 1.
The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Gal. 3. 22.*

10 As it is written, There is none righteous, no, not one :

There is not a just man upon earth, that doeth good, and sinneth not. Ec. 7. 20.—There is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy : there is none that doeth good, no, not one. Ps. 14. 1-3.

11 There is none that understandeth, there is none that seeketh after God.

My people are destroyed for lack of knowledge. Ho. 4. 6.—My people is foolish, they have not known me ; they are sottish children, and they have none understanding : they are wise to do evil, but to do good they have no knowledge. Je. 4. 22.—Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. Mat. 13. 13-15.—We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, 1 Jo. 5. 20.—The people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Is. 9. 13.

12 They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one.

All we like sheep have gone astray ; we have turned every one to his own way. Is. 53. 6.

13 Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips :

There is no faithfulness in their mouth ; their inward part is very wickedness ; their throat is an open sepulchre ; they flatter with their tongue. Ps. 5. 9.—Those things which proceed out of the mouth come forth from the heart ; and they defile the man. False witness, blasphemies. Mat. 15. 18, 19.

14 Whose mouth is full of cursing and bitterness :

15 Their feet are swift to shed blood :

16 Destruction and misery are in their ways :

Many sorrows shall be to the wicked. Ps. 32. 10.—The wicked shall be turned into hell, and all the nations that forget God. Ps. 9. 17.—Thou, O God, shalt bring them down into the pit of destruction : bloody and deceitful men shall not live out half their days. Ps. 55. 23.

17 And the way of peace have they not known :

There is no peace, saith my God, to the wicked. Is. 57. 21 ; 59. 8.

18 There is no fear of God before their eyes.

Mat. 10. 28.

The fear of the Lord is to hate evil. Pr. 8. 13.—Let us have grace, whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire. He. 12. 28, 29.

19 Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God.

But we are sure that the judgment of God is according to truth. Ro. 2. 2.

20 Therefore by the deeds of the law there

shall no flesh be justified in his sight : for by the law is the knowledge of sin.

Enter not into judgment with thy servant : for in thy sight shall no man living be justified. Ps. 143. 2.—By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Ac. 13. 39.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified. Ga. 2. 16.—That no man is justified by the law in the sight of God, it is evident ; for, The just shall live by faith. Ga. 3. 11.

By grace are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast. Eph. 2. 8, 9.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Tit. 3. 5.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ;

We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Ac. 15. 11.—Found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3. 9.

None other things than those which the prophets and Moses did say should come. Ac. 26. 22.—Which he had promised afore by his prophets in the holy scriptures. Ro. 1. 2.—Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. 1 Pe. 1. 10.

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference :

Ro. 4. 1, etc.

There is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him. Ro. 10. 12.—There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all. Col. 3. 11.—In Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love. Ga. 5. 6.

23 For all have sinned, and come short of the glory of God ;

God hath concluded them all in unbelief, that he might have mercy upon all. Ro. 11. 32.—The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Ga. 3. 22.—By whom ... we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Ro. 5. 2.

24 Being justified freely by his grace through the redemption that is in Christ Jesus :

By his knowledge shall my righteous servant justify many ; for he shall bear their iniquities. Is. 53. 11.—It is of faith, that it might be by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all. Ro. 4. 16.—By grace are ye saved through faith ; and that not of yourselves : it is the gift of God. Eph. 2. 8.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; being justified by his grace. Tit. 3. 5, 7.

The Son of man came ... to give his life a ransom for many. Mat. 20. 28.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. 1. 7.—Who gave himself a ransom for all. 1 Th. 2. 6.—Having obtained eternal redemption for us. He. 9. 12.

Ye were not redeemed with corruptible things, as silver and gold ; ... but with the precious blood of Christ. 1 Pe. 1. 18, 19.—Ye are bought with a price. 1 Co. 7. 23.

Washed, ... sanctified, ... justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Co. 6. 11.—Whom he justified, them he also glorified. Ro. 8. 30.

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Jno. 3. 15, 36.

He shall kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. *Le. 16. 15.*—He is the propitiation for our sins. 1 *Jno. 2. 2.*—Justified by his blood, we shall be saved from wrath through him. *Ro. 5. 9.*—If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 *Jno. 1. 7.*

Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. 1 *Jno. 4. 10.* The mercy seat. *He. 9. 5.*

Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac. 13. 38, 39.*

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

He *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. *Is. 53. 5.*—Mercy and truth are met together; righteousness and peace have kissed *each other*. *Ps. 85. 10.*—The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. *Is. 42. 21.*—A just God and a Saviour. *Is. 45. 21.*—*It is* God that justifieth. *Ro. 8. 33.*

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

In the Lord shall all the seed of Israel be justified, and shall glory. *Is. 45. 25.*—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: ... he that glorieth, let him glory in the Lord. 1 *Co. 1. 30, 31.*—By grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast. *Eph. 2. 8, 9.*

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac. 13. 39.* For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. *Ro. 8. 3, 4.*—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Gal. 2. 16; Ro. 11. 6.*

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. *Gal. 5. 4, 5.*—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno. 5. 24.*—[Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again

for our justification. *Ro. 4. 20, 25.*—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. *Ro. 10. 12, 13.*—The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal. 3. 8, 28.*

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. *Mat. 5. 17, 18.*—I will put my laws into their hearts, and in their minds will I write them. *He. 10. 16.*—As the body without the spirit is dead, so faith without works is dead also. *Ja. 2. 26.*

CHAPTER IV.

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. *Mat. 3. 9.*—We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. *Phi. 3. 3, 6.*

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. *Ge. 15. 5, 6.* The scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. *Ja. 2. 23.*

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

If *it be* of works, then is it no more grace: otherwise work is no more work. *Ro. 11. 6.*

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

When we were yet without strength, in due time Christ died for the ungodly. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Ro. 5. 6, 8-10.*

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. *Ps.* 32. 1, 2.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. *Ge.* 17. 10.—They which are of faith, the same are the children of Abraham. *Ga.* 3. 7; *Ge.* 15. 5, 6; *Ro.* 3. 22.—This day is salvation come to this house, forasmuch as he also is a son of Abraham. *Lu.* 19. 9.

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

My covenant is with thee, and thou shalt be a father of many nations. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession. *Ge.* 17. 4, 8.—If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal.* 3. 29.—All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's. *1 Co.* 3. 21, 23.—His Son, whom he hath appointed heir of all things. *He.* 1. 2.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Gal.* 3. 18, 23, 24.

15 Because the law worketh wrath: for where no law is, there is no transgression.

By the law is the knowledge of sin. *Ro.* 3. 20.—The law entered, that the offence might abound. *Ro.* 5. 20.—The commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived

me, and by it slew me. *Ro.* 7. 10, 11.—The strength of sin is the law. *1 Co.* 15. 56.—The ministration of death. ... The ministration of condemnation. *2 Co.* 3. 7, 9.

As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Wherefore then serveth the law? It was added because of transgressions. *Gal.* 3. 10, 19.

16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno.* 1. 12, 13.—Being justified freely by his grace through the redemption that is in Christ Jesus. *Ro.* 3. 24.—The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Gal.* 3. 22.—They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. *Ro.* 9. 8.

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Thy name shall be Abraham; for a father of many nations have I made thee. *Ge.* 17. 5.

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro.* 8. 11.

You hath he quickened, who were dead in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) *Eph.* 2. 1, 5.

It shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. *Ro.* 9. 26.—Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. *1 Pe.* 2. 10.

Known unto God are all his works from the beginning of the world. *Ac.* 15. 18; *Ro.* 8. 29.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. *Ge.* 15. 5.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. *Ge.* 18. 11.—Through faith ... Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. *He.* 11. 11, 12.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

Our God is in the heavens: he hath done whatsoever he hath pleased. *Psa.* 115. 3.—Is any thing too hard for the Lord?

Ge. 18. 14.—With God nothing shall be impossible. Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. *Lu. 1. 37, 45.*
Accounting that God *was* able to raise him up, even from the dead. *He. 11. 19.*

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

Whosoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. *Ro. 15. 4.*—These things were our examples, ... and they are written for our admonition. *1 Co. 10. 6, 11.*

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

God raised him from the dead. *Ac. 13. 30.*

25 Who was delivered for our offences, and was raised again for our justification.

He was wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. *Is. 53. 5, 6.*—Christ died for the ungodly. *Ro. 5. 6.*

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro. 8. 32.*—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*—Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. *Gal. 1. 4.*

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe. 2. 24.*—Christ ... hath once suffered for sins, the just for the unjust, that he might bring us to God. *1 Pe. 3. 18.*—Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28.*

Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. *1 Pe. 1. 21.*—If Christ be not raised, your faith is vain; ye are yet in your sins. *1 Co. 15. 17.*

CHAPTER V.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

Ro. 3. 20, 28.

The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. *Is. 32. 17.*—God ... hath reconciled us to himself by Jesus Christ. *2 Co. 5. 18.*—He is our peace, who hath made both one, and hath broken down the middle wall of partition *between us.* *Eph. 2. 14.*—Having made peace through the blood of his cross, by him to reconcile all things unto himself. *Col. 1. 20.*

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Ro. 8. 1.

I am the door: by me if any man enter in, he shall be saved. *Jno. 10. 9.*—I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno. 14. 6.*—Through him we both have access by one Spirit unto the Father. *Eph. 2. 18.* In whom we have boldness and access with confidence by the faith of him. *Eph. 3. 12.*—Boldness to enter into the holiest by the blood of Jesus. *He. 10. 19.*—Accepted in the beloved. *Eph. 1. 6.*

Whom he justified, them he also glorified. *Ro. 8. 30.*—My heart is glad, and my glory rejoiceth: my flesh also shall rest in

hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore. *Ps. 16. 9-11.*—We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which *hope* we have as an anchor of the soul, both sure and steadfast. *He. 6. 18, 19.*—If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Ro. 8. 17, 18.*

Rejoicing in hope; patient in tribulation. *Ro. 12. 12.*—Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Ro. 15. 13.*—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe. 1. 3-8.*

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. *2 Co. 3. 18.*

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Ps. 34. 19. 1 Pe. 4. 16.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven. *Mat. 5. 11, 12.*—They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac. 5. 41.*

Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. *Phi. 2. 17.*—Count it all joy when ye fall into divers temptations. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja. 1. 2, 12.*—If ye suffer for righteousness' sake, happy are ye. *1 Pe. 3. 14; Phi. 1. 29.*—Knowing this, that the trying of your faith worketh patience. *Ja. 1. 3.*—Patient continuance in well doing. *Ro. 2. 7.*

No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *He. 12. 11.*—I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, *even* praise unto our God. *Ps. 40. 1, 3.*

What shall we then say to these things? If God be for us, who can be against us? Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. *Ro. 8. 31, 35, 37.*—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co. 4. 17.*

4 And patience, experience; and experience, hope:

David said ... The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. *1 Sa. 17. 37.*—The Lord stood with me, and strengthened me; ... and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. *2 Th. 4. 17, 18.*

As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. *2 Co. 1. 5.*—*It is of* the Lord's

mercies that we are not consumed, because his compassions fail not. *They are new every morning*: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. *La. 3. 22-25.*—This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. *1 Jno. 5. 14; Ps. 39. 7.*

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *1 Pe. 1. 7.*

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

They shall not be ashamed that wait for me. *Is. 49. 23.*—I suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Th. 1. 12; Ps. 31. 17.*

Who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 22.*—Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. 4. 6.*—The fruit of the Spirit is love. *Gal. 5. 22.*—Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. *Eph. 1. 13, 14; 2 Th. 2. 16; He. 6. 18, 19.*

As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. *Ro. 8. 14, 17, 28.*—We love him, because he first loved us. *1 Jno. 4. 19; Ps. 18. 1; 146. 8.*

6 For when we were yet without strength, in due time Christ died for the ungodly.

When the fulness of the time was come, God sent forth his Son. *Gal. 4. 4.*—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God. *1 Pe. 1. 18-21.*—The Lamb slain from the foundation of the world. *Rev. 13. 8.*

You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. *Eph. 2. 1-5.*

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Jno. 3. 16.

Greater love hath no man than this, that a man lay down his life for his friends. *Jno. 15. 13.*—Christ... hath once suffered for sins, the just for the unjust, that he might bring us to God. *1 Pe. 3. 18.*—Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno. 3. 16.*—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno. 4. 9, 10.*

9 Much more then, being now justified by

his blood, we shall be saved from wrath through him.

Ro. 3. 20-28.

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro. 3. 25.*—Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. *Eph. 2. 13.*—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He. 9. 14.*—The blood of Jesus Christ his Son cleanseth us from all sin. *1 Jno. 1. 7.*—The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. *Ro. 1. 18.*—Jesus, which delivered us from the wrath to come. *1 Th. 1. 10.*

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro. 8. 32.*—All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. *2 Co. 5. 18, 19.*—That he might reconcile both unto God in one body by the cross, having slain the enmity thereby. *Eph. 2. 16.* And, having made peace through the blood of his cross, by him to reconcile all things unto himself;... and you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. *Col. 1. 20, 21.*—He is able... to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25.*—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col. 3. 4; Mat. 24. 13.*

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Ps. 9. 2. Mat. 1. 21.

I will joy in the God of my salvation. *Hab. 3. 18; 1 Pe. 1. 3-9.* Behold, thou art called a Jew, and retest in the law, and makest thy boast of God. *Ro. 2. 17.*—Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. *Ro. 3. 29, 30.*

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

She took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. *Ge. 3. 6.*—In the day that thou eatest thereof thou shalt surely die. *Ge. 2. 17.*—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Ro. 6. 23.*—By man came death, by man came also the resurrection of the dead. *1 Co. 15. 21.*—I was shapen in iniquity; and in sin did my mother conceive me. *Ps. 51. 5; 14. 1.*

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. *Ex. 20. 5.*—The law worketh wrath: for where no law is, there is no transgression. *Ro. 4. 15.* Sin is the transgression of the law. *1 Jno. 3. 4.*

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

All in whose nostrils was the breath of life, of all that was in the dry land, died. *Ge. 7. 22.*—He overthrew those cities, ... and all the inhabitants. *Ge. 19. 25.*—Every son that is born

ye shall cast into the river. *Ex.* 1. 22.—The Lord smote all the firstborn in the land of Egypt. *Ex.* 12. 29.

Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand? *Jon.* 4. 11.—The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. *Ro.* 8. 20. Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. *1 Co.* 15. 21, 22, 45.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

In Adam all die. *1 Co.* 15. 22.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. *Is.* 53. 11.—The Son of man came to give his life a ransom for many. *Mat.* 20. 28.—This is my blood of the new testament, which is shed for many for the remission of sins. *Mat.* 26. 28.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno.* 3. 16.—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Ro.* 6. 23.—God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. *Eph.* 2. 4-7.

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re.* 7. 9, 13, 14.—A seed shall serve him; it shall be accounted to the Lord for a generation. *Psa.* 22. 30.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac.* 13. 38, 39.—Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 10, 11.—I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. *1 Ti.* 1. 13, 14.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Whom he justified, them he also glorified. *Ro.* 8. 30.—I am come that they might have life, and that they might have it more abundantly. *Jno.* 10. 10.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat.* 25. 34.—Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. *Re.* 5. 9, 10.

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

If I be lifted up from the earth, will draw all men unto me. *Jno.* 12. 32.—That he by the grace of God should taste death for every man. *He.* 2. 9.—We trust in the living God, who is the Saviour of all men, specially of those that believe. *1 Ti.* 4. 10.

The spirit giveth life. *2 Co.* 3. 6.—The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.—He that hath the Son hath life; and he that hath not the Son of God hath not life. *1 Jno.* 5. 12.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi.* 2. 8.—Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je.* 23. 5, 6.—And by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses. *Ac.* 13. 39; *Ro.* 3. 22; 5. 12, 15, 16.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

By the law is the knowledge of sin. *Ro.* 3. 20.—The law worketh wrath: for where no law is, there is no transgression. *Ro.* 4. 15.—Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. *Ro.* 7. 8.—Her sins, which are many, are forgiven. *Lu.* 7. 47.—And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. *1 Ti.* 1. 14.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence. *Eph.* 1. 7, 8.—We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *Ti.* 3. 3, 7.

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

The end of those things is death. *Ro.* 6. 21.

Grace and truth came by Jesus Christ. *Jno.* 1. 17.

CHAPTER VI.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

We be slanderously reported, and ... some affirm that we say, Let us do evil, that good may come? whose damnation is just. *Ro.* 3. 8.—What then? shall we sin, because we are not under the law, but under grace? God forbid. *Ro.* 6. 15.

2 God forbid. How shall we, that are dead to sin, live any longer therein?

Ro. 6. 6, 11.

He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co.* 5. 15.—Ye have been called unto liberty; only

was not liberty for an occasion to the flesh. They that are Christ's have crucified the flesh with the affections and lusts. *Gal. 5. 13, 24.*—The world is crucified unto me, and I unto the world. *Gal. 6. 14.*

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. *1 Pe. 4. 1, 2.*—He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. *1 Jno. 3. 8, 10.*

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

As many of you as have been baptized into Christ have put on Christ. *Gal. 3. 27.*—Baptized unto Moses. *1 Co. 10. 2.*—Ye are dead, and your life is hid with Christ in God. *Col. 3. 3.*

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. *Gal. 2. 20, 21.*—His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness. *1 Pe. 2. 24.*

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *Col. 2. 12.*—The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. *1 Pe. 3. 21.*

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro. 8. 11.*—His glorious power. *Col. 1. 11.*—The working of his mighty power, which he wrought in Christ, when he raised him from the dead. *Eph. 1. 19, 20.*

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and ... put on the new man, which after God is created in righteousness and true holiness. *Eph. 4. 22-24.*—In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal. 6. 15.*

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Ro. 6. 11.

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. *Phi. 3. 10, 11.*

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

I am crucified with Christ. *Gal. 2. 20.*—They that are Christ's have crucified the flesh with the affections and lusts. *Gal. 5. 24.* God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Gal. 6. 14.*

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. *Eph. 4. 22.*—Mortify ... your members which are upon the earth; fornication,

uncleanness, inordinate affection, evil concupiscence, and covetousness. Ye have put off the old man with his deeds. *Col. 3. 5, 9.*—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. *Col. 2. 11; Ro. 6. 22.*

7 For he that is dead is freed from sin.

Ro. 6. 2, 11, 12. Justified (margin). Ro. 6. 18, 22.

There is ... now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Ro. 8. 1.*—He that hath suffered in the flesh hath ceased from sin. *1 Pe. 4. 1.*

8 Now if we be dead with Christ, we believe that we shall also live with him:

If we be dead with him, we shall also live with him. *2 Ti. 2. 11.* Because I live, ye shall live also. *Jno. 14. 19.*—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal. 2. 20; Ro. 6. 5; Jno. 1. 4.*

9 Knowing that Christ being raised from the dead dieth no more; death hath no dominion over him.

I am he that liveth, and was dead; and, behold, I am alive for evermore. *Re. 1. 18.*

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Christ was once offered to bear the sins of many. *He. 9. 28.* [God] hath put all things under his feet, and gave him to be the head over all things to the church. *Eph. 1. 22.*—That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 11.*

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Ro. 6. 2, 6.

I through the law am dead to the law, that I might live unto God. *Gal. 2. 19.*—Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi. 1. 11.*—Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe. 2. 5.*

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. *Eph. 4. 22.*—I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. *1 Pe. 2. 11.*

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. *1 Jno. 2. 15, 16.*

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Ti. 2. 11, 12.*—We are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro. 8. 12, 13.*

They that are Christ's have crucified the flesh with the affections and lusts. *Gal. 5. 24.*—Walk in the Spirit, and ye shall not fulfil the lust of the flesh. *Gal. 5. 16.*

If ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. *Nu. 33. 55.*

Keep back thy servant also from presumptuous sins; let them not have dominion over me. *Psa. 19. 13.*—Let not any iniquity have dominion over me. *Psa. 119. 133.*

I keep under my body, and bring it into subjection. 1 Co. 9. 27.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

Ro. 6. 19.

Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid. 1 Co. 6. 15.—The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. *Ja.* 3. 5, 6.

Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Co. 6. 20.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. *Ro.* 12. 1.—Bringing into captivity every thought to the obedience of Christ. 2 Co. 10. 5.

The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. 2 Co. 5. 14, 15.—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness. 1 Pe. 2. 24.—God, ... even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) *Eph.* 2. 5.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.—That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. 1 Pe. 4. 2, 3.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Ro. Ga. 5. 18.
the law, That

the man which doeth those things shall live by them, *Ro.* 10. 5.—That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. *Ga.* 3. 11, 12.—*It is* of faith, that it *might be* by grace. *Ro.* 4. 16.—The law was given by Moses, but grace and truth came by Jesus Christ. *Jno.* 1. 17.

Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat.* 1. 21.—For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 *Jno.* 3. 8, 9.—Whosoever committeth sin is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed. *Jno.* 8. 34, 36.—I will make a new covenant with the house of Israel and with the house of Judah. And their sins and their iniquities will I remember no more. *He.* 8. 8, 12; *Ro.* 5. 20, 21; 7. 4-11.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Ro. 6. 1, 2.
Being not without law to God, but under the law to Christ. 1 Co. 9. 21.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Ye cannot serve God and mammon. *Mat.* 6. 24.—Whosoever committeth sin is the servant of sin. *Jno.* 8. 34.—If any man

serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Jno.* 12. 26.—This *is* the heritage of the servants of the Lord, and their righteousness *is* of me, saith the Lord. *Is.* 54. 17; *Ro.* 6. 18, 21-23.

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Ro. 1. 21-32.

The Lord looketh on the heart. 1 *Sa.* 16. 7.—Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men. *Eph.* 6. 5, 7.—Hold fast the form of sound words, which thou hast heard of me. 2 *Ti.* 1. 13.—Bringing into captivity every thought to the obedience of Christ. 2 Co. 10. 5.

18 Being then made free from sin, ye became the servants of righteousness.

Ro. 6. 14, 20, 22.

It is no more I that do it, but sin that dwelleth in me. *Ro.* 7. 17.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. *Ga.* 3. 15.—I ... could not speak unto you as unto spiritual, but as unto carnal, *even as* unto babes in Christ. 1 Co. 3. 1.

20 For when ye were the servants of sin, ye were free from righteousness.

Whosoever committeth sin is the servant of sin. *Jno.* 8. 34.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

A new heart also will I give you, and a new spirit will I put within you. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. *Eze.* 36. 26, 31, 32.—Remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God. *Eze.* 16. 63.—Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Je.* 31. 19; *Ro.* 6. 23.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Ro. 6. 14, 18.

Whose I am, and whom I serve. *Ac.* 27. 23.—Follow peace with all men, and holiness, without which no man shall see the Lord. *He.* 12. 14.—His servants shall serve him. And they shall reign for ever and ever. *Ro.* 22. 3, 5; *Ro.* 6. 23.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt

surely die. *Ge. 2. 17.*—By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. *Ro. 5. 12.*

If ye live after the flesh, ye shall die. *Ro. 8. 13.*—Sin, when it is finished, bringeth forth death. *Ja. 1. 15.*—The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *Re. 21. 8.*—They which commit such things are worthy of death. *Ro. 1. 32.*

If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. *Mar. 9. 43, 44.*—These shall go away into everlasting punishment: but the righteous into life eternal. *Mat. 25. 46; Ro. 7. 6.*

This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. *Jno. 6. 39, 40.*—Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. *Jno. 17. 2, 3.*—God hath given to us eternal life, and this life is in his Son. *1 Jno. 5. 11.*—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro. 2. 7.*—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven. *1 Pe. 1. 4.*

If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. *Ro. 5. 17, 21.*

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law. *Ro. 2. 17, 18.*

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. *1 Co. 7. 39.*

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Whosoever shall put away his wife, saying for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. *Mat. 5. 32.*

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not

I, but Christ liveth in me. *Gal. 2. 19, 20.*—As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them; Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal. 3. 10-13.* Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe. 2. 24.*—Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. *Eph. 2. 15.*—Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. *Col. 2. 14.*

Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph. 5. 25-27.*—The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *Ro. 8. 2.*

If ye be led of the Spirit, ye are not under the law. *Gal. 5. 18.* Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi. 1. 11.*—The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal. 5. 22, 23.*

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. *Eph. 2. 3.* That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. *Jno. 3. 6.*—They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. *Ro. 8. 8, 9.*—Walk in the Spirit, and ye shall not fulfil the lust of the flesh. The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal. 5. 16, 19, 21.*—When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. *Ja. 1. 15; Ro. 6. 21.*

They that are Christ's have crucified the flesh with the affections and lusts. *Gal. 5. 24.*

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Ro. 7. 4.

He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro. 2. 29.*—We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phi. 3. 3.*

Ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. *2 Co. 3. 6.* Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. In that he saith, A new covenant, he hath made the first old. *He. 8. 13.*

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

By the law is the knowledge of sin. *Ro. 3. 20.*—Thou shalt not covet. *Ex. 20. 17.*

8 But sin, taking occasion by the command-

ment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

Where no law is, *there* is no transgression. *Ro.* 4. 15.—The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. *Ro.* 8. 7.—The strength of sin is the law. *1 Co.* 15. 56.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. *Lu.* 18. 9-13.

Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. *Phi.* 3. 5, 6.

Ye made the commandment of God of none effect by your tradition. *Mat.* 15. 6.—I have seen an end of all perfection: but thy commandment is exceeding broad. *Ps.* 119. 96.—Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you. *Mat.* 5. 27, 28, 43, 44.

If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. *Jno.* 16. 7, 8; *Ro.* 2. 17-29; 3. 9, 20; 7. 10, 13.

10 And the commandment which *was* ordained to life, I found to be unto death.

Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them. *Le.* 18. 5; *Eze.* 20. 11, 13, 21.—A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. *Lu.* 10. 25, 28.

As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. *Gal.* 3. 10, 12.

If there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Gal.* 3. 21, 22.—Cursed be he that confirmeth not all the words of this law to do them. *De.* 27. 26.—The law worketh wrath: for where no law is, *there* is no transgression. *Ro.* 4. 15.—The letter killeth, but the spirit giveth life. The ministration of death. The ministration of condemnation. *2 Co.* 3. 6, 7, 9.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

Ro. 7. 7, 8, 13.

The serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? *Ge.* 3. 1.—The serpent beguiled Eve through his subtilty. *2 Co.* 11. 3; *Ro.* 7. 9, 10.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

Ro. 7. 7, 14.

What nation is *there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? *De.* 4. 8.—Keep the commandments of the Lord, and his statutes, which I command thee this day for thy good. *De.* 10. 13. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.... The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them *there* is great reward. *Ps.* 19. 8, 11.—We know that the law is good, if a man use it lawfully. *1 Ti.* 1. 8.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Ro. 7. 10, 11.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. *Ja.* 1. 13-15; *Ro.* 7. 7.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

Mat. 5. 27, 28, 43, 44.

Behold, thou desirest truth in the inward parts. *Ps.* 51. 6. Less than the least of all saints. *Eph.* 3. 8; *Ro.* 7. 22, 24. I abhor myself, and repent in dust and ashes. *Job* 42. 6.—My soul cleaveth unto the dust. *Ps.* 119. 25.—Woe is me! for I am undone; because I am a man of unclean lips... for mine eyes have seen the King, the Lord of hosts. *Is.* 6. 5.—O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. *Ps.* 119. 5, 6.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. *Gal.* 5. 17.—I hate every false way. I hate vain thoughts: but thy law do I love. *Ps.* 119. 104, 113.—The transgression of the wicked saith within my heart, that *there* is no fear of God before his eyes. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil. *Ps.* 36. 1, 4.—Iniquities prevail against me. *Ps.* 65. 3.—In many things we offend all. *Ja.* 3. 2.

16 If then I do that which I would not, I consent unto the law that it is good.

Ro. 7. 12, 14.

17 Now then it is no more I that do it, but sin that dwelleth in me.

Ro. 7. 18, 23.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

Ro. 8. 7, 8.

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Ge.* 6. 5.—The imagination of man's heart is evil from his youth. *Ge.* 8. 21.—What is man, that he should be clean? and he which is born of a woman, that he should be righteous? *Job* 15. 14.—Behold, I was shapen in iniquity; and

in sin did my mother conceive me. *Ps.* 51. 5.—Who can say, I have made my heart clean, I am pure from my sin? *Pr.* 20. 9.—We are all as an unclean *thing*, and all our righteousnesses are as filthy rags. *Is.* 64. 6.—The heart is deceitful above all *things*, and desperately wicked: who can know it? *Je.* 17. 9.—That which is born of the flesh is flesh. *Jno.* 3. 6.—By one man's disobedience many were made sinners. *Ro.* 5. 19.—We ... were by nature the children of wrath, even as others. *Eph.* 2. 3.
O that my ways were directed to keep thy statutes! *Ps.* 119. 5; *Ro.* 7. 14, 22, 23.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

Ro. 7. 15.

22 For I delight in the law of God after the inward man:

My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than

The hidden man of the heart. *1 Pe.* 3. 4; *2 Co.* 4. 16; *Eph.* 3. 16.

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. *Ga.* 5. 17; *Ro.* 6. 14, 15.

24 O wretched man that I am! who shall deliver me from the body of this death?

Ro. 7. 14.

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Co.* 15. 57.—Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat.* 1. 21; *Ro.* 7. 14, 15.

CHAPTER VIII.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Ro. 8. 33, 34.

He that believeth on him is not condemned. *Jno.* 3. 18.—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.—I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. *Jno.* 15. 5, 6.—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 30.—Found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ. *Phi.* 3. 9.—We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us

an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno.* 5. 19, 20.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Co.* 5. 17.—In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. *Ga.* 5. 6.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit.* 2. 14.

As the body without the spirit is dead, so faith without works is dead also. *Ja.* 2. 26.—Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. *Ga.* 5. 16, 25.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Ro. 8. 10, 11.

Ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. *2 Co.* 3. 6-9.—The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Is.* 61. 1.

The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. And of his fulness have all we received, and grace for grace. *Jno.* 1. 14, 16.—He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. *Jno.* 3. 34.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) *Jno.* 7. 38, 39.—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *Jno.* 11. 25, 26.—Because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. *Jno.* 14. 19, 20.—If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno.* 16. 7.—God hath given to us eternal life, this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. *1 Jno.* 5. 11, 12.—The last Adam was made a quickening spirit. *1 Co.* 15. 45.

The Spirit of life from God entered into them. *Re.* 11. 11.—It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. *Jno.* 6. 63.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe.* 1. 23.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph.* 1. 3, 4.

I through the law am dead to the law, that I might live unto God. *Ga.* 2. 19.—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Ga.* 5. 1.

The truth shall make you free. Whosoever committeth sin is the servant of sin. If the Son ... shall make you free, ye shall be free indeed. *Jno. 8. 32, 34, 36.*—Being ... made free from sin, ye became the servants of righteousness. Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. *Ro. 6. 18, 22, 23.*

The law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. *Ro. 5. 20, 21.*—When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. The commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. *Ro. 7. 5, 10, 13.*

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Co. 15. 56, 57; Ro. 7. 23, 25.*

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Ro. 7. 10, 15.

By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. *Ro. 3. 20.*—There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. *He. 7. 18, 19.*

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? *He. 10. 1, 2.*—If there had been a law given which could have given life, verily righteousness should have been by the law. *Gal. 3. 21.*

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno. 4. 9, 10.*—God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal. 4. 4, 5.*—The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno. 1. 14.*—The Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. *Jno. 5. 18.*

Being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi. 2. 6, 8.*—By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac. 13. 39.*

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He. 4. 15.*—With him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. *Mar. 15. 27, 28.*—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*

Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. *He. 7. 26.*—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe. 2. 24.*—Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal. 3. 13.*—We are sanctified through the offering of the body of Jesus Christ once for all. By one

offering he hath perfected for ever them that are sanctified. *He. 10. 10, 14.*

Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. *Ro. 6. 6, 7.*—Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. *1 Pe. 4. 1, 2.*

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph. 5. 25, 27.*—Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11.*

They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, ... That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. *Ro. 10. 3, 5, 9.*

He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*

We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. *Phi. 3. 3, 7.*—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. *Mat. 5. 17.*

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. *Jno. 3. 6.*—As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. *1 Co. 15. 48.*—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *1 Co. 2. 14.*

Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. *Phi. 3. 18, 19.* The fruit of the Spirit is love, joy, peace, longuffering, gentleness, goodness, faith. If we live in the Spirit, let us also walk in the Spirit. *Gal. 5. 22, 25.*—Set your affection on things above, not on things on the earth. *Col. 3. 2.*

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

Ro. 8. 13.

He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. *Gal. 6. 8.*—What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. *Ro. 6. 21.*—When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. *Ro. 7. 5.*

Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. *Ja. 1. 14, 15.*—Put ye on the Lord Jesus Christ, and make not

provision for the flesh, to fulfil the lusts thereof. *Ro. 13. 14.—You hath he quickened*, who were dead in trespasses and sins. *Eph. 2. 1.*

The fruit of the Spirit is love, joy, peace. *Ga. 5. 22.* justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.—There is no peace*, saith my God, to the wicked. *Is. 57. 21.*—Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. *Ro. 6. 11-13.*

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. *Ja. 4. 4.*—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. *1 Jno. 2. 15, 16.* Haters of God. *Ro. 1. 30.*—You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. *Col. 1. 21.*

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. *Mat. 7. 18.*—Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. How can ye, being evil, speak good things? *Mat. 12. 33, 34.*—The Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him. *Jno. 14. 17.*—Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro. 6. 6; 8. 5; 1 Co. 2. 14.*

8 So then they that are in the flesh cannot please God.

Ro. 7. 18.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. *Jno. 3. 5, 7.*—Before his translation [Enoch] had this testimony, that he pleased God. But without faith it is impossible to please him. *He. 11. 5, 6.*

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *1 Co. 3. 16.*—Know ye not that your body is the temple of the Holy Ghost which is in you? *1 Co. 6. 19.*—In whom ye also are builded together for a habitation of God through the Spirit. *Eph. 2. 22.*—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *1 Jno. 4. 13.*—He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. *1 Jno. 3. 24.*

How much more shall your heavenly Father give the Holy Spirit to them that ask him? *Lu. 11. 13.*—The Comforter, which is the Holy Ghost, whom the Father will send in my name. *Jno. 14. 26.*—In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. *Eph. 1. 13, 14.*

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *Jno. 6. 56.*—God giveth not the Spirit by measure unto him. *Jno. 3. 34.*—If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno. 16. 7.*—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. *Jno. 14. 16, 17.*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Ga. 4. 6.*—Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God. *2 Co. 3. 3.*—I and my Father are one. *Jno. 10. 30.*

No man can say that Jesus is the Lord, but by the Holy Ghost. *1 Co. 12. 3.*—And they that are Christ's have crucified the flesh with the affections and lusts. *Ga. 5. 24.*—Sensual, having not the Spirit. *Jude 19.*—Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 22, 23.*

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Ro. 8. 1, 9.

I am in my Father, and ye in me, and I in you. *Jno. 14. 20.*—Know ye not your own selves, how that Jesus Christ is in you, except ye be reborn? *2 Co. 13. 5.*—I bow my knees unto the Father of our Lord Jesus Christ, ... that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. *Eph. 3. 14, 16, 17.*—Christ in you, the hope of glory. *Col. 1. 27.*—Conformed to the image of his Son. *Ro. 8. 29.*

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. *Ro. 5. 12.*—The soul that sinneth, it shall die. *Eze. 18. 20.*

As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. *Ro. 5. 19-21.*—Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Ga. 2. 20.*—He that is joined unto the Lord is one spirit. *1 Co. 6. 17.*—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *Jno. 11. 25, 26.*—Ye are come ... to the spirits of just men made perfect. *He. 12. 22, 23.*—Lord Jesus, receive my spirit. *Ac. 7. 59.*

Jno. 1. 4.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Ro. 8. 9, 13.

Christ was raised up from the dead by the glory of the Father. If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. *Ro. 6. 4, 5.*—God hath both raised up the Lord, and will also raise up us by his own power. *1 Co. 6. 14.*—He which raised up the Lord Jesus shall raise up us also by Jesus. *2 Co. 4. 14.*—When we were dead in sins, hath quickened us together with Christ. *Eph. 2. 5.*

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Phi. 3. 21.*—If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. The dead in Christ shall rise first. *1 Th. 4. 14, 16.*—Now is Christ risen from the dead, and become the firstfruits of them that slept. *1 Co. 15. 20.*—Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. *1 Pe. 3. 18.*—The Spirit of life from God entered into them. *He. 11. 11.*

We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. *2 Co. 5. 4, 5.*—This corruptible must put on incorruption, and this mortal must put on immortality. *1 Co. 15. 53.*

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Ro. 8. 13.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Co. 6. 19, 20.—What shall I render unto the Lord for all his benefits toward me? O Lord, truly I am thy servant; ... thou hast loosed my bonds. Ps. 116. 12, 16.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Ro. 8. 1, 2, 6, 26.

I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 Pe. 2. 11.—The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Tit. 2. 11, 12.—Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him. Col. 3. 5, 10.—I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1 Co. 9. 27.

Ye have purified your souls in obeying the truth through the Spirit. 1 Pe. 1. 22.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. 2 Th. 2. 13.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Jno. 3. 5.

14 For as many as are led by the Spirit of God, they are the sons of God.

Ro. 8. 1, 16.

I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall be my people, and I will be your God. Eze. 36. 27, 28.—No man can come to me, except the Father which hath sent me draw him. Jno. 6. 44.—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself. Eph. 1. 4, 5.—Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 Jno. 3. 2, 3.—If ye be led of the Spirit, ye are not under the law. Ga. 5. 18.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba,

The people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. Ex. 20. 18, 19.—Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake;) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and

church of the firstborn, which are written in heaven. He. 12. 18, 23.—These are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. Ga. 4. 24.—As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Ga. 3. 10.

We, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Ga. 4. 3, 6.—As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. He. 2. 14, 15.

He which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not straved: and

no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 1 Jno. 4. 18.—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: ... and he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. Lu. 15. 18, 20.—Like as a father pitieth his children, so the Lord pitieth them that fear him. Ps. 103. 13.—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us ... come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. He. 4. 14, 16.—We have boldness and access with confidence by the faith of him. Eph. 3. 12.—When ye pray, say, Our Father. Lu. 11. 2. Praying in the Holy Ghost. Jude 20; Ro. 8. 26, 27.

There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Ro. 10. 12.—All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. Ps. 86. 9.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

In whom ... after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. Eph. 1. 13, 14.—The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Ga. 5. 22, 23.—The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Ro. 5. 5.—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 Jno. 4. 13.—He that believeth on the Son of God hath the witness in himself. 1 Jno. 5. 10.—If our heart condemn us not, then have we confidence toward God. 1 Jno. 3. 21.

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Ro. 8. 3, 29, 30.

If a son, then an heir of God through Christ. Ga. 4. 7; 3. 29. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ... having predestinated us unto the adoption of children by Jesus Christ to himself. In whom also we have obtained an inheritance, being predestinated. Eph. 1. 3, 5, 11.—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 Pe. 1. 3, 4.—Heirs of salvation. He. 1. 14.—And heirs of the kingdom which he hath promised to them that love him. Ja. 2. 5; Mat. 25. 34.—All things are your's; whether ... the world, or life, or death, or

things present, or things to come; all are your's; and ye are Christ's; and Christ is God's. 1 Co. 3. 21, 23.

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi.* 3. 20, 21.—*His* Son, whom he hath appointed heir of all things. *He.* 1. 2.—All things that the Father hath are mine. *Jno.* 16. 15.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. The glory which thou gavest me I have given them; that they may be one, even as we are one. *Jno.* 17. 24, 22.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* 3. 21.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Re.* 21. 7.

Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which *speaketh* unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for *our* profit, that we might be partakers of his holiness. Without which no man shall see the Lord. *He.* 12. 2, 10, 14.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 1 *Pe.* 4. 13; 5. 1, 4; *Re.* 1. 9.

It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him. 2 *Ti.* 2. 11, 12.—We must through much tribulation enter into the kingdom of God. *Ac.* 14. 22.

Ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. 1 *Pe.* 1. 6, 7.—In nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation. Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. *Phi.* 1. 28, 29.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. *He.* 2. 9, 10; *Lu.* 24. 26.—Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu.* 22. 28–30.

He that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Jno.* 12. 25, 26.

18 For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat.* 5. 10, 12.—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal. 2 Co. 4. 17, 18.

Eye hath not seen, nor ear heard, neither have entered into

the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit. 1 Co. 2. 9, 10.—Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore. *Ps.* 16. 11.—We know that, when he shall appear, we shall be like him: for we shall see him as he is. 1 *Jno.* 3. 2.—The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. *Re.* 21. 23.

I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 *Ti.* 2. 10.—The glory of our Lord Jesus Christ. 2 *Th.* 2. 14.—He was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 2 Co. 12. 4.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. *He.* 11. 24–26.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 *Pe.* 3. 13; *Is.* 65. 17.

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And he that sat upon the throne said, Behold, I make all things new. *Re.* 21. 1, 5.

Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. *Is.* 55. 12, 13.—When the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. *Ac.* 3. 19–21.

They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. *Mal.* 3. 17, 18; *Ro.* 8. 22.—Then shall the righteous shine forth as the sun in the kingdom of their Father. *Mat.* 13. 43.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 *Jno.* 3. 1, 2; *Mat.* 25. 31–46.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. *Ps.* 102. 25, 26.

God saw every thing that he had made, and, behold, it was very good. *Ge.* 1. 31.

Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee. *Ge.* 3. 17, 18.—The earth ... is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the creature devoured the earth, and they that dwell therein are desolate. *Is.* 24. 5, 6.—How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds. *Je.* 12. 4.—The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 *Pe.* 3. 7; *Ro.* 8. 21.

21 Because the creature itself also shall be

delivered from the bondage of corruption into the glorious liberty of the children of God.

Ro. 8. 19, 20.

There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. *Re. 21. 4.*—And there shall be no more curse. *Re. 22. 3.*—I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. *Ro. 7. 22-25; 8. 17, 18.*

Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He. 2. 13-15.*

22 For we know that the whole creation groaneth and travaileth in pain together until now.

Every creature. *Mar. 16. 15, Gr.*

The Lord hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. *Ho. 4. 1-3.*—How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. *Joel 1. 18.*—They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate. *Je. 12. 11; Ro. 8. 20.*

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Ro. 8. 15, 16.

After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. *Eph. 1. 13, 14.*—Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. *2 Co. 5. 5.*—Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 21, 22.*

The fruit of the Spirit is love, joy, peace. *Gal. 5. 22.*—The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro. 5. 5.*—Whereby ye are sealed unto the day of redemption. *Eph. 4. 30.*—He which hath begun a good work in you will perform it until the day of Jesus Christ. *Phi. 1. 6.*

Mine iniquities are gone over mine head: as a heavy burden they are too heavy for me. Lord, all my desire is before thee: and my groaning is not hid from thee. *Ps. 38. 4, 9; Ro. 8. 21.*—Now for a season, if need be, ye are in heaviness through manifold temptations. *1 Pe. 1. 6.*—We that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Earnestly desiring to be clothed upon with our house which is from heaven. *2 Co. 5. 4, 2.*—I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. *Phi. 1. 23.*

I have waited for thy salvation, O Lord. *Ge. 49. 18; Ro. 8. 19.*—Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi. 3. 20, 21.*—Behold I and the children which God hath given me. *He. 2. 13.*—Your redemption draweth nigh. *Lu. 21. 28.*—I will ransom them from the power of the grave; I will redeem them from death. *Ho. 13. 14.*—Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. *Lu. 20. 36.*

24 For we are saved by hope: but hope that

is seen is not hope: for what a man seeth, why doth he yet hope for?

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno. 5. 24.*

Who against hope believed in hope. *Ro. 4. 18.*—God, even our Father, ... hath loved us, and hath given us everlasting consolation and good hope through grace. *2 Th. 2. 16.*—The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit. 2. 11-13.* By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro. 5. 2, 5.*

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation. *1 Pe. 1. 3, 5.*—We through the Spirit wait for the hope of righteousness by faith. *Gal. 5. 5.*—Putting on the breastplate of faith and love; and for a helmet, the hope of salvation. *1 Th. 5. 8.*—Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. *He. 6. 19.*—The hope which is laid up for you in heaven. Which is Christ in you, the hope of glory. *Col. 1. 5, 27.*—We walk by faith, not by sight. *2 Co. 5. 7.*

Now faith is the substance of things hoped for, the evidence of things not seen. *He. 11. 1.*

25 But if we hope for that we see not, *then* do we with patience wait for it.

It is good that a man should both hope and quietly wait for the salvation of the Lord. *La. 3. 26.*—Ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. *He. 10. 34-36.*—The Lord direct your hearts into the love of God, and into the patient waiting for Christ. *2 Th. 3. 5.*

Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He. 12. 1, 2.*

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises. *He. 6. 11, 12.*—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro. 2. 7.*

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is. 25. 8, 9.*

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. *2 Co. 12. 9.*—When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. *Mat. 10. 19, 20.*

Ye know not what ye ask. *Mat. 20. 22.*—I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. *Zec. 12. 10.*—Through him

we both have access by one Spirit unto the Father. *Eph.* 2. 18; *Ro.* 8. 15.—Praying always with all prayer and supplication in the Spirit. *Eph.* 6. 18.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me. *Ps.* 42. 1. 4.—I am so troubled that I cannot speak. *Ps.* 77. 4.—Hannah ... spake in her heart; only her lips moved, but her voice was not heard. *1 Sa.* 1. 13.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. *1 Ch.* 28. 9.—I the Lord search the heart, I try the reins. *Je.* 17. 10.—I am he which searcheth the reins and hearts. *Re.* 2. 23.

Lord, all my desire is before thee; and my groaning is not hid from thee. *Ps.* 38. 9.—Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. *Jno.* 14. 13.—The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. *Pr.* 15. 8. But let him ask in faith, nothing wavering. *Ja.* 1. 6.—And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. *1 Jno.* 5. 14; *Ro.* 8. 34.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but through our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co.* 4. 15. 17.—All things are your's; whether ... the world, or life, or death, or things present, or things to come; all are your's. *1 Co.* 3. 21, 22.

We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro.* 5. 3. 5.—No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *He.* 12. 11.—It is good for me that I have been afflicted; that I might learn thy statutes. *Ps.* 119. 71.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12.—We love him, because he first loved us. *1 Jno.* 4. 19.—Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! *2 Co.* 7. 10, 11.—Ye thought evil against me; but God meant it unto good. *Ge.* 50. 20.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti.* 1. 9.—That the purpose of God according to election might stand, not of works, but of him that calleth. *Ro.* 9. 11.—God, who separated me from my mother's womb, and called me by his grace. *Ga.* 1. 15.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. *2 Th.* 2. 13, 14.—The vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles. *Ro.* 9. 23, 24.—The called of Jesus Christ: ... beloved of God, called to be saints. *1. Co.* 1. 6, 7.—God hath not called us unto uncleanness, but unto holiness. *1 Th.* 4. 7.—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe.* 2. 9.—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a

while, make you perfect, stablish, strengthen, settle you. *1 Pe.* 5. 10; *1 Th.* 2. 12; *2 Pe.* 1. 3; *Ro.* 8. 30.

Ye have been called unto liberty. *Ga.* 5. 13.—Let the peace of God rule in your hearts, to the which also ye are called in one body. *Col.* 3. 15.—Lay hold on eternal life, whereunto thou art also called. *1 Ti.* 6. 12.—Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Re.* 3. 20.—Blessed are they which are called unto the marriage supper of the Lamb. *Re.* 19. 9.—For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. *He.* 9. 15.—God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 Co.* 1. 9, 8.—For the gifts and calling of God are without repentance. *Ro.* 11. 29.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Ro. 8. 17, 28.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe.* 1. 2.—Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. *Je.* 1. 5.—Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, ... that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. *Ac.* 15. 14, 18.—God hath not cast away his people which he foreknew. *Ro.* 11. 2.—All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* 13. 8.

He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, ... in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. *Eph.* 1. 4. 6, 11, 12.—For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph.* 2. 10.

His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. *2 Pe.* 1. 3, 4.—We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. *Ro.* 6. 4. 8.—We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. *2 Co.* 3. 18.

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi.* 3. 10, 21.—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *1 Jno.* 3. 2.

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat.* 12. 50.—Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Jno. 20. 17.—Both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. *He. 2. 11-14.*

Who is the image of the invisible God, the firstborn of every creature: ... all things were created by him, and for him. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. *Col. 1. 15, 16, 18.*

Jesus Christ, ... the first begotten of the dead, and the prince of the kings of the earth. ... Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. *Re. 1. 5, 6.*—I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. *Re. 7. 9.*

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Ro. 8. 28.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co. 1. 9, 30.*—Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11.*—God, who separated me from my mother's womb, and called me by his grace. *Gal. 1. 15.*—I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. 3. 8, 9; Ro. 7. 20-25.*

The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever. *Ps. 138. 8; Ro. 8. 17, 29.*—Walk worthy of God, who hath called you unto his kingdom and glory. *1 Th. 2. 12.*—The glory which thou gavest me I have given them. *Jno. 17. 22.*

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col. 3. 4.*—Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Phi. 3. 20, 21.*—In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. *Ps. 16. 11.*

31 What shall we then say to these things? If God be for us, who can be against us?

Fear not, Abram: I am thy shield, and thy exceeding great reward. *Ge. 15. 1.*—The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? *Ps. 27. 1.*—The Lord is on my side; I will not fear: what can man do unto me? *Ps. 118. 6.*—The Lord is with us: fear them not. *Nu. 14. 9.*—There be more with us than with him; with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. *2 Ch. 32. 7, 8.*

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. *1 Jno. 4. 4.*

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 16.*—This is my beloved Son, in whom I am well pleased. *Mat. 3. 17.*—Who was delivered for our offences, and was raised again for our justification. *Ro. 4. 25.*

Delivered by the determinate counsel and foreknowledge of God. *Ac. 2. 23.*—He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co. 5. 15.*—We trust in the living

God, who is the Saviour of all men, specially of those that believe. *1 Ti. 4. 10; Mat. 20. 28.*

When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Ro. 5. 6, 10.*

The gift of God is eternal life through Jesus Christ our Lord. *Ro. 6. 23.*—All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's. *1 Co. 3. 21-23.*—He that overcometh shall inherit all things. *Re. 21. 7; Ro. 8. 17.*

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? *Is. 50. 8, 9.*—No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. *Is. 54. 17.*—He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. *Zec. 3. 1-4.*—The accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb. *Re. 12. 10, 11.*

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 3, 4.*—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. *2 Th. 2. 13.*—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe. 1. 2.*

Being justified freely by his grace through the redemption that is in Christ Jesus, *Ro. 3. 24.*—I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. *Is. 43. 25.*

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Ro. 8. 1.

We shall all stand before the judgment seat of Christ. *Ro. 14. 10.*—Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal. 3. 13.*—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*

Who was delivered for our offences, and was raised again for our justification. *Ro. 4. 25.*—Declared to be the Son of God with power, ... by the resurrection from the dead. *Ro. 1. 4.*—If Christ be not raised, your faith is vain; ye are yet in your sins. *1 Co. 15. 17.*—If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Ro. 5. 10.*—Because I live, ye shall live also. *Jno. 14. 19.*

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *He. 10. 12, 14.* Having ... boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high

priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* 10. 19. 22.—I see the heavens opened, and the Son of man standing on the right hand of God. *Ac.* 7. 56.—The answer of a good conscience toward God, by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. *1 Pe.* 3. 21, 22.

We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens. *He.* 8. 1.—When he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He.* 1. 3.

He bare the sin of many, and made intercession for the transgressors. *Is.* 53. 12.—Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *He.* 9. 24.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He.* 7. 25.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. *1 Jo.* 2. 1.—I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. *Lu.* 22. 32.—Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy truth. Neither pray I for these alone, but for them also which shall believe on me through thy word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jo.* 17. 11, 15, 17, 20, 21, 24.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Ro. 8. 39.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jo.* 10. 27, 28.—If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Greater love hath no man than this, that a man lay down his life for his friends. *Jo.* 15. 10, 13.—Having loved his own which were in the world, he loved them unto the end. *Jo.* 13. 1.—That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge. *Eph.* 3. 17.—19.—Why persecutest thou me? *Ac.* 9. 4.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *Jo.* 16. 33.—We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro.* 5. 3, 5.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Re.* 7. 14—17; *Ro.* 8. 17, 18, 28.

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Ps. 44. 22.

He is brought as a lamb to the slaughter. *Is.* 53. 7.—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat.* 5.

11, 12.—And why stand we in jeopardy every hour? I die daily. *1 Co.* 15. 30, 31.—We which live are always delivered unto death for Jesus' sake. *2 Co.* 4. 11.—That I may know him, and the fellowship of his sufferings, being made conformable unto his death. *Phi.* 3. 10.

37 Nay, in all these things we are more than conquerors through him that loved us.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co.* 4. 17. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Re.* 21. 7.—When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Co.* 15. 54, 57.—Whatever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? *1 Jo.* 5. 4, 5.—I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. *Re.* 7. 9, 10, 14—17.

They overcame him by the blood of the Lamb, and by the word of their testimony. *Re.* 12. 11.—Christ is the head of the church: and he is the saviour of the body. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. *Eph.* 5. 23, 25, 27.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Ro. 8. 35.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Ti.* 1. 12.—We are confident, *فاننا*, rather to be absent from the body, and to be present with the Lord. *2 Co.* 5. 8.—For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. *Ro.* 14. 8.

That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He.* 2. 14, 15.—The devil and his angels. *Mat.* 25. 41.—Satan himself is transformed into an angel of light. *2 Co.* 11. 14.

Others were tortured, not accepting deliverance; that they might obtain a better resurrection. *He.* 11. 35.—They overcame... by the blood of the Lamb, and they loved not their lives unto the death. *Re.* 12. 11.—The Lord knoweth how to deliver the godly out of temptations. *2 Pe.* 2. 9.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph.* 6. 12.—Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. *Col.* 2. 15.—Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. *1 Pe.* 3. 22.—Rulers are not a terror to good works, but to the evil. *Ro.* 13. 3.—I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy. *Ac.* 20. 22, 24.—For this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? *Ex.* 9. 16, 17.

The depths of Satan. *Re.* 2. 24.—There shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. *Mat.* 24. 24.

The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. 2 *Ti.* 4. 18.—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja.* 2. 5.

He... seeth Abraham afar off, and Lazarus in his bosom. *Lu.* 16. 23.—I have loved thee with an everlasting love. *Je.* 31. 3. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. *Eph.* 2. 4-7.—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 1 *Jno.* 4. 9.—Your life is hid with Christ in God. *Col.* 3. 3.

CHAPTER IX.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

We speak before God in Christ. 2 *Co.* 12. 19.—The God and Father of our Lord Jesus Christ... knoweth that I lie not. 2 *Co.* 11. 31; *Ga.* 1. 20.—God is my witness. *Ro.* 1. 9; *Phi.* 1. 8; 2 *Co.* 1. 23.

I charge thee... before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. 2 *Ti.* 4. 1.—Why hath Satan lied thine heart to lie to the Holy Ghost? ... thou hast not lied unto men, but unto God. *Ac.* 5. 3, 4.

2 That I have great heaviness and continual sorrow in my heart.

My heart's desire and prayer to God for Israel is, that they might be saved. *Ro.* 10. 1.—Rivers of waters run down mine eyes, because they keep not thy law. *Psa.* 119. 136.—Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! *Je.* 9. 1.

Go... through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. *Eze.* 9. 4.—He beheld the city, and wept over it. *Lu.* 19. 41.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

If thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. *Ex.* 32. 32.—I suffer trouble, as an evil doer even unto bonds. ... I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 *Ti.* 2. 9, 10.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. *Lu.* 6. 22. Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 *Co.* 5. 5.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal.* 3. 13.—My God, my God, why hast thou forsaken me? *Mat.* 15. 34.

I thank God, whom I serve from my forefathers with pure conscience. 2 *Ti.* 1. 3.—I speak after the manner of men. *Gal.* 3. 15.

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. *De.* 7. 6.—By his strength he had power with God: yea, he had power

over the angel, and prevailed: he wept and made supplication unto him: he found him in Beth-el, and there he spake with us; even the Lord God of hosts; the Lord is his memorial. *Ho.* 12. 3, 5.

Thus saith the Lord, Israel is my son, even my firstborn. *Ex.* 4. 22.—I am a father to Israel, and Ephraim is my firstborn. *Je.* 31. 9.—Ye are the children of the Lord your God. *De.* 14. 1.

The Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. *Le.* 16. 2.—The priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. 1 *Ki.* 8. 11.—To see thy power and thy glory, so as I have seen thee in the sanctuary. *Ps.* 63. 2.—[God] delivered his strength into captivity, and his glory into the enemy's hand. *Ps.* 78. 61.—She named the child I-chu-bod, saying, The glory is departed from Israel: because the ark of God was taken. 1 *Sam.* 4. 21.

The Lord appeared to Abram, and said unto him, ... I will make my covenant between me and thee, and will multiply thee exceedingly. *Ge.* 17. 1, 2.—The Lord appeared unto [Isaac] ... and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. *Ge.* 26. 24.

I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, ... and in thee and in thy seed shall all the families of the earth be blessed. *Ge.* 28. 13, 14.—Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. *Ac.* 3. 25.—The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever. *Ex.* 31. 16, 17.—After the tenor of these words I have made a covenant with thee and with Israel. And he wrote upon the tables the words of the covenant, the ten commandments. *Ex.* 34. 27, 28.—Enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. *De.* 29. 12, 13.

Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant. ... For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. *He.* 8. 8-10; *Je.* 31. 33.

The first covenant had also ordinances of divine service. *He.* 9. 1.—Let no man... judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. *Col.* 2. 16, 17.—The covenants of promise. *Eph.* 2. 12. The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. *Ac.* 13. 32-35; *Mat.* 11. 3.

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. *De.* 10. 15.—As touching the election, they are beloved for the fathers' sakes. *Ro.* 11. 28.—Jesus... the son of Joseph, which was the son of Heli. *Lu.* 3. 23, etc.—In the beginning was the Word, and the Word was with God, and the Word was God. *Jno.* 1. 1.—Feed the church of God, which he hath purchased with his own blood. *Ac.* 20. 28.—God was manifest in the flesh.

1 *Ti.* 3. 16.—Unto the Son *he saith*, Thy throne, O God, is for ever and ever. *He.* 1. 8.—Jesus Christ. This is the true God, and eternal life. 1 *Jno.* 5. 20; *Mat.* 1. 23.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel :

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu.* 23. 19.—What if some did not believe? shall their unbelief make the faith of God without effect? *Ro.* 3. 3.—Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. At this present time also there is a remnant according to the election of grace. *Ro.* 11. 1, 2, 5.—Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began. *Lu.* 1. 68-70.

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro.* 2. 28, 29.—It is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. *Ro.* 4. 16.—Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! *Jno.* 1. 47; *Ps.* 73. 1.—As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. *Gal.* 6. 16.

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

As for Ishmael, I have heard thee; ... and I will make him a great nation. But my covenant will I establish with Isaac. *Ge.* 17. 20, 21.—In Isaac shall thy seed be called. *Ge.* 21. 12.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

Ro. 9. 7.
He *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Now we, brethren, as Isaac *was*, are the children of promise. *Gal.* 4. 23, 28.—These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them. *He.* 11. 13.—Ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal.* 3. 26, 28, 29.

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. *Ge.* 18. 14.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; *Ge.* 25. 21.

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

By nature the children of wrath, even as others. *Eph.* 2. 3.—Even so ... at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he

seeketh for; but the election hath obtained it, and the rest were blinded. *Ro.* 11. 5, 7.—He hath chosen us in him before the foundation of the world. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. *Eph.* 1. 4, 11.—Not by works of righteousness which we have done, but according to his mercy he saved us. *Ti.* 3. 5.

12 It was said unto her, The elder shall serve the younger.

Ge. 25. 23.

13 As it is written, Jacob have I loved, but Esau have I hated.

Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste. *Mal.* 1. 2, 3.

14 What shall we say then? Is there unrighteousness with God? God forbid.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. *De.* 32. 4.—The Lord is upright: he is my rock, and there is no unrighteousness in him. *Ps.* 92. 15.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

I ... will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. *Ex.* 33. 19.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

His mother said unto him, ... Go fetch me *them*. And he went, and fetched, and brought *them* to his mother. *Ge.* 27. 13, 14; *Ro.* 9. 12.—Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. *Phi.* 2. 12, 13.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Ex. 9. 16.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

Ro. 9. 11.

As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. *Ro.* 1. 28.—They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 *Th.* 2. 10-12.

God left him, to try him, that he might know all *that was* in his heart. 2 *Ch.* 32. 31.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed. *Ja.* 1. 13, 14.—When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said. *Ex.* 8. 15.—They and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments. *Ne.* 9. 16.—They hearkened not unto me, nor inclined their ear, but hardened their neck. *Je.* 7. 26.

Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swore in my wrath that they should not enter into my rest. *Ps.* 95. 8-11.

Despise thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. *Ro. 2. 4, 5.*—If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co. 4. 3, 4.*

Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. *He. 3. 13.*—Ye will not come to me, that ye might have life. *Jno. 5. 40.*—Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. *Eze. 18. 31, 32.*—This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. *1 Ti. 2. 3, 4.*—For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. *1 Th. 5. 9.*

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

If our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. *Ro. 3. 5-8; Ja. 1. 13.*

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. *Is. 10. 5-7.*

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! *Mar. 14. 21.*—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. 2. 23.*

20 Nay but, O man, who art thou that repleiest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Who will say unto him, What doest thou? If God will not withdraw his anger, the proud helpers do stoop under him. How much less shall I answer him, and choose out my words to reason with him? Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge. *Job 9. 12-15.*—God is greater than man. Why dost thou strive against him? for he giveth not account of any of his matters. *Job 33. 12, 13.*—There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. For he will not lay upon man more than right; that he should enter into judgment with God. *Job 34. 22, 23.*—Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? *Is. 45. 9.*

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. *Is. 64. 8.*—O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. *Je. 18. 6.*

You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the

lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 1-7, 10.*

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

Ro. 2. 4, 5.

In very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. *Ex. 9. 16.*—The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. 3. 9.*—The longsuffering of God waited in the days of Noah, while the ark was a preparing. *1 Pe. 3. 20.*—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. ... As natural brute beasts, made to be taken and destroyed. ... Whose judgment now of a long time lingereth not, and their damnation slumbereth not. *2 Pe. 2. 9, 12, 3.*—The iniquity of the Amorites is not yet full. *Ge. 15. 16.*—Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. *1 Th. 2. 16.*—If the salt have lost his savour, wherewith shall it be salted? it is therefore good for nothing, but to be cast out, and to be trodden under foot of men. *Mat. 5. 13.*

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. *1 Th. 5. 9; 1 Pe. 2. 8; Jude 4.*

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Eph. 2. 1-10.

The riches of his goodness and forbearance and longsuffering. *Ro. 2. 4.*—The riches of his grace. *Eph. 1. 7.*—The riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col. 1. 27.*—Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath us meet to be partakers of the inheritance of the saints in light. *Col. 1. 11, 12.*

In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. *2 Ti. 2. 20, 21.*

For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *Ti. 3. 3, 7.*

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. ... Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. 1. 2, 4.*—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. *2 Th. 2. 13, 14.*—Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. *1 Co. 6. 20; Ro. 8. 29, 30.*

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Is he the God of the Jews only? is he not also of the Gentiles? Yea, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. *Ro. 3. 29, 30.*—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. *Ro. 10. 12.*

Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord all ye Gentiles; and laud him all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. *Ro. 15. 8, 12.*

Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. *Ac. 13. 46, 47.*—Remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. *Eph. 2. 11, 13.*—God... did visit the Gentiles to take out of them a people for his name. *Ac. 15. 14.*—That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. *Eph. 3. 6.*

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. *Ho. 2. 23.* Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. *1 Pe. 2. 10.*

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. *Ho. 1. 10.*

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. *Is. 10. 22, 23.*—Ye multiplied more than the nations that are round about you. *Eze. 5. 7.*—Pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us.) *Je. 42. 2; Ro. 9. 29; 11. 5.*

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

This iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. One thousand shall flee at the rebuke of one; at the rebuke of five shall

ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill. *Is. 80. 13, 14, 17.*

After threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. *Da. 9. 26, 27.*—Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. *Mat. 24. 21, 22; Is. 28. 22.*—The Lord is righteous in all his ways, and holy in all his works. *Ps. 145. 17.*

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. *Is. 1. 9.*—Suffering the vengeance of eternal fire. *Jude 7.*—It is of the Lord's mercies that we are not consumed, because his compassions fail not. *La. 3. 22.*

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. *Ro. 10. 20.*—Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness. *Eph. 4. 17, 19; Ro. 1. 18, 32.*—Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, ... nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 9, 11; Ro. 9. 24.*

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. *Ro. 1. 16, 17.*—I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. 3. 8, 9.*—Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. *Ro. 3. 22.*

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Ro. 10. 2, 9.

Thou seest ... how many thousands of Jews there are which believe; and they are all zealous of the law. *Ac. 21. 20.*—Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. *Mar. 10. 19, 22.*

What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? *De. 4. 8.*—The law having a shadow of good things to come, and not the very image of the things, can never with

those sacrifices which they offered year by year continually make the comers thereunto perfect. *He. 10. 1.*—The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Gal. 3. 24.*

By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. *Ro. 3. 20.*—For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. *Gal. 3. 10-12.* For whosoever shall keep the whole law and yet offend in one thing, he is guilty of all. *Ja. 2. 10.*—Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *Mat. 5. 20, 27, 28.*

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. *Gal. 5. 4.*

Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. *Ro. 2. 17-25.*

32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. *Jno. 6. 28, 29.*—Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. *Ro. 4. 16.*

This child is set for the fall and rising again of many in Israel. *Lu. 2. 34.*—We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. *1 Co. 1. 23.*

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel. *Is. 8. 14.*—Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. *Is. 28. 16.*—The stone which the builders refused is become the head stone of the corner. *Psa. 118. 22.*

When the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? *Mat. 21. 38, 39, 42.*

It is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient. *1 Pe. 2. 6, 8.*—I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Th. 1. 12.*

CHAPTER X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

Ro. 9. 1, 3.

I exhort ... that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. *1 Th. 2. 1, 3, 4.*—Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat. 5. 44.*—God forbid that I should sin against the Lord in ceasing to pray for you. *1 Sa. 12. 23.*—He beheld the city, and wept over it, saying, If thou hadst known, even thou, what these things do,

know not what they do. *Lu. 23. 34.*

2 For I bear them record that they have a zeal of God, but not according to knowledge.

Thou seest ... how many thousands of Jews there are which believe: and they are all zealous of the law. *Ac. 21. 20.*—I ... am a Jew ... taught according to the perfect manner of the law of the fathers; and was zealous toward God, as ye all are this day. *Ac. 22. 3.*—And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. *Gal. 1. 14.*—Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. *Jno. 5. 16; Ro. 9. 31.*

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Ro. 9. 30.

He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other. *Lu. 18. 9-14; Ro. 2. 17; 3. 26.*

4 For Christ is the end of the law for righteousness to every one that believeth.

It is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. *He. 10. 4, 7.*—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. *Mat. 5. 17.* Suffer it to be so now: for thus it becometh us to fulfil all righteousness. *Mat. 3. 15.*—As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Gal. 3. 10, 13, 24.*

Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. *Col. 2. 16, 17.*—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*

5 For Moses describeth the righteousness

which is of the law, That the man which doeth those things shall live by them.

Ye shall... keep my statutes, and my judgments: which if a man do, he shall live in them. *Le. 18. 5.*—A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. *Lu. 10. 25-28.*—The law is not of faith: but, The man that doeth them shall live in them. *Gal. 3. 12.*

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Ro. 9. 30.

This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. *De. 30. 11-14.*—I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. *Jno. 6. 51.*

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

It was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. *Ro. 4. 23-25.*—Christ being raised from the dead (dieth) no more; death hath no more dominion over him. *Ro. 6. 9.*

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach;

It is the word of the truth of the gospel; which is come unto you, as it is in all the world. *Col. 1. 5, 6.*

Thy word have I hid in mine heart, that I might not sin against thee. With my lips have I declared all the judgments of thy mouth. *Psa. 119. 11, 13; Ro. 10. 10.*

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Whosoever... shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Mat. 10. 32, 33.*—Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. *Jno. 12. 42, 43.*

If Christ be not raised, your faith is vain; ye are yet in your sins. *1 Co. 15. 17.*—Believe on the Lord Jesus Christ, and thou shalt be saved. *Ac. 16. 31.*—The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. *Ac. 8. 36, 37; 4. 23-25.*

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

We have believed in Jesus Christ, that we might be justified

by the faith of Christ. *Gal. 2. 16.*—That we might be made the righteousness of God in him. *2 Co. 5. 21.*

I will shew thee my faith by my works. *Ja. 2. 18.*

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. *Is. 28. 16.*—They shall not be ashamed that wait for me. *Is. 49. 23.*

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. *Ro. 3. 22.*—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal. 3. 28; Ac. 15. 7-9.*

There is one God, and one mediator between God and men, the man Christ Jesus. *1 Ti. 2. 5.*—He is Lord of all. *Ac. 10. 36.* The exceeding riches of his grace in his kindness toward us through Christ Jesus. *Eph. 2. 7.*—The Lord is nigh unto all them that call upon him, to all that call upon him in truth. *Psa. 145. 18.*—That call on the Lord out of a pure heart. *2 Ti. 2. 22.*

13 For whosoever shall call upon the name of the Lord shall be saved.

Whosoever shall call on the name of the Lord shall be delivered. *Joel 2. 32.*—Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's. *1 Co. 1. 2.*

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. *Heb. 11. 6.*—Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 15, 16.*—Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. 24. 46, 47.*—The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. 26. 17, 18.*

By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name. *Ro. 1. 5.*—The preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. *Ro. 16. 25, 26.*

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Pray ye... the Lord of the harvest, that he will send forth labourers into his harvest. *Mat. 9. 38.*—God... hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. *2 Co. 5. 18.*—How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! *Is. 52. 7.*

Glory to God in the highest, and on earth peace, good will toward men. *Lu. 2. 14.*—Came and preached peace to you which were afar off, and to them that were nigh. *Eph. 2. 17.*—To you is the word of this salvation sent. *Ac. 18. 28.*

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. *He. 4. 2.*—Though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? *Jno. 12. 37, 38; Is. 53. 1.*

Preaching peace by Jesus Christ: (he is Lord of all). *Ac. 10. 36.*

17 So then faith cometh by hearing, and hearing by the word of God.

Ro. 10. 14.

After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. *1 Co. 1. 21.*—We give thanks to God, ... since we heard of your faith in Christ Jesus, ... for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. *Col. 1. 3-6.*

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel. *2 Th. 2. 13, 14.*—Of his own will begat he us with the word of truth. Wherefore, my beloved brethren, let every man be swift to hear, ... and receive with meekness the engrafted word, which is able to save your souls. *Ja. 1. 18, 19, 21.*—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And this is the word which by the gospel is preached unto you. *1 Pe. 1. 23, 25.*

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. ... The multitude came together, and were confounded, because that every man heard them speak in his own language. *Ac. 2. 5, 6.*—They that were scattered abroad went every where preaching the word. *Ac. 8. 4.*—They ... preached the gospel in many villages of the Samaritans. Philip ... preached in all the cities, till he came to Caesarea. *Ac. 8. 25, 40.*—Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. *Ac. 9. 19, 20.*

They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. *Ac. 11. 19.*—When they were at Salamis, they preached the word of God in the synagogues of the Jews. *Ac. 13. 5.*

I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. *Ac. 20. 20, 21.*—Shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. *Ac. 26. 20.*

When we came to Rome, ... Paul called the chief of the Jews together, ... to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. *Ac. 28. 16, 17, 23.*—From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Ro. 15. 19. Ps. 19. 4, 5. Mal. 4. 2.*

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was

found of them that sought me not; I was made manifest unto them that asked not after me.

I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. *Is. 65. 1.*—Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. *Is. 55. 5.*

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts. *Is. 65. 2.*—The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. *Ro. 9. 30.*

CHAPTER XI.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. *Ro. 9. 6; 11. 5.*—Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. *Am. 9. 8, 9.*

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. *2 Co. 11. 22.*—Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee. *Phi. 3. 5.*—Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. *1 Th. 1. 13.*

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. *Ro. 8. 29; 1 Kz. 19. 10, 18.*

5 Even so then at this present time also there is a remnant according to the election of grace.

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. That the purpose of God according to election might stand, not of works, but of him that calleth. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. *Ro. 9. 27, 11, 15.*

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him

that justifieth the ungodly, his faith is counted for righteousness. *Ro. 4. 4, 5.*—Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace, *Ga. 5. 4.*—By grace are ye saved through faith; and that not of yourselves: *it is the gift of God: not of works, lest any man should boast. Eph. 2. 8, 9; Tit. 3. 5.*

We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. *Lu. 13. 26-30.*

John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. *Mat. 21. 32.*

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. *1 Ti. 1. 12-16.*

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone. *Ro. 9. 31, 32.* For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. *Ro. 10. 3.*

They are not all Israel, which are of Israel. *Ro. 9. 6.*—If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co. 4. 3, 4. Ro. 11. 20; 9. 18.*

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. *Is. 29. 10.*—The Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. *De. 29. 4.*—Hear ye indeed, but understand not; and see ye indeed, but perceive not. *Is. 6. 9.*—Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. *Je. 5. 21.*—Thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house. *Eze. 12. 2.*—In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. *Mat. 13. 14.*—The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. *Ac. 28. 27.*

Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. *2 Co. 3. 14, 15.*

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

Ps. 69. 23.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked; then he forsook God which made him; and lightly esteemed the Rock of his salvation. *De. 32. 13-15.*—What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. *Is. 5. 4, 5, 7.*

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Ro. 11. 25-29.

Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. 13. 46.*—When they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. *Ac. 18. 6.*—Get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. I will send thee far hence unto the Gentiles. *Ac. 22. 18, 21.*—Some believed the things which were spoken, and some believed not. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. *Ac. 28. 24, 28.*

Ro. 11. 14; 10. 19.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Ro. 11. 25, 26.

The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. *Is. 59. 20.*—And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. *Is. 60. 3-5.*—Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. *Is. 66. 10, 12.*—Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. *Mt. 4. 2.*

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people. *Zec. 2. 10, 11.*—Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all

languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. *Zec. 8, 7, 8, 13, 22, 23.*

18 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *Ac. 9. 15.*—I will send thee far hence unto the Gentiles. *Ac. 22. 21.*—It pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the heathen. *Gal. 1. 15, 16.*—He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. *Gal. 2. 8.*

I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. *Ro. 15. 15-17.*—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph. 3. 8.*

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. *1 Co. 4. 1.*—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. *2 Co. 5. 19, 20.*—According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. *1 Th. 1. 11, 12.*

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

Let us consider one another to provoke unto love and to good works. *He. 10. 24.*—My heart's desire and prayer to God for Israel is, that they might be saved. *Ro. 10. 1.*—He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. *Ja. 5. 20.*

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Ro. 11. 11, 12, etc.

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne. *Re. 7. 9.*—God was in Christ reconciling the world unto himself. *2 Co. 5. 19.*—And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight. *Col. 1. 21, 22.*—You hath he quickened, who were dead in trespasses and sins. *Eph. 2. 1.*

16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

Ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you. *Le. 23. 10, 11.*—Ye shall offer up a cake of the first of your dough for a heave offering. *Nu. 15. 20.*—I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. *Ge. 17. 7.*—The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. *1 Co. 7. 14.*

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert

grafted in among them, and with them partakest of the root and fatness of the olive tree;

The Lord called thy name, A green olive tree, fair, and of goodly fruit. *Je. 11. 16.*—As for Ishmael, I beheld, I have blessed him, and will make him fruitful, and will multiply him exceedingly. But my covenant will I establish with Isaac. *Ge. 17. 20, 21.*—All these were the children of Keturah. And Abraham gave all that he had unto Isaac. *Ge. 25. 4, 5.*—Ye know how that afterward, when [Esau] would have inherited the blessing, he was rejected. *He. 12. 16, 17.*—Jacob have I loved, but Esau have I hated. *Ro. 9. 13.*—He said to Jeroboam, Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) because that they have forsaken me, and have not walked in my ways. *1 Ki. 11. 31-33.*—Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. *Eph. 2. 12, 13.*—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. 3. 28, 29.*—The first covenant had ordinances of divine service, and a worldly sanctuary. *He. 9. 1.*

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Let him that thinketh he standeth take heed lest he fall. *1 Co. 10. 12.*—It is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. *Ro. 4. 16.*

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe. 5. 5.*—Work out your own salvation with fear and trembling. *Phi. 2. 12.*—How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. *Re. 18. 7, 8.*

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. *Ex. 34. 6, 7.*—Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. *Jno. 8. 31.*—Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He. 3. 6, 14.*—Every branch in me that beareth not fruit he taketh away. *Jno. 15. 2.*—They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But the anointing which ye have received of him abideth

in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him. 1 *Jno.* 2. 19, 27, 28.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. *Zec.* 12. 10.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Eph. 2. 12, 13. *Ro.* 11. 17.

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Ro. 11. 20, 21, 7, 8, 5.

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu.* 21. 24.—All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. *Ps.* 22. 27; *Ro.* 11. 12.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. *Is.* 45. 17.—For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. *Is.* 54. 7, 8.—Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. *Je.* 32. 37, 41.—Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. *Ho.* 3. 5.—He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. *Mt.* 7. 19, 20.—The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. *Is.* 59. 20.

27 For this is my covenant unto them, when I shall take away their sins.

As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. *Is.* 59. 21.—Behold, the days come, saith the Lord, that I will make a new

covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. ... I will forgive their iniquity, and I will remember their sin no more. *Je.* 31. 31, 34.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

Ro. 11. 11, 12.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. *De.* 7. 7, 8.—The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. *De.* 10. 15.

29 For the gifts and calling of God are without repentance.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu.* 23. 19. I am the Lord, I change not; therefore ye sons of Jacob are not consumed. *Mal.* 3. 6.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

In time past ye walked according to the course of this world. *Eph.* 2. 2.

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. *Is.* 60. 10.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

We have before proved both Jews and Gentiles, that they are all under sin. *Ro.* 3. 9.—The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Gal.* 3. 22.—God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 *Ti.* 2. 3, 6.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Thy judgments are a great deep. *Ps.* 36. 6.—We have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence. *Eph.* 1. 7, 8.—To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *Eph.* 3. 10. The mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. *Col.* 2. 2, 3.—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! *Po.* 107. 31.—Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. *Job* 11. 7, 9.

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

What hast thou that thou didst not receive? 1 Co. 4. 7.—All things *come* of thee, and of thine own have we given thee. 1 Ch. 29. 14.

36 For of him, and through him, and to him, are all things: to whom *be* glory for ever. Amen.

Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might: and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. 1 Ch. 29. 11–13.—To us *there is but one* God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. 1 Co. 8. 6.—All things were created by him, and for him. Col. 1. 16.—By him all things consist. Col. 1. 17; Ro. 12. 1.

CHAPTER XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Ro. 8. 1, 14–18, 26–39; 11. 22, 30.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Ro. 5. 8.—And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Ro. 9. 23.—What shall I render unto the Lord for all his benefits toward me? O Lord, truly I *am* thy servant; ... thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. Ps. 116. 12, 16, 17.—Know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Co. 6. 19, 20.—The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 Co. 5. 14, 15.—Yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. Ro. 6. 13, 19. Christ shall be magnified in my body, whether *it be* by life, or by death. Phi. 1. 20.

He said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering; also a bullock and a ram for peace offerings, to sacrifice before the Lord. Le. 9. 2, 4.—But cursed *be* the deceiver, which ... sacrificeth unto the Lord a corrupt thing. Mal. 1. 14.—Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pe. 2. 5.—For love's sake I ... beseech *thee*. Albeit I do not say to thee how thou owest unto me even thine own self besides. Phil. 9, 19.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world *passeth* away, and the lust thereof: but he that doeth the will of God abideth for ever. 1 Jno. 2. 15–17. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in *them*, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*. 2 Co. 6. 14–17.

In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Eph. 2. 2, 3.—Henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. 4. 17, 24.—That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles. 1 Pe. 4. 2, 3.—Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Tit. 2. 12.—Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in *their* affliction, and to keep himself unspotted from the world. Ja. 1. 27.

We are of God, and the whole world lieth in wickedness. 1 Jno. 5. 19.—Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Ja. 4. 4.—No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Mat. 6. 24.—If I yet pleased men, I should not be the servant of Christ. Ga. 1. 10.—By whom the world is crucified unto me, and I unto the world. Ga. 6. 14.—Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. Ga. 1. 4.—Wherefore be ye not unwise, but understanding what the will of the Lord is. Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. Eph. 5. 17, 10, 11.—If ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you; know for a certainty that the Lord your God will no more drive out *any* of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. Jos. 23. 12, 13; 2 Pe. 2. 20.

[Ye] have put on the new man, which is renewed in knowledge after the image of him that created him. Col. 3. 10.—The law is holy, and the commandment holy, and just, and good. I delight in the law of God after the inward man. Ro. 7. 12, 22. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. Ps. 19. 7–9.

3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

I have written the more boldly unto you, ... because of the grace that is given to me of God. *Ro. 15. 15.*—Thou standest by faith. Be not highminded, but fear. *Ro. 11. 20.*—*Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.* Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. *Phi. 2. 3, 5.*—That no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? *1 Co. 4. 6, 7.*—The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; ... but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co. 12. 7-9, 11.*

4 For as we have many members in one body, and all members have not the same office :

5 So we, *being* many, are one body in Christ, and every one members one of another.

Ye are the body of Christ, and members in particular. *1 Co. 12. 27.*—We *being* many are one bread, and one body: for we are all partakers of that one bread. *1 Co. 10. 17.*—The church, which is his body, the fulness of him that filleth all in all. *Eph. 1. 22, 23.*—I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*

But unto every one of us is given grace according to the measure of the gift of Christ. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we, ... speaking the truth in love, may grow up into him in all things, which is the head, *even Christ*: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph. 4. 1-7, 11-13, 15, 16.*

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

Mat. 25. 14, 30.

As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ. *1 Pe. 4. 10, 11.*—Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. *Ac. 15. 32.*—He that prophesieth speaketh unto men to edification, and exhortation, and comfort. Prophecy by one, that all may learn, and all may be comforted. *1 Co. 14. 3, 31; Ro. 12. 7; 1 Co. 12. 10, 28; 13. 2; 14. 6.*

Then touched he their eyes, saying, According to your faith be it unto you. *Mat. 9. 29; Ro. 12. 3.*—To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. *Is. 8. 20.*

7 Or ministry, *let us wait on our ministering*: or he that teacheth, on teaching;

When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom,

whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. *Ac. 6. 1-4; Eph. 4. 11, 12; Ro. 12. 5.*

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. *1 Ti. 4. 13-16.* Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. *2 Ti. 4. 2.*—Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. *Col. 4. 17.*—Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. *Col. 1. 28, 29.*

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth. *Mat. 6. 1, 3.*—Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. *1 Pe. 5. 2.* Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Co. 9. 7.*

9 *Let love be without dissimulation.* Abhor that which is evil; cleave to that which is good.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another* with a pure heart fervently. *1 Pe. 1. 22.* My little children, let us not love in word, neither in tongue; but in deed, and in truth. *1 Jno. 3. 18.*—The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. *1 Ti. 1. 5.*—Ye that love the Lord, hate evil. *Ps. 97. 10.*—The fear of the Lord is to hate evil. *Pr. 8. 13.*—I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. *Ps. 101. 2, 4.*—He abhorreth not evil. *Ps. 36. 4.* I hate and abhor lying: but thy law do I love. *Ps. 119. 163.*

10 *Be kindly affectioned one to another* with brotherly love; in honour preferring one another;

Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. *1 Pe. 3. 8.*—Add ... to godliness, brotherly-kindness; and to brotherly-kindness, charity. *2 Pe. 1. 5, 7.*

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. *Phi. 2. 3.*—All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe. 5. 5.*

11 Not slothful in business; fervent in spirit; serving the Lord;

Whatsoever thy hand findeth to do, do it with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *Ec. 9. 10.*—Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. *Pr. 22. 29.*—Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. *Col. 3. 23, 24.*—Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to

him that needeth. *Eph. 4. 28.*—Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak. *Ac. 20. 34, 35.*—We ... wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. *2 Th. 3. 8-10.*

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Rejoice in the Lord alway: and again I say, Rejoice. *Phi. 4. 4.*—Rejoice evermore. *1 Th. 5. 16.*—Rejoice, because your names are written in heaven. *Lu. 10. 20.*—The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Ro. 15. 13.*—Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *He. 3. 6.*—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro. 5. 2.*—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe. 4. 13.*

In your patience possess ye your souls. *Lu. 21. 19.*—Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. *Ps. 37. 7.*—I waited patiently for the Lord; and he inclined unto me, and heard my cry. *Ps. 40. 1.*—The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. *Ro. 15. 3, 4.*—Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. *Col. 1. 11.*—My brethren, count it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *Ja. 1. 2, 4.*—Be patient, ... brethren, unto the coming of the Lord. *Ja. 5. 7.*—*This is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is *it*, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, *this is* acceptable with God. *1 Pe. 2. 19, 20.*—Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame. *He. 12. 1, 2.*—We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed. *Ro. 5. 3-5.*—We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. *1 Th. 1. 2, 3, 6, 7.*—So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. *2 Th. 1. 4.*—Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. *He. 10. 36.*

He spake a parable unto them to *this end*, that men ought always to pray, and not to faint. *Lu. 18. 1.*—Pray without ceasing. *1 Th. 5. 17.*—Continue in prayer, and watch in the same with thanksgiving. *Col. 4. 2.*—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph. 6. 18.*—Peter ... was kept in prison: but prayer was made without ceasing of the church unto God for him. *Ac. 12. 5.*—They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. *Ac. 2. 42.*

13 Distributing to the necessity of saints; given to hospitality.

As we have ... opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal. 6. 10.*—To do good and to communicate forget not: for with such sacrifices God is well pleased. *He. 13. 16.*—Whoso hath this world's good, and seeth his brother have need, and shut-

teth up his bowels of *compassion* from him, how dwelleth the love of God in him? *1 Jno. 3. 17.*—The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. *Ac. 4. 32, 34, 35.*—The disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. *Ac. 11. 29.*—As touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. *2 Co. 9. 1, 2.*—We do you to wit of the grace of God bestowed on the churches of Macedonia: how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. *2 Co. 8. 1-4.*—God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. 6. 10.*

Use hospitality one to another without grudging. *1 Pe. 4. 9.*—Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *He. 13. 2; Ge. 18. 2-8; 19. 1-3.*

14 Bless them which persecute you: bless, and curse not.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat. 5. 44.*—Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe. 2. 23.* Father, forgive them; for they know not what they do. *Lu. 23. 34.*—Lord, lay not this sin to their charge. *Ac. 7. 60.*—Being reviled, we bless; being persecuted, we suffer it. *1 Co. 4. 12.*—Not rendering evil for evil, or railing for railing: but contrariwise blessing. *1 Pe. 3. 9.*

15 Rejoice with them that do rejoice, and weep with them that weep.

Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. *1 Co. 12. 26, 27.*—When Jesus ... saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. Jesus wept. *Jno. 11. 33, 35.*—Who is weak, and I am not weak? who is offended, and I burn not? *2 Co. 11. 29.*

16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. *Ro. 15. 5, 6.*—I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. *1 Co. 1. 10.*—Stand fast in one spirit, with one mind striving together for the faith of the gospel. *Phi. 1. 27.*—Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. *Phi. 2. 2.*—I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. *Phi. 4. 2.*—Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. *1 Pe. 3. 8.*

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mat. 20. 26-28.* Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was

also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. *Phi. 2. 3-7.*—Seest thou great things for thyself? seek them not. *Je. 45. 5.*—Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely, I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. *Ps. 131. 1, 2.*—My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 1-5.*

Be not wise in thine own eyes. *Pr. 3. 7.*—Seest thou a man wise in his own conceit? there is more hope of a fool than of him. *Pr. 26. 12.*—Woe unto them that are wise in their own eyes, and prudent in their own sight! *Is. 5. 21.*—And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. *1 Co. 8. 2.*—If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. *1 Co. 3. 18-20.*

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. *Pr. 20. 22.*—See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Abstain from all appearance of evil. *1 Th. 5. 15, 22.*

Give none occasion to the adversary to speak reproachfully. *1 Th. 5. 14.*—Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. *1 Pe. 2. 12.*

18 If it be possible, as much as lieth in you, live peaceably with all men.

Let us ... follow after the things which make for peace. *Ro. 14. 19.*—Be of one mind, live in peace; and the God of love and peace shall be with you. *2 Co. 13. 11.*—But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. *Ja. 3. 17.*—Mercy unto you, and peace, and love, be multiplied. It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. *Jude 2, 3.*

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Ro. 12. 17.
Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. *Le. 19. 18.*—Say not, I will do so to him as he hath done to me. *Pr. 24. 29.*—Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man. ... Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. *Ge. 49. 5-7.*—His disciples James and John ... said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. *Lu. 9. 54, 55.*—If ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Mat. 6. 15.*

20 Therefore, if thine enemy hunger, feed

him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee. *Pr. 25. 21, 22.*—Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. *Lu. 6. 35, 36.*—If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. *Ex. 23. 4.*—[Saul] said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. *1 Sa. 24. 17, 18.*—Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. *1 Sa. 26. 8-10.*—What shall I do unto thee, thou false tongue? Sharp arrows are done unto thee, with coals of juniper. *Psa. 120. 3, 4.*—Every man's heart shall melt. *Is. 13. 7; Ro. 12. 21.*—Love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it. *Ca. 8. 6, 7.*

21 Be not overcome of evil, but overcome evil with good.

1 Sa. 24. 17, 18.
He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. *Pr. 16. 32.*

CHAPTER XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Put them in mind to be subject to principalities and powers, to obey magistrates, *Tit. 3. 1.*—Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, *1 Pe. 2. 13.*—Render ... unto Cesar the things which are Cesar's: and unto God the things that are God's. *Mat. 22. 21.*—Peter and the other apostles answered and said, We ought to obey God rather than men. *Ac. 5. 29.*

By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. *Pr. 8. 15, 16.*—The most High ruleth in the kingdom of men, and giveth it to whomsoever he will. *Da. 4. 32.*—He removeth kings, and setteth up kings. *Da. 2. 21.*—Jesus answered, Thou couldest have no power at all against me, except it were given thee from above. *Jno. 19. 11.*

The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. *Ac. 16. 36-39.*—Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? *Ac. 22. 25.*

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. *1 Pe. 2. 14.*

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Ro. 13. 3, 4.
I counsel thee to keep the king's commandment, and that in regard of the oath of God. *Ec. 8. 2.*

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Render ... unto Cesar the things which are Cesar's. *Mat. 22. 21.*

Serve God acceptably with reverence and godly fear. We have had fathers of our flesh which corrected us, and we gave them reverence. *He. 12. 28, 9.*—Let ... the wife see that reverence her husband. *Eph. 5. 33.*

Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. *1 Pe. 2. 17, 18.*—Honour thy father and thy mother. *Ex. 20. 12.* Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel. *1 Pe. 3. 7.*—Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. *Le. 19. 32.*—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *1 Ti. 5. 17.*—Honour widows that are widows indeed. *1 Ti. 5. 3.*—Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. *1 Ti. 6. 1.*—I am not mad, most noble Festus. *Ac. 26. 25.*

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Ye shine (shine ye, *Marg.*) *Phi. 2. 15.*
All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. *Gal. 5. 14.*—If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. *Ja. 2. 8, 9.*—The end of the commandment is charity out of a pure heart. *1 Ti. 1. 5.*—Above all these things put on charity, which is the bond of perfectness. *Col. 3. 14; Ro. 13. 9.*

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Ex. 20. 13-17.
The second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat. 22. 39, 40.*—There is none other commandment greater than these. *Mar. 12. 31.*—By love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. *Gal. 5. 13, 14.*

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. *1 Co. 13. 4-7.*

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

While the bridegroom tarried, they all slumbered and slept. *Mat. 25. 5.*—But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves. *1 Pe. 4. 7, 8.*—Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. *1 Th. 5. 4-8.*—Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. ... Redemting the time. *Eph. 5. 14, 16.*—Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *Ec. 9. 10.*—I must work the works of him that sent me, while it is day: the night cometh, when no man can work. *Jno. 9. 4.*—Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28.*—Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. *1 Pe. 1. 5.*—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno. 5. 24.*

12 The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1. 12, 13.*—Until the day break, and the shadows flee away. *Ca. 2. 17.*—For now we see through a glass, darkly; but then face to face. *1 Co. 13. 12.* And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light. *Re. 22. 5.*—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? *2 Pe. 3. 11, 12.*

And have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph. 5. 11.*—But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. *Col. 3. 8-10, 12.*

The armour of righteousness on the right hand and on the left. *2 Co. 6. 7.*—Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph. 6. 13-18.*

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Finally, brethren, whatsoever things are true, whatsoever

things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. *Phi.* 4. 8.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Lu.* 21. 34.—For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. *1 Pe.* 4. 3.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. *Ro.* 8. 29.—Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth. *1 Pe.* 2. 21, 22.—Walk in the Spirit, and ye shall not fulfil the lust of the flesh. They that are Christ's have crucified the flesh with the affections and lusts. *Gal.* 5. 16, 24.—Abstain from fleshly lusts, which war against the soul. *1 Pe.* 2. 11.—For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. *Gal.* 6. 8.

CHAPTER XIV.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

Ro. 15. 1, 2, 7.
To the weak became I as weak, that I might gain the weak. *1 Co.* 9. 22.

2 For one believeth that he may eat all things: another who is weak, eateth herbs.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. *Ge.* 9. 3, 4.—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat. *Da.* 1. 8.—Peter said, ... I have never eaten anything that is common or unclean. *Ac.* 10. 14.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not him that eateth: for God hath received him.

Peter ... said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. *Ac.* 10. 34, 35.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.—*Ps.* 37. 17.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

These *are* the feasts of the Lord, *even* holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even *is* the Lord's passover. And on the fifteenth day of the same month *is* the feast of unleavened bread unto the Lord. ... In the first day ye shall have a holy convocation. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering: seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. And ye shall proclaim on the selfsame day, *that* it may be a holy convocation unto you: ye shall do no servile work *therein*: *if*

shall be a statute for ever in all your dwellings throughout your generations. In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Also on the tenth day of this seventh month *there shall be* a day of atonement: it shall be a holy convocation unto you. The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the Lord. On the first day *shall be* a holy convocation. *Le.* 23. 4, 7, 15, 16, 21, 24, 27, 34, 35.—Let no man ... judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body *is* of Christ. *Col.* 2. 16, 17.—If our heart condemn us *not*, *then* have we confidence toward God. *1 Jo.* 3. 21; *1s.* 8. 20.—*That which* I see not teach thou me. *Job* 34. 32; *Jno.* 16. 2; *Ac.* 26. 9.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Whether ... ye eat, or drink, or whatsoever ye do, do all to the glory of God. *1 Co.* 10. 31.—*Commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *1 Ti.* 4. 3.

7 For none of us liveth to himself, and no man dieth to himself.

What? know ye *not* that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. *1 Co.* 6. 19, 20.—Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. *Phi.* 1. 20, 23.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.—He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co.* 5. 15.—He raised him from the dead, and set *him* at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. *Eph.* 1. 20, 23.—*I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. *Re.* 1. 18.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Ro. 14. 3.
Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead. *Ac.* 17. 31.

11 For it is written, *As* I live, saith the Lord,

every knee shall bow to me, and every tongue shall confess to God.

I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. *Is.* 45. 23.—That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth. *Phi.* 2. 10.

12 So then every one of us shall give account of himself to God.

Ro. 14. 10.

For all these *things* God will bring thee into judgment. *Ec.* 11. 9.—I and *my* Father are one. *Jno.* 10. 30.

13 Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? *Mat.* 7. 1-3.—Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth *his* brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? *Ja.* 4. 11, 12. Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. *1 Co.* 8. 9, 13.—Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. *1 Co.* 10. 32.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

God hath shewed me that I should not call any man common or unclean. *Ac.* 10. 28.—I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. *Gal.* 1. 12. Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake. *1 Co.* 10. 25.—Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. *1 Co.* 8. 7.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? *1 Co.* 8. 10, 11.—Though I ... understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly. ... Beareth all things, believeth all things, hopeth all things, endureth all things. *1 Co.* 13. 2, 4, 5, 7. My sheep ... shall never perish, neither shall any man pluck them out of my hand. *Jno.* 10. 27, 28; *1 Jno.* 2. 1, 2; *Ja.* 1. 15.

16 Let not then your good be evil spoken of:

Ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. *Gal.* 5. 13.—Avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men. *2 Co.* 8. 20, 21.

17 For the kingdom of God is not meat and

drink; but righteousness, and peace, and joy in the Holy Ghost.

Meat commendeth us not to God: for neither, if we eat, are we the better; neither if we eat not, are we the worse. *1 Co.* 8. 8. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. *He.* 13. 9.—Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Mat.* 23. 23. Seek ye first the kingdom of God, and his righteousness. *Mat.* 6. 33.—That which is through the faith of Christ, the righteousness which is of God by faith. *Phi.* 3. 9.—Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro.* 5. 1, 2.—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi.* 4. 7.—The fruit of the Spirit is love, joy, peace. *Gal.* 5. 22; *Ro.* 15. 13.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly. *Ro.* 16. 17, 18.—If any man serve me, him will *my* Father honour. *Jno.* 12. 26; *Col.* 3. 24.—To whom coming, *as* unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe.* 2. 4, 5.—Accepted in the beloved. *Eph.* 1. 6.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Seek peace, and pursue it. *Ps.* 34. 14.—Comfort yourselves together, and edify one another, even as also ye do. *1 Th.* 5. 11.—Seek that ye may excel to the edifying of the church. *1 Co.* 14. 12.—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Eph.* 4. 29.—Knowledge puffeth up, but charity edifieth. *1 Co.* 8. 1.—All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. *1 Co.* 10. 23; *Ro.* 15. 2; *Eph.* 4. 12-16.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

Ro. 14. 14, 15.

We are his workmanship. *Eph.* 2. 10.—He which hath begun a good work in you will perform *it* until the day of Jesus Christ. *Phi.* 1. 6.—This is the work of God, that ye believe on him whom he hath sent. *Jno.* 6. 29.—Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure. *Tit.* 1. 15.—Meat commendeth us not to God: for neither, if we eat, are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. *1 Co.* 8. 8-13.

22 Hast thou faith? have *it* to thyself before

God. Happy is he that condemneth not himself in that thing which he alloweth.

If our heart condemn us not, *then* have we confidence toward God. 1 *Jno.* 3. 21.—Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. *Ac.* 24. 16.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin.

Ro. 14. 14. 1 *Co.* 11. 29 (margin).

When we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 *Co.* 11. 32.—Without faith it is impossible to please him. *Heb.* 11. 6.—Unto them that are defiled and unbelieving is nothing pure. *Tit.* 1. 15.

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Ro. 14. 1, 22.

Bear ye one another's burdens, and so fulfil the law of Christ. *Gal.* 6. 2.

2 Let every one of us please *his* neighbour for *his* good to edification.

Ro. 14. 19.

Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. *Phi.* 2. 4, 5.—[Charity] seeketh not her own. 1 *Co.* 13. 5.—Let no man seek his own, but every man another's *wealth*. Even as I please all men in all things, not seeking mine own profit, but the *profit* of many, that they may be saved. 1 *Co.* 10. 24, 33.—For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 1 *Co.* 9. 19, 22.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

I came down from heaven, not to do mine own will, but the will of him that sent me. *Jno.* 6. 38.—If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. *Jno.* 13. 14, 15.—The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. *Ps.* 69. 9.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 *Ti.* 3. 16, 17.—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. 2 *Pe.* 1. 19.—It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope. 1 *Co.* 9. 9, 10.—Take ... the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. ... Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. *Ja.* 5. 10, 11.—Now all these things happened unto them for ensamples: and they are written for our admonition. 1 *Co.* 10. 11.—Be content with such things as ye have: for he hath said, I will never leave thee, nor

forake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. *He.* 13. 5, 6; *Ro.* 4. 23, 24.—Patience [worketh] experience; and experience, hope. *Ro.* 5. 4.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

The Lord ... is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 *Pe.* 3. 9.—The Father of mercies, and the God of all comfort. 2 *Co.* 1. 3.—If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind. *Phi.* 2. 1, 2.—I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment. 1 *Co.* 1. 10.

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

The multitude of them that believed were of one heart and of one soul. And ... they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven and earth, and the sea, and all that in them is. *Ac.* 4. 32, 24.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *Jno.* 13. 34.—[If] it cometh to me I will in no wise cast out. *Jno.* 6. 37.—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *Eph.* 1. 6.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

I am not sent but unto the lost sheep of the house of Israel. *Mat.* 15. 24.—Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac.* 3. 25, 26.—The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. *De.* 18. 15.—Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *Jno.* 10. 16.—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal.* 3. 28.—Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name. *Ps.* 18. 49.

10 And again he saith, Rejoice, ye Gentiles, with his people.

Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. *De.* 32. 43.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

O praise the Lord, all ye nations: praise him, all ye people. *Ps.* 117. 1.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign

over the Gentiles; in him shall the Gentiles trust.

There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. *Is.* 11. 1, 10.—So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. *Ps.* 102. 15.—The Lion of the tribe of Juda, the Root of David. *Re.* 5. 5.—I am the root and the offspring of David. *Re.* 22. 16.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Lord is my portion, saith my soul; therefore will I hope in him. *La.* 3. 24.—Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace. *2 Th.* 2. 16.—The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.—Rejoicing in hope. *Ro.* 12. 12.—In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe.* 1. 8.—Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro.* 5. 1-5.—Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities. *Ro.* 8. 23-26.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Your faith is spoken of throughout the whole world. *Ro.* 1. 8. The fruit of the Spirit is love, ... peace, longsuffering, gentleness, goodness. *Ga.* 5. 22.—Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. *2 Pe.* 1. 12.—I have not written unto you because ye know not the truth, but because ye know it. *1 Jo.* 2. 21.—Let us consider one another to provoke unto love and to good works: ... exhorting one another: and so much the more, as ye see the day approaching. *He.* 10. 24, 25.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 7, 8.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Ro. 11. 13. God ... hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. *2 Co.* 5. 18.—They shall bring all your brethren for an offering unto the Lord out of all nations. *Is.* 66. 20.—Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the

washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25-27.—He hath made us accepted in the beloved. *Eph.* 1. 6. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel. *2 Th.* 2. 13, 14.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

Inasmuch as I am the apostle of the Gentiles, I magnify mine office. *Ro.* 11. 13.—God forbid that I should glory, save in the cross of our Lord Jesus Christ. *Ga.* 6. 14.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

He declared particularly what things God had wrought among the Gentiles by his ministry. *Ac.* 21. 19.—For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. *Ga.* 2. 8. I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co.* 15. 10.—By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name. *Ro.* 1. 5.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

Jerusalem, *Ac.* 9. 28, 29. Antioch, 11. 26. Cyprus, 13. 7, 8. Antioch in Pisidia, 13. 14, 44-48. Iconium, 14. 1. Lystra and Derbe, 14. 6, 7. Perga, 14. 25. Pisidia, 14. 24. Phrygia and Galatia, 16. 6. Philippi, 16. 12, 13. Thessalonica, 17. 1, 4. Berea, 17. 10-12. Athens, 17. 16, etc. Corinth, 18. 1-11. Ephesus and Asia, 19. 1-10. Macedonia, 20. 3. Greece, 20. 2, 3, etc.

There sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. *Ac.* 14. 8, 10.—A certain damsel possessed with a spirit of divination ... followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. *Ac.* 16. 16-18.—When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. *Ac.* 19. 6, 11, 12.—There sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. *Ac.* 20. 9, 10.

I cast out devils by the Spirit of God. *Mat.* 12. 28.—Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac.* 1. 8.—To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co.* 12. 8-11.

I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. *Ac.* 20. 20, 21.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation :

Not boasting of things without *our* measure, *that is*, of other men's labours ; but having hope, when your faith is increased, that we should be enlarged by you according to our rule abundantly, to preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand. 2 Co. 10. 15, 18.

21 But as it is written, To whom he was not spoken of, they shall see : and they that have not heard shall understand.

So shall he sprinkle many nations ; the kings shall shut their mouths at him : for *that* which had not been told them shall they see ; and *that* which they had not heard shall they consider. Is. 52. 15.—I am sought of *them* that asked not for me ; I am found of *them* that sought me not : I said, Behold me, behold me, unto a nation *that* was not called by my name. Is. 65. 1.

22 For which cause also I have been much hindered from coming to you.

We would have come unto you, even I Paul, once and again ; but Satan hindered us. 1 Th. 2. 18.

23 But now having no more place in these parts, and having a great desire these many years to come unto you ;

Ro. 15. 22.
I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. Ro. 1. 11.

24 Whosoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

Ac. 15. 3.

25 But now I go unto Jerusalem to minister unto the saints.

Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. Ac. 19. 21.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

We do you to wit of the grace of God bestowed on the churches of Macedonia ; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves ; praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. 2 Co. 8. 1-4.

27 It hath pleased them verily ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

1 Co. 9. 11. Ga. 6. 6.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

Not because I desire a gift : but I desire fruit that may abound to your account. Phi. 4. 17.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me ;

31 That I may be delivered from them that do not believe in Judæa ; and that my service which *I have* for Jerusalem may be accepted of the saints ;

Your love in the Spirit. Col. 1. 8.—The fruit of the Spirit is love. Ga. 5. 22.—Thy Spirit is good. Ps. 143. 10.—If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit. Phi. 2. 1.—Ye also helping together by prayer for us. 2 Co. 1. 11.—Epaphras ... saluteth you, always labouring fervently for you in prayers. Col. 4. 12.—Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you : and that we may be delivered from unreasonable and wicked men : for all *men* have not faith. 2 Th. 3. 1, 2.—Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. Ac. 23. 12.—Certain men which came down from Judæa taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. Ac. 15. 1, 2 ; 21. 17.

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. Ro. 1. 10.—I will return again unto you, if God will. Ac. 18. 21.—I will come to you shortly, if the Lord will. 1 Co. 4. 19.—Ye *ought* to say, If the Lord will, we shall live, and do this, or that. Ja. 4. 15.

33 Now the God of peace *be* with you all. Amen.

Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you. 2 Co. 13. 11.—And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phi. 4. 7.—Those things, which ye have both learned, and received, and heard, and seen in me, do : and the God of peace shall be with you. Phi. 4. 9.—God is not the *author* of confusion, but of peace, as in all churches of the saints. 1 Co. 14. 33.—God ... hath reconciled us to himself by Jesus Christ. 2 Co. 5. 18.

CHAPTER XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

There was ... a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye *shall* not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. Lu. 22. 24-26.—Every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted. Lu. 14. 14.—Humble yourselves in the sight of the Lord, and he shall lift you up. Ja. 4. 10.—In lowliness of mind let each esteem other better than themselves. Phi. 2. 3.—The eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you. Nay much more those members of the body, which seem to be more feeble, are necessary. 1 Co. 12. 21, 22.

2 That ye receive her in the Lord, as be-

cometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

A certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla. Paul ... sailed thence into Syria, and with him Priscilla and Aquila. Aquila and Priscilla ... took [Apollos] unto them, and expounded unto him the way of God more perfectly. *Ac.* 18. 2, 18, 26.

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Co.* 5. 17.—In lowliness of mind let each esteem other better than themselves. *Phi.* 2. 3.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. *Eph.* 1. 4. 6.—He looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother. *Mar.* 3. 34, 35.—Intreat ... the elder women as mothers. *1 Th.* 5. 1, 2.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

Greet ye one another with a kiss of charity. *1 Pe.* 5. 14.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to

the doctrine which ye have learned; and avoid them.

We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. *2 Th.* 3. 6, 14.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. *1 Th.* 6. 5.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

Your faith is spoken of throughout the whole world. *Ro.* 1. 8. Be ye ... wise as serpents, and harmless as doves. *Mat.* 10. 16.—In malice be ye children, but in understanding be men. *1 Co.* 14. 20.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. *Ge.* 3. 15.—The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. *Re.* 12. 9, 10.

21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek. *Ac.* 16. 1.—Timotheus, my own son in the faith. *1 Th.* 1. 2.—Our brother, and minister of God, and our fellowlabourer in the gospel of Christ. *1 Th.* 3. 2.—There were in the church that was at Antioch certain prophets and teachers, as ... Lucius of Cyrene. *Ac.* 13. 1.—The Jews which believed not ... assaulted the house of Jason. *Ac.* 17. 5.—There accompanied him into Asia Sopater of Berea. *Ac.* 20. 4.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

The elder unto the wellbeloved Gaius. Thou doest faithfully whatsoever thou doest to the brethren and to strangers: which have borne witness of thy charity before the church. *3 Jo.* 1, 5, 6.—I baptized none of you but Crispus and Gaius. *1 Co.* 1. 14. Two of them that ministered unto him, Timotheus and Erastus. *Ac.* 19. 22.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of

the mystery, which was kept secret since the world began,

Now unto him that is able to keep you from falling. *Jude* 24. The Lord is faithful, who shall stablish you, and keep you from evil. *2 Th.* 3. 3.—Now our Lord Jesus Christ ... stablish you in every good word and work. *2 Th.* 2. 16, 17.—Stablish your hearts unblameable in holiness. *1 Th.* 3. 13.—We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. *1 Co.* 1. 23.—Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. *Eph.* 1. 9, 10.—By revelation he made known unto me the mystery; ... which in other ages, was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. *Eph.* 3. 3, 5-7.—Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col.* 1. 26, 27.

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Now made manifest by the appearing of our Saviour Jesus

Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. *2 Th.* 1. 10.—In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching. *Tit.* 1. 2, 3.—Those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. *Ac.* 3. 18.—The eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. *Ac.* 8. 34, 35.—Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. *Mat.* 28. 19, 20. We have received grace and apostleship, for obedience to the faith among all nations. *Ro.* 1. 5.—Faith which worketh by love. *Gal.* 5. 6.

27 To God only wise, be glory through Jesus Christ for ever. Amen.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. *Eph.* 3. 8-12.—Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. *1 Th.* 1. 17.—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Jude* 25.

Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

CHAPTER I.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.) *Ga. 1. 1.*

The Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. *Ac. 18. 17.*

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's :

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them. *Ac. 18. 8-11.*

To all that be in Rome, beloved of God, called *to be* saints. *Ro. 1. 7.*—Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. *Eph. 1. 1.*—Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. *Jude 1.*—For their sakes I sanctify myself, that they also might be sanctified through the truth. *Jno. 17. 19.*—Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti. 1. 9.*—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 4.*—Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11 ; 1. 30.*—As he which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy ; for I am holy. *1 Pe. 1. 15, 16.*

All that call on thy name. *Ac. 9. 14.*—Whosoever shall call on the name of the Lord shall be saved. *Ac. 2. 21.*—For there is no difference between the Jew and the Greek ; for the same Lord over all is rich unto all that call upon him. *Ro. 10. 12.*

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ;

5 That in everything ye are enriched by him, in all utterance, and *in* all knowledge ;

To one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit. To another ... prophecy ; ... to another *divers* kinds of tongues ; to another the interpretation of tongues. *1 Co. 12. 8, 10.*—Ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us. *2 Co. 8. 7.*—Ye also are full of goodness, filled with all knowledge, able also to admonish one another. *Ro. 15. 14.*—In whom are hid all the treasures of wisdom and knowledge. *Col. 2. 3.*—Of his fulness have all we received, and grace for grace. *Jno. 1. 16.*—The Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things. *Jno. 14. 26.*

6 Even as the testimony of Christ was confirmed in you :

The testimony of God. *1 Co. 2. 1.*—They went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. *Mar. 16. 20.*

7 So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ :

Ye turned to God from idols to serve the living and true God ; and to wait for his Son from heaven. *1 Th. 1. 9, 10.*—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit. 2. 13.*—For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ. *Phi. 3. 20.*—Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. *He. 10. 36, 37.*—When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. *Col. 3. 4.*

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ. *Phi. 1. 6.*—*I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do *it*. *1 Th. 5. 23, 24.*

The Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you : to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. *1 Th. 3. 12, 13.*—You, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight. *Col. 1. 21, 22.*

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

The Lord *is* faithful, who shall stablish you, and keep you from evil. *2 Th. 3. 3.*—Let us hold fast the profession of *our*

faith without wavering; for he *is* faithful that promised. *He*. 10. 23.—There hath no temptation taken you but such as is common to man: but God *is* faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Co. 10. 13.—And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro*. 8. 28-30.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. *Jno*. 15. 4.—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal*. 2. 20.—Truly our fellowship *is* with the Father, and with his Son Jesus Christ. 1 *Jno*. 1. 3.—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 *Jno*. 4. 13.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all. *Eph*. 4. 1-6.—The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus. *Ro*. 15. 5.—Be of one mind, live in peace; and the God of love and peace shall be with you. 2 Co. 13. 11.—Stand fast in one spirit, with one mind striving together for the faith of the gospel. *Phi*. 1. 27.—Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. *Phi*. 2. 2.—Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous. 1 *Pe*. 3. 8.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of* Chloe, that there are contentions among you.

There must be also heresies among you, that they which are approved may be made manifest among you. 1 Co. 11. 19.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 1 Co. 3. 3-7.

A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. *Ac*. 18. 24.—Apollos was at Corinth. *Ac*. 19. 1.

Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. *Jno*. 1. 42.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. *Ac*. 18. 8.

Gaius mine host, and of the whole church, saluteth you. *Ro*. 16. 23.—The elder unto the well beloved Gaius, whom I love in the truth. 3 *Jno*. 1.

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints. 1 Co. 16. 15.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

He commanded them to be baptized in the name of the Lord. *Ac*. 10. 48.—Jesus himself baptized not, but his disciples. *Jno*. 4. 2.

I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. 1 Co. 2. 1, 4, 13.—We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Co. 4. 7.—*His* bodily presence *is* weak, and *his* speech contemptible. 2 Co. 10. 10.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Co. 1. 23, 24.
The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. 1 Co. 2. 14.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. *Ro*. 1. 16.—The weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Co. 10. 4, 5.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. 1 Co. 3. 19-21.—He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. *Job* 5. 12, 13.—The wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. *Is*. 29. 14.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

That turneth wise *men* backward, and maketh their knowledge foolish. *Is*. 44. 25.—Professing themselves to be wise, they became fools. *Ro*. 1. 22.

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. *Luk*. 10. 21.

22 For the Jews require a sign, and the Greeks seek after wisdom :

The Pharisees ... with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. *Mat. 16. 1.*—When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. *Lk. 17. 20, 21.*

All the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. *Ac. 17. 21*

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ;

He shall be for a sanctuary ; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. *Is. 8. 14.*—They were offended in him. *Mat. 13. 57.*—From that time many of his disciples went back, and walked no more with him. *Jno. 6. 66.*—Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. Be it known unto you ... men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. *Ac. 13. 16, 38, 39, 45.*

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac. 10. 36-43.*

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What wilt this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. *Ac. 17. 18.*

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Co. 1. 18.

To them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified. *Ro. 8. 28-30.*—The vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles. *Ro. 9. 23, 24.*

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. *Eph. 1. 19, 20.*—Christ is the end of the law for righteousness to every one that believeth. *Ro. 10. 4.*—O the depth of the riches both of the wisdom and knowledge of God! *Ro. 11. 33.*—In whom are hid all the treasures of wisdom and knowledge. *Col. 2. 3.*

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how

that not many wise men after the flesh, not many mighty, not many noble, are called :

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty ;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are :

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. *Mat. 4. 18, 19.*—Jesus ... saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. *Mat. 9. 9, 10.*

When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled. *Ac. 4. 13.*—Have any of the rulers or of the Pharisees believed on him? *Jno. 7. 48.*—Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Mat. 11. 25.*—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5.*—Out of the mouth of babes and sucklings thou hast ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. *Ps. 8. 2.*

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 3, 7.*—In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him. *Col. 2. 9, 10.*—In whom are hid all the treasures of wisdom and knowledge. *Col. 2. 3.*—Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory. *Is. 45. 24, 25.*—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*—Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro. 3. 25.*—Who was delivered for our offences, and was raised again for our justification. *Ro. 4. 25.*

For their sakes I sanctify myself, that they also might be sanctified through the truth. *Jno. 17. 19.*—Ye are washed, ... ye are sanctified, ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11.*—They that are Christ's have crucified the flesh with the affections and lusts. *Gal. 5. 24.*—We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 10.*—You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight. *Col. 1. 21, 22.*—Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. *Eph. 5. 25, 26.*

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14.*—Ourselves also, which have the first-

fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. *Ro.* 8. 23.

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in those *things* I delight, saith the Lord. *Je.* 9. 23, 24.—God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Gal.* 6. 14.

CHAPTER II.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

Christ sent me ... to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. *1 Co.* 1. 17.—His letters, say they, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible. *2 Co.* 10. 10.

I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. I have not shunned to declare unto you all the counsel of God. *Ac.* 20. 20, 21, 27.—The record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. *1 Jno.* 5. 10, 11.

2 For I determined not to know anything among you, save Jesus Christ and him crucified.

I count all things *but* loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ. *Phi.* 3. 8.

3 And I was with you in weakness, and in fear, and in much trembling.

Paul ... came to Corinth. They opposed themselves and blasphemed. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat. *Ac.* 18. 1, 6, 12.—Ye know how through infirmity of the flesh I preached the gospel unto you at the first. *Gal.* 4. 13.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God. *2 Co.* 3. 3.—Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. *1 Th.* 1. 5.

5 That your faith should not stand in the wisdom of men, but in the power of God.

I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. *1 Co.* 3. 6, 7.—We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *2 Co.* 4. 7.—A certain woman named Lydia, ... heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. *Ac.* 16. 14.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this

world, nor of the princes of this world, that come to nought:

1 Co. 3. 1-3. *Phi.* 3. 15.

Strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. *He.* 5. 14.—Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. *He.* 6. 1.—Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. *Eph.* 4. 13.—For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. *1 Co.* 3. 19.

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory:

The mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. *Ro.* 16. 25, 26.—The mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. ... The mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. *Eph.* 3. 4, 6, 9-11.—*Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. *Col.* 1. 26-28.

Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *1 Th.* 1. 10.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. *2 Th.* 1. 9, 10.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. *1 Pe.* 5. 10.

8 Which none of the princes of this world knew; for had they known *it*, they would not have crucified the Lord of glory.

Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Mat.* 11. 25.—Then said Jesus, Father, forgive them; for they know not what they do. *Lk.* 23. 34.—They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning him. *Ac.* 13. 27.—I wot that through ignorance ye did *it*, as did also your rulers. *Ac.* 3. 17.

The Lord of hosts, he is the King of glory. *Psa.* 24. 10.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him. *Is.* 64. 4.—*Oh* how great is thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men! *Ps.* 31. 19.—The

peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi. 4. 7.*—Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are pleasures for evermore. Ps. 16. 11.*—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat. 25. 34.*

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *Mat. 13. 11.*—Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. *Mat. 16. 16, 17.*—No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. *Mat. 11. 27.*—The Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things. *Jno. 14. 26.*—When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. *Jno. 16. 13.*—To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co. 12. 8, 11.*—Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? ... thou hast not lied unto men, but unto God. *Ac. 5. 3, 4.*

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? *Ro. 11. 33, 34.*—The counsel of his own will. *Eph. 1. 11.*

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co. 1. 12.*

Of which salvation the prophets have enquired and searched diligently, who prophesied of the *grace that should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. *1 Pe. 1. 10, 12.*—For the prophecy came not in old time by the will of man: but holy men of God spake *as they were moved* by the Holy Ghost. *2 Pe. 1. 21.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is. 55. 1.*

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1 Co. 2. 10, 12.

The Holy Ghost shall teach you in the same hour what ye ought to say. *Lu. 12. 12.*

We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. *Ac. 13. 32, 37.*—The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. *1 Co. 1. 18, 19; 2. 8, 10.*

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

1 Co. 1. 20, 25.

They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. Because the carnal mind is enmity against God. *Ro. 8. 6, 7.*—Certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. *Ac. 17. 18.*—Except a man be born again, he cannot see the kingdom of God. *Jno. 3. 3.*—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Jno. 6. 44, 45.*—If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 3, 4, 6.*—But ye have an unction from the Holy One, and ye know all things. *1 Jno. 2. 20.*—The Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. *Jno. 14. 17.*

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1 Co. 3. 1.

The secret of the Lord is with them that fear him; and he will shew them his covenant. *Ps. 25. 14.*—Evil men understand not judgment: but they that seek the Lord understand all things. *Pr. 28. 5.*—If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. *Jno. 7. 17.*—When for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. *He. 5. 12, 14.*—To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. *Is. 8. 20.*

With me it is a very small thing that I should be judged of you, or of man's judgment. *1 Co. 4. 3.*

Who hath directed the Spirit of the Lord, or *being* his counsellor hath taught him? *Is. 40. 13; Ro. 11. 34.*

All things that I have heard of my Father I have made known unto you. *Jno. 15. 15.*—The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. *Gal. 1. 11, 12.*

CHAPTER III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even as unto babes in Christ.*

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

1 Co. 2. 15.

With many such parables spake he the word unto them, as they were able to hear *it*. *Mar. 4. 33.*—I have yet many things to say unto you, but ye cannot bear them now. *Jno. 16. 12.*—As newborn babes, desire the sincere milk of the word, that ye may grow thereby. *1 Pe. 2. 2.*

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

The works of the flesh are manifest, which are *these*; ... Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal. 5. 19-23.* Where envying and strife is, there is confusion and every evil work. *Ja. 3. 18.*—I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have received; and avoid them. *Ro. 16. 17.*

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos; but ministers by whom ye believed, even as the Lord gave to every man?

Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God. Who also hath made us able ministers of the new testament. *2 Co. 3. 3, 6.*—Having ... gifts differing according to the grace that is given to us. *Ro. 12. 6.*—Neither as being lords over *God's* heritage, but being ensamples to the flock. *1 Pe. 5. 3; 1 Co. 4. 1, 6, 7; 1 Pe. 4. 10, 11.*

6 I have planted, Apollos watered; but God gave the increase.

Paul ... came to Corinth. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And he continued *there* a year and six months, teaching the word of God among them. *Ac. 18. 1, 4, 8, 11.*—In Christ Jesus I have begotten you through the gospel. *1 Co. 4. 15.*—Are ye not my work in the Lord? *1 Co. 9. 1.*—I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. *1 Co. 15. 1.*

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace. *Ac. 18. 24, 27.*—Apollos was at Corinth. *Ac. 19. 1.*

By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co. 15. 10.*—Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. *2 Co. 3. 5.*—A certain woman named Lydia, ... heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. *Ac. 16. 14.*

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. In nothing am I behind the very chiefest apostles, though I be nothing. *2 Co. 12. 9, 11.*—Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno. 15. 16, 5.*

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. *Jno. 4. 36.*—Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *1 Co. 15. 58.*—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *Da. 12. 3.*—One star differeth from another star in glory. *1 Co. 15. 41.*—Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *Re. 22. 12.*

9 For we are labourers together with God: ye are God's husbandry, *ye* are God's building.

1 Co. 3. 6.

They went forth and preached every where, the Lord working with them. *Mar. 16. 20.*

My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. *Is. 5. 1, 2.* A vineyard of red wine. I the Lord do keep it; I will water it every moment. *Is. 27. 2, 3.*—I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. *Jno. 15. 1, 2.*

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe. 2. 5; 1 Co. 3. 16, 17.*—Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are built together for a habitation of God through the Spirit. *Eph. 2. 20-22.*

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1 Co. 3. 5, 9.

By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co. 15. 10.*

So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. *Ro. 15. 20.*—The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. *Re. 21. 14.*

If any man preach any other gospel unto you than that ye have received, let him be accursed. *Gal. 1. 9.*

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. *Is. 28. 16; 1 Pe. 2. 4, 6.*—Simon Peter answered and said, Thou art the Christ, the son of the living God. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. *Mat. 16. 16, 18.* This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there

salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac.* 4. 11, 12.—Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. *Eph.* 2. 20.—Christ is the end of the law for righteousness to every one that believeth. *Ro.* 10. 4.—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 2 *Th.* 2. 19.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. 2 *Pe.* 1. 5-7.—The foundations of the wall of the city were garnished with all manner of precious stones. *Re.* 21. 19.

In vain they do worship me, teaching for doctrines the commandments of men. *Mat.* 15. 9.—After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. *Gal.* 4. 9-11.—As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col.* 2. 6-8.

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

The day of our Lord Jesus Christ. 1 *Co.* 1. 8.—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 *Co.* 4. 5.—They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. *Mal.* 3. 17, 18.—For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. *Mal.* 4. 1.—In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 *Th.* 1. 8.—Because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. *Eze.* 13. 10, 11.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

Is not this a brand plucked out of the fire? *Zec.* 3. 2.—What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 1 *Th.* 2. 19.—Feed the flock of God; ... and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 *Pe.* 5. 2, 4.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 *Co.* 3. 8.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2 *Jno.* 8.

Ye were as a firebrand plucked out of the burning. *Am.* 4. 11. Others save with fear, pulling them out of the fire. *Jude* 23.—If the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 *Pe.* 4. 18.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 2 *Co.* 6. 16.—In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are built together for a habitation of God through the Spirit. *Eph.* 2. 21, 22.—If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno.* 14. 23.—God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 *Jno.* 4. 16.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 *Co.* 6. 19.—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. *Jno.* 14. 16-18.—Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? ... thou hast not lied unto men, but unto God. *Ac.* 5. 3, 4.—Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 *Pe.* 2. 5.

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

He which is filthy, let him be filthy still. *Re.* 22. 11.—There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction. 2 *Pe.* 2. 1.

Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25-27.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

1 *Co.* 1. 19-31.

Woe unto them that are wise in their own eyes, and prudent in their own sight! *Is.* 5. 21.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. *Job* 5. 13.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

The Lord knoweth the thoughts of man, that they are vanity. *Ps.* 94. 11.

21 Therefore let no man glory in men. For all things are your's;

1 *Co.* 3. 4-7; 1. 12-15; 4. 6.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 *Co.* 4. 5.—He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph.* 4. 11, 12.

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this

time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. *Mar.* 10. 29, 30.—The living God, who giveth us richly all things to enjoy. *1 Th.* 6. 17.—Having nothing, and yet possessing all things. *2 Co.* 6. 10.—We know that all things work together for good to them that love God. *Ro.* 8. 28.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Re.* 21. 7.—To me to live is Christ, and to die is gain. *Phi.* 1. 21.

23 And ye are Christ's; and Christ is God's.

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal.* 3. 29.—My beloved is mine, and I am his. *Ca.* 2. 16.—Whether we live, ... or die, we are the Lord's. *Ro.* 14. 8.

His Son, whom he hath appointed heir of all things, by whom also he made the worlds; ... being the brightness of his glory, and the express image of his person. *He.* 1. 2, 3.—The head of Christ is God. *1 Co.* 11. 3.

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

Who ... is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? *1 Co.* 3. 5.—A dispensation of the gospel is committed unto me. Yea, we are unto me, if I preach not the gospel! *1 Co.* 9. 17, 16.—Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. *Mat.* 28. 19, 20.—We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. *2 Co.* 4. 5.—God ... hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. *2 Co.* 5. 18, 20.—Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. *Gal.* 1. 10.—In all things approving ourselves as the ministers of God. By the word of truth. *2 Co.* 6. 4, 7.

A bishop must be blameless, as the steward of God. *Tit.* 1. 7. Who ... is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. *Lu.* 12. 42, 43.

I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. *Col.* 1. 25—29.

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, ... and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Neither count I my life dear

to feed the church of God, which he hath purchased with his own blood. *Ac.* 20. 18—21, 24, 28.

I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. *1 Co.* 10. 33.—Be ye followers of me, even as I also am of Christ. *1 Co.* 11. 1.—We do all things, dearly beloved, for your edifying. *2 Co.* 12. 19. Giving no offence in any thing, that the ministry be not blamed. *2 Co.* 6. 3.—I ... came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And my speech and my preaching was not with enticing words of man's wisdom. *1 Co.* 2. 1, 2, 4.

Seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co.* 4. 1, 2.—We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. *2 Co.* 2. 17.—As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. *1 Th.* 2. 4.—We ... do not cease to pray for you. *Col.* 1. 9.—He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph.* 4. 11, 12. Every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old. *Mat.* 13. 52.

They watch for your souls, as they that must give account. *He.* 13. 17.—Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. *Col.* 4. 17.—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ. *1 Pe.* 4. 10, 11.—Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe.* 5. 2, 4; *1 Th.* chaps. 3 and 4; *5. 20—22*; *6. 11—14, 20*; *Tit.* 1. 7—9, 13; *2. 1*; *Col.* 1. 7; *4. 7*.

Charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith. According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. *1 Th.* 1. 3, 4, 11, 12.—It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. *2 Ti.* 2. 11, 16, 23, 25.

I charge thee ... before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *2 Ti.* 4. 1, 2, 5.—In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. These things speak, and exhort, and rebuke with all authority. Let no man despise thee. *Tit.* 2. 7, 8, 15.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. *Tit.* 3. 8, 9.—We were gentle among

ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,

you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. *Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: ... ye know how we exhorted and comforted and charged every one of you, as a father doth his children.* 1 Th. 2. 7-11.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

The LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sa. 16. 7.

The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je. 17. 9, 10.*

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. 1 Jno. 3. 20, 21.—Who can understand his errors? cleanse thou me from secret faults. *Ps. 19. 12.*—Every way of a man is right in his own eyes; but the Lord pondereth the hearts. *Pr. 21. 2.*—If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? *Ps. 130. 3.* How should man be just with God? *Job 9. 2.*—Enter not into judgment with thy servant: for in thy sight shall no man living be justified. *Ps. 143. 2.*

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Judge not, that ye be not judged. *Mat. 7. 1.*—Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. *Ro. 14. 4, 10, 13.*—Thou art inexcusable, O man, whosever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. *Ro. 2. 1.*

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Co. 3. 13.—In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. *Ro. 2. 16.*—The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. *He. 4. 12, 13.*—God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil. *Ec. 12. 14.*—I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. *Ro. 20. 12.*—The judgment was set, and the books were opened. *Da. 7. 10.*

He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro. 2. 29.*—Thou, even thou only, knowest the hearts of all the children of men. 1 Ki. 8. 39.—He shall bring forth thy righteousness as the light, and thy judgment as the noonday. *Ps. 87. 6.*—I am he which searcheth the

reins and hearts; and I will give unto every one of you according to your works. *Re. 2. 23.*—When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. *Mat. 6. 3, 4.*—Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Mat. 25. 23.*

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

1 Co. 4. 1, 2.

While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Co. 3. 4, 5.—Therefore let no man glory in men. 1 Co. 3. 21.—Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. *Mat. 23. 8.*—By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 1 Co. 15. 10.—I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. *Ro. 12. 3.*

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. *Ja. 1. 17.*—John answered and said, A man can receive nothing, except it be given him from heaven. *Jno. 3. 27.*—All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 1 Co. 12. 11.—Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith. *Ro. 12. 6.*—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Pe. 4. 10.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. *Eph. 2. 8, 9.*—It is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 13.*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. *Re. 3. 17.*

What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 1 Th. 2. 19.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 1 Co. 15. 30, 31.—For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 2 Co. 4. 11.—As it is written, For

whilst ye became companions of them that were so used. *He. 10. 33.*

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

Certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? *Ac.* 17. 18.—Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. *Ac.* 26. 24.—The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *1 Co.* 2. 14.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

The high priest Ananias commanded them that stood by him to smite him on the mouth. *Ac.* 23. 2.—When they had laid many stripes upon them, they cast them into prison. *Ac.* 16. 23. There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. *Ac.* 14. 19.—Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. *2 Co.* 11. 23–27.

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. *Ac.* 20. 34.—Because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. *Ac.* 18. 3.—Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. *1 Th.* 2. 9.—Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. *2 Th.* 3. 8.—For therefore we both labour and suffer reproach, because we trust in the living God. *1 Th.* 4. 10.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat.* 5. 44.—Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. *1 Pe.* 3. 9.—Then said Jesus, Father, forgive them; for they know not what they do. *Lu.* 23. 34.—When he was reviled, [he] reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe.* 2. 23.—He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. *Ac.* 7. 60.—If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. *Ro.* 12. 20.

13 Being defamed; we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

Away with such a fellow from the earth: for it is not fit that he should live. *Ac.* 22. 22.—We have found this man a pestilent fellow. *Ac.* 24. 5.

14 I write not these things to shame you, but as my beloved sons I warn you.

I speak as unto my children. *2 Co.* 6. 13.—I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. *2 Co.* 12. 14, 15.—Ye know how we exhorted and comforted and charged every one of you, as a father doth his children. *1 Th.* 2. 11.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. *1 Co.* 9. 1, 2.—I have planted, Apollos watered; but God gave the increase. *1 Co.* 3. 6.—He continued there a year and six months, teaching the word of God among them. *Ac.* 18. 11.—My little children, of whom I travail in birth again until Christ be formed in you. *Gal.* 4. 19. Of his own will begat he us with the word of truth. *Ja.* 1. 18.

16 Wherefore I beseech you, be ye followers of me.

Be ye followers of me, even as I also am of Christ. *1 Co.* 11. 1. Brethren, be followers together of me, and mark them which walk so as ye have us for an example. *Phi.* 3. 17.—Being examples to the flock. *1 Pe.* 5. 3.—Be ye therefore followers of God, as dear children. *Eph.* 5. 1.—Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. *He.* 13. 7.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

Timothy, my own son in the faith. *1 Th.* 1. 2.—Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ. *1 Th.* 3. 2.—I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. *Phi.* 2. 20–22; *1 Co.* 4. 2.

I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. *1 Co.* 11. 2.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

I will come unto you, when I shall pass through Macedonia. *1 Co.* 16. 5.—Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. *Ac.* 19. 21. In this confidence I was minded to come unto you before, that ye might have a second benefit. To spare you I came not as yet unto Corinth. *2 Co.* 1. 15, 23.

I will return again unto you, if God will. And he sailed from Ephesus. *Ac.* 18. 21.—That I may come unto you with joy by the will of God. *Ro.* 15. 32.—This will we do, if God permit. *He.* 6. 3.—Ye ought to say, If the Lord will, we shall live, and do this, or that. *Ja.* 4. 15.

20 For the kingdom of God is not in word, but in power.

My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. *1 Co.* 2. 4.—Through mighty signs and wonders, by the power of the Spirit of God: ... I have fully preached the gospel of Christ. *Ro.* 15. 19.—Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. *1 Th.* 1. 5.—The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. *2 Co.* 10. 4, 5.—The kingdom of God is within you. *Lu.* 17. 21.

21 What will ye? shall I come unto you

with a rod, or in love, and *in* the spirit of meekness?

1 Co. 5. 3-5. *Ac.* 5. Ananias and Sapphira. *Ac.* 13. 8-11, Elymas.

I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you: but I beseech *you*, that I may not be bold when I *am* present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. 2 Co. 10. 1, 2.—This is the third time I *am* coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. 2 Co. 13. 1-4, 10.

CHAPTER V.

IT is reported commonly that *there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. *Eph.* 5. 3.—Cursed *be* he that lieth with his father's wife. *De.* 27. 20.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

Now ye are full, now ye are rich, ye have reigned as kings without us. 1 Co. 4. 8.

Though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, *yea, what* clearing of yourselves, *yea, what* indignation, *yea, what* fear, *yea, what* vehement desire, *yea, what* zeal, *yea, what* revenge! In all *things* ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 2 Co. 7. 8-12.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed.

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

I charge *thee* before God, and the Lord Jesus Christ. 1 Ti. 5. 21.—Whosoever sins ye remit, they are remitted unto them; and whosoever *sins* ye retain, they are retained. *Jno.* 20. 23. Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Where two or three are gathered together in my name, there *am* I in the midst of them. *Mat.* 18. 18, 20.

5 To deliver such an one unto Satan for the

destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Ti. 1. 20.—If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. 2 Th. 3. 14, 15.—He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 Co. 11. 29-32.—Sufficient to such a man is this punishment, which *was* inflicted of many. So that contrariwise *ye ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also: for if I forgive any thing, to whom I forgive *it*, for your sakes *forgave* I *it* in the person of Christ; lest Satan should get an advantage of us; for we are not ignorant of his devices. 2 Co. 2. 6-11.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

1 Co. 5. 2.

Be not deceived: evil communications corrupt good manners. 1 Co. 15. 33.—Looking diligently, ... lest any root of bitterness springing up trouble *you*, and thereby many be defiled. *He.* 12. 15.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

It is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast. ... And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses. *Ex.* 12. 11-15.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. *Eph.* 4. 17-19.—Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. 1 Pe. 4. 1-3.

The precious blood of Christ, as of a lamb without blemish and without spot. 1 Pe. 1. 19.—Worthy is the Lamb that *was* slain to receive power, etc. *Re.* 5. 12.—Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.—It was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! *Jno.* 19. 14.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 1 Co. 11. 27.

Beware ye of the leaven of the Pharisees, which is hypocrisy. *Lu.* 12. 1; 1 Co. 5. 7.

9 I wrote unto you in an epistle not to company with fornicators :

For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Co. 6. 14.—Have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph.* 5. 11.—If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 *Th.* 3. 14.—For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph.* 5. 5; *Ps.* 1. 1.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *Jno.* 17. 15.—Ye are the salt of the earth. Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* 5. 13, 14, 16.—If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 1 *Co.* 10. 27.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly. 2 *Th.* 3. 6.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph.* 2. 12.
1 *Co.* 5. 3-5.

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. *Rom.* 1. 18-20, 29, 32.
1 *Co.* 5. 2-5, 9.

CHAPTER VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

When Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment

seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things. *Ac.* 18. 12-17.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. *Mat.* 18. 15, 17.

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

The Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. *Da.* 7. 22.—Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat.* 19. 28.—I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and they lived and reigned with Christ a thousand years. *Re.* 20. 4.

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude* 6.

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

The twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. *Ac.* 6. 2, 3.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. *Mat.* 5. 39, 40.—Be at peace among yourselves. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 1 *Th.* 5. 13, 15.

8 Nay, ye do wrong, and defraud, and that your brethren.

No man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. 1 *Th.* 4. 6.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

The works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal. 5. 19-21.*—This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph. 5. 5.*—Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *He. 13. 4.*—Without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. *Re. 22. 15*; *Ge. 19.*

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1 Co. 5. 11.

Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them! *Is. 5. 11.*—Be not drunk with wine, wherein is excess. *Eph. 5. 18.*—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. *Pr. 20. 1.*—Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again. *Pr. 23. 20, 21, 29-35.*—Whoredom and wine and new wine take away the heart. *Ho. 4. 11.*—Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! *Hab. 2. 15.*—Noah ... planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. *Ge. 9. 20, 21.* In the twenty and sixth year of Asa king of Judah began Hliah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah. And Zimri went in and smote him, and killed him. *1 Ki. 16. 8-10.*—Nabal. *1 Sa. 25. 36.* Uriah. *2 Sa. 11. 13.* Benhadad. *1 Ki. 20. 16.* Belshazzar. *Da. 5. 1-6.* *Is. 58. 1-3.*

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

You *hath* he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph. 2. 1, 2.*—Mortify ... your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. *Col. 3. 5-7.*—We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *Tif. 3. 3-7.*

There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. *Zec. 13. 1.*—Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water

by the word. *Eph. 5. 25, 26.*—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, etc. *Re. 1. 5, 6.*—These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. 7. 14.*

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co. 1. 30.*—Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. *Ro. 3. 21-26.*

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *Eze. 36. 25-27.* God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. *2 Th. 2. 13.*—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe. 1. 2.*—That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. *Ro. 15. 16.*—Jesus ... that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. *He. 13. 12, 13.*—Lo, I come to do thy will, O God. ... By the which will we are sanctified through the offering of the body of Jesus Christ once for all. *He. 10. 9, 10.*—He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. *He. 2. 11.*—Inheritance among them which are sanctified by faith that is in me. *Ac. 26. 18.*—They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. *Jno. 17. 16, 17.*—Know that the Lord hath set apart him that is godly for himself. *Ps. 4. 3.*—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. *2 Co. 6. 17.*—This is the will of God, even your sanctification. *1 Th. 4. 3.*—Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. *Ro. 6. 22.*—Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. *1 Th. 5. 22-24.*—If a man ... purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. *2 Ti. 2. 21, 22.*

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

Neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. *1 Co. 8. 8-10, 13.*—Whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake. *1 Co. 10. 27, 28.*—We have not used this power; but suffer all things, lest we should hinder the gospel of Christ. *1 Co. 9. 12.*—Let every one of us please his neighbour for his good to edification. *Ro. 15. 2.*

I keep under my body, and bring it into subjection. *1 Co. 9. 27.*

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them.

Now the body is not for fornication, but for the Lord; and the Lord for the body.

For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro. 14. 20, 21, 17.*

All are to perish with the using. *Col. 2. 22.*
This is the will of God, even your sanctification, that ye should abstain from fornication. For God hath not called us unto uncleanness, but unto holiness. *1 Th. 4. 3, 7.*—Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. *Ro. 6. 12, 13.*—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Ro. 12. 1.*—I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. *2 Co. 11. 2; 1 Co. 6. 19, 20.*

Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Phi. 3. 17, 21.*—Christ is the head of the church: and he is the saviour of the body. *Eph. 5. 23.*

14 And God hath both raised up the Lord, and will also raise up us by his own power.

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac. 2. 24.*—If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. If we be dead with Christ, we believe that we shall also live with him. *Ro. 6. 5, 8.*—If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro. 8. 11.*—He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. *2 Co. 4. 14.*—This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *Jno. 6. 39.*

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

Ye are the body of Christ, and members in particular. *1 Co. 12. 27.*—For we are members of his body, of his flesh, and of his bones. *Eph. 5. 30.*—For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co. 12. 12, 13.*

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. *Ge. 2. 24; Mat. 19. 5.*

17 But he that is joined unto the Lord is one spirit.

There is one body, and one Spirit, even as ye are called in one hope of your calling. *Eph. 4. 4.*—Be not conformed to this

world: but ye be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro. 12. 2.*

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

1 Co. 6. 9.

Remove thy way far from her, and come not nigh the door of her house: lest ... thou mourn at the last, when thy flesh and thy body are consumed. *Pr. 5. 8, 9, 11; 6. 24-32; 7. 24-27.*

19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *1 Co. 3. 16.*—For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *2 Co. 6. 16.*

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. *Ro. 14. 7, 8.*—In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit. *Eph. 2. 21, 22.*

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Feed the church of God, which he hath purchased with his own blood. *Ac. 20. 28.*—Ye are bought with a price; be not ye the servants of men. *1 Co. 7. 23.*—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal. 3. 13.*—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. *Heb. 9. 12.*—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe. 1. 18, 19.*—They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Re. 5. 9.*

The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co. 5. 14, 15.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14.*—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe. 2. 9.*

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

1 Co. 7. 26, 32.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *Heb. 13. 4.*—The Lord God said, It is not good that the man should be alone; I will make him a help meet for him. *Ge. 2. 18.*—For this cause shall a man leave his father and mother, and shall be joined

unto, his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. *Eph. 5. 31, 32.*—There was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. *Jno. 2. 1, 2.*

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

Be ready against the third day: come not at *your wives.* *Ex. 19. 15.*—The priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.* And David answered the priest, and said unto him, *Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy.* *1 Sa. 21. 4, 5.*—Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. *Joel 2. 16.*

6 But I speak this by permission, and not of commandment.

1 *Co. 7. 12, 25, 40.*

I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. *2 Co. 8. 8.*—That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. *2 Co. 11. 17.*

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

1 *Co. 7. 26, 32.*

There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it.* *Mat. 19. 12.*—Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? *1 Co. 9. 5.*

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

1 *Co. 7. 26, 32.*

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. *1 Ti. 5. 14.*

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

1 *Co. 7. 12, 25, 40.*

They are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. *Mat. 19. 6.*—The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. For the Lord the God of Israel, saith that he hateth putting away. *Mal. 2.*

14, 16.—Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. *Mat. 5. 32.*

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. *Ge. 17. 7.*—Did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. *Mal. 2. 15.*—The promise is unto you, and to your children. *Ac. 2. 39.*—If the root *be* holy, so are the branches. *Ro. 11. 16.*

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

If it be possible, as much as lieth in you, live peaceably with all men. *Ro. 12. 18.*—God is not the author of confusion, but of peace. *1 Co. 14. 33.*

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

Ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives. *1 Pe. 3. 1.*

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. *1 Co. 9. 20.*

Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. My sentence is, that we trouble not them, which from among the Gentiles are turned to God. *Ac. 15. 1, 19.*—If ye be circumcised, Christ shall profit you nothing. *Gal. 5. 2.*

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Gal. 5. 6.*—But a new creature. *Gal. 6. 15.*—If a man love me he will keep my words. *Jno. 14. 23.* And hereby we do know that we know him, if we keep his commandments. *1 Jno. 2. 3.*

20 Let every man abide in the same calling wherein he was called.

Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no

more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. *Lu.* 3. 12-14.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free use it rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal.* 3. 28.

If the Son... shall make you free, ye shall be free indeed. *Jno.* 8. 36.—That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. *2 Ti.* 2. 26.

Being made free from sin, and become servants to God. *Ro.* 6. 22.—O Lord, truly I am thy servant; I am thy servant, ... thou hast loosed my bonds. *Ps.* 116. 18.—As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. *1 Pe.* 2. 16.

23 Ye are bought with a price; be not ye the servants of men.

Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. *1 Co.* 6. 20.—Ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe.* 1. 18, 19.

24 Brethren, let every man, wherein he is called, therein abide with God.

1 Co. 7. 20.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Eph.* 6. 5, 8.—Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. *1 Ti.* 6. 1, 2.—Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. *Ti.* 2. 9, 10.—Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. *1 Pe.* 2. 18, 19.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

1 Co. 7. 8, 10, 40.

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. *1 Ti.* 1. 12.

26 I suppose therefore that this is good for the present distress, I say that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

Woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. *Lu.* 21. 23; *1 Co.* 7. 8.

1 Co. 7. 2.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. *Job* 14. 1, 2.—But the end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 Pe.* 4. 7.

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. *1 Th.* 4. 13, 14.—He which testifieth these things saith, Surely I come quickly. *Re.* 22. 20.—Thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. *Lu.* 16. 25.—I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee. *Lu.* 12. 19, 20.

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but ... that they do good, that they be rich in good works, ready to distribute, willing to communicate. *1 Ti.* 6. 17, 18.—Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. *Ja.* 4. 14.—The world passeth away, and the lust thereof. *1 Jno.* 2. 17.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife.

And take heed to yourselves, let at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Lu.* 21. 34.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it. *Eph.* 5. 28, 29.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

1 Co. 6. 20.

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Ro.* 12. 1.—Ye are the

light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 14-16.*

Mary ... sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. *Lu. 10. 39-42.*

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

1 Co. 7. 2, 5-9.

Take heed to yourselves, lest at any time your hearts be overcharged with ... cares of this life, and so that day come upon you unawares. *Lu. 21. 34.*—That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. *Lu. 8. 14.*

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

Ge. 29. 18.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

Let every man be fully persuaded in his own mind. *Ro. 14. 5.*

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

1 Co. 7. 26, 32.

Marriage is honourable in all. *He. 13. 4.*

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? *2 Co. 6. 14.*

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. *1 Co. 14. 37.*

CHAPTER VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1 Co. 8. 4, 7, 10, 11.

I know and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself; but to him that esteemeth anything to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with *thy* meat, for whom Christ died. Hast thou faith? have *it* to thyself before God. *Ro. 14. 14, 15, 22.*—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. *Ro. 15. 1, 2.*—Though I have the *gift* of prophecy, and understand all mysteries, and all knowledge; ... and have not charity, I am nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. *1 Co. 13. 2, 4.*—Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. *Ja. 3. 13-18.*

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part. *1 Co. 13. 8, 9.*

3 But if any man love God, the same is known of him.

The Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. *Ex. 33. 17.*—The Lord knoweth the way of the righteous: but the way of the ungodly shall perish. *Ps. 1. 6.*—The Lord *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. *Nu. 1. 7.*—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti. 2. 19.*—I never knew you: depart from me, ye that work iniquity. *Mat. 7. 23.*—This is the love of God, that we keep his commandments. *1 Jno. 5. 3.*—And this commandment have we from him, That he who loveth God love his brother also. *1 Jno. 4. 21.*—For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. *Ro. 14. 17-19.*

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and *there is* none other God but one.

Ps. 115. 4-8; Is. 44. 8-20.

To whom will ye liken me, and make *me* equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me. *Is. 46. 5-9.*—The Lord *he is* God in heaven above, and upon the earth beneath: *there is* none else. *De. 4. 39.*

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and

one Lord Jesus Christ, by whom *are* all things, and we by him.

Have we not all one father? hath not one God created us? *Mal.* 2. 10.—One God and Father of all, who *is* above all, and through all, and in you all. *Eph.* 4. 6.

In him we live, and move, and have our being. *Ac.* 17. 28.—Of him, and through him, and to him, *are* all things. *Ro.* 11. 36.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us. *Jno.* 17. 20, 21.—The body *is* ... for the Lord; and the Lord for the body. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. *1 Co.* 6. 13, 20.

Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. *Ac.* 2. 36.—There *is* one God, and one mediator between God and men, the man Christ Jesus. *1 Ti.* 2. 5.

By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. *Col.* 1. 16, 17.

We ... joy in God through our Lord Jesus Christ, by whom we have now received the atonement. *Ro.* 5. 11.—Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. *Re.* 5. 9, 10.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth *any thing* to be unclean, to him *it is* unclean. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith *is* sin. *Ro.* 14. 14, 23.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

Ro. 14. 17.

9 But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Ro. 14. 13.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno.* 10. 27, 28; *Ro.* 14. 15.

Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Mat.* 25. 40.

CHAPTER IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

He *is* a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *Ac.* 9. 15.—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. *Ac.* 13. 2.—Delivering thee from the people, and from the Gentiles, unto whom now I send thee. *Ac.* 26. 17.

Ananias ... said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me. *Ac.* 9. 17.—The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. [I] saw him saying unto me, Make haste, and get thee quickly out of Jerusalem. *Ac.* 22. 14, 18.

Though ye have ten thousand instructors in Christ, yet *have* ye not many fathers: for in Christ Jesus I have begotten you through the gospel. *1 Co.* 4. 15; *Ac.* 18. 1-11.

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. *2 Co.* 12. 12.

4 Have we not power to eat and to drink?

1 Co. 9. 7-14.

In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. *Lu.* 10. 7.

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

Marriage *is* honourable in all. *He.* 13. 4.—Is not this the carpenter's son? *is* not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? *Mat.* 13. 55.—And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. *Mat.* 8. 14.

6 Or I only and Barnabas, have not we power to forbear working?

Because he was of the same craft, he abode with them, and wrought; for by their occupation they were tentmakers. *Ac.* 18. 3.—Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. *2 Th.* 3. 8, 9; *1 Co.* 9. 14-23.

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

The weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds. *2 Co.* 10. 4.

When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. *Mat.* 9. 36, 38.

Feed my lambs. *Jno.* 21. 15.—Feed the flock of God which *is* among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. *1 Pe.* 5. 2.

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

De. 25. 4; 1 Ti. 5. 18.

The eyes of all wait upon thee: and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. *Ps. 145. 15, 16.*—Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle? *Jon. 4. 11.*

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness. *2 Ti. 3. 16.*

1 Co. 9. 7-14.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. *Ro. 15. 27.*—Let him that is taught in the word communicate unto him that teacheth in all good things. *Ga. 6. 6.*

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

When I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. *2 Co. 11. 9.*

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

The Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons. In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. And *this* is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it. *Nu. 18. 13.*—The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance. *De. 18. 1.*

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

1 Co. 9. 4, 11.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

1 Co. 9. 6.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

He trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *Ac. 9. 6, 15.*

Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe. 5. 2, 4.*

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

1 Co. 8. 9.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

Ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. *Gal. 5. 13.*

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

Paul ... circumcised [Timothy] because of the Jews which were in those quarters: for they knew all that his father was a Greek. *Ac. 16. 3.*—Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. *Ac. 21. 20, 21, 23, 24, 26.*

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

Neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But when Peter was come to Antioch, I withstood him to the

face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; but when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? *Gal. 2. 3-5, 11-14.*

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. *Ro. 15. 1.*—I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. *1 Co. 10. 33.*—I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *2 Ti. 2. 10.*

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

I press toward the mark for the prize of the high calling of God in Christ Jesus. *Phi. 3. 14.*—Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. *He. 12. 1.*

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph. 6. 12.*—Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. *1 Ti. 6. 12.*—I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti. 4. 7, 8.*—And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe. 5. 4.* An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. 1. 4.*

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Ti. 1. 12.*—Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. *He. 4. 1.*—Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Pe. 1. 10, 11.*

Strive to enter in at the strait gate. *Luk. 13. 24.*

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings. *2 Co. 6. 4, 5; 1 Co. 9. 25; Ro. 8. 13.*

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. *Ac. 1. 25.*—Balaam. *2 Pe. 2. 15.*

CHAPTER X.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

The Lord went before them by day in a pillar of a cloud, to lead them the way. *Ex. 13. 21.*—And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. *Ex. 14. 22.*

2 And were all baptized unto Moses in the cloud and in the sea;

Had ye believed Moses, ye would have believed me: for he wrote of me. *Jno. 5. 46.*—The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. *De. 18. 15; Mat. 23. 19, 20.*

3 And did all eat the same spiritual meat;

Thou gavest also thy good Spirit to instruct them, and with-heldest not thy manna from their mouth, and gavest them water for their thirst. *Ne. 9. 20; Ex. 16. 15, 35.*—And had rained down manna upon them to eat, and had given them of the corn of heaven. *Ps. 78. 24.*—Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. ... Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. *Jno. 6. 31, 32, 35, 51, 58.*—Unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. *He. 4. 2.*

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. *Ex. 17. 6.*—And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. *Nu. 20. 11.*—Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *Jno. 4. 14.*—For my flesh is meat indeed, and my blood is drink indeed. *Jno. 6. 55.*—If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive. *Jno. 7. 37-39.*—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is. 55. 1.*—I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. *Is. 43. 20.*—He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. *Is. 53. 5.*—This is my body. *Mat. 26. 26.*

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

Among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun. *Nu. 26. 64, 65.*—The Lord, having saved

not. *¶* afterward destroyed them

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

The mixt multitude that *was* among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. *Nu.* 11. 4, 33.—To day if ye will hear his voice, harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swear in my wrath that they should not enter into my rest. *Ps.* 95. 7, 11.—Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. *He.* 4. 11.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Aaron made a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. *Ex.* 32. 3, 6.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

1 *Co.* 6. 18.
The people began to commit whoredom with the daughters of Moab. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. And those that died in the plague were twenty and four thousand. *Nu.* 25. 1, 5, 9.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. *Ex.* 23. 21.

The people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? *Ex.* 17. 2, 7.—And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. *Nu.* 21. 5, 6.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

All the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. *Nu.* 14. 2, 29.

The Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the

destroyer to come in.
The angel stretched out his hand upon Jerusalem to destroy it. *2 *Sa.* 24. 16.*

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Whatsoever things were written aforetime were written for our learning. *Ro.* 15. 4.—The end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 *Pe.* 4. 7.*
It is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. *1 *Jno.* 2. 18.*

12 Wherefore let him that thinketh he taketh heed lest he fall.

Thou standest by faith. Be not highminded, but fear. *Ro.* 11. 20.—Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief. *Pr.* 28. 14.—Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. *Mat.* 26. 33–35.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 *Co.* 1. 9, 8.*—The Lord knoweth how to deliver the godly out of temptations. *2 *Pe.* 2. 9.*—The Lord is faithful, who shall establish you, and keep you from evil. *2 *Th.* 3. 3.*—Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us. *2 *Co.* 1. 10.*—The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. *2 *Th.* 4. 18.*—We count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. *Ja.* 5. 11.—Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. *Da.* 3. 17, 18.

14 Wherefore, my dearly beloved, flee from idolatry.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. *2 *Co.* 6. 17.*—Little children, keep yourselves from idols. *1 *Jno.* 5. 21.*

15 I speak as to wise men; judge ye what I say.

We are fools for Christ's sake, but ye are wise in Christ. *1 *Co.* 4. 10; 2 *Co.* 11. 19.*

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ. *Eph.* 1. 3.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. *Ge.* 9. 13.—Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

for this is the blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 28-29; 1 Co. 11. 23, 24.*

Truly our fellowship is with the Father, and with his Son Jesus Christ. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. *1 Jno. 1. 3, 6, 7.*

He that believeth on me hath everlasting life. I am that bread of life. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *Jno. 6. 47, 48, 51, 54, 56.*—We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. *He. 3. 14.*

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

We, being many, are one body in Christ, and every one members one of another. *Ro. 12. 5.*—As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co. 12. 12, 13.*—Ye are all the children of God by faith in Christ Jesus. *Gal. 3. 26.*

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

My kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came. ... For they are not all Israel, which are of Israel. *Ro. 9. 3, 6.*

Thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh. *De. 12. 27.*

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

We know that an idol is nothing in the world. *1 Co. 8. 4.*

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

They sacrificed unto devils, not to God. *De. 32. 17.*—They sacrificed their sons and their daughters unto devils. *Ps. 106. 37.*

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. *De. 32. 37, 38.*

22 Do we provoke the Lord to jealousy? are we stronger than he?

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. *Ex. 20. 4, 5.*—Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous

God: lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice. *Ex. 34. 14, 15.*—They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. *De. 32. 16, 17, 21.*—He is ... mighty in strength: who hath hardened himself against him, and hath prospered? *Job 9. 4.*

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. *1 Co. 6. 12.*

24 Let no man seek his own, but every man another's wealth.

1 Co. 10. 33.

We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. *Ro. 15. 1, 2.*

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. *1 Ti. 4. 4.*

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. *Ps. 24. 1.*

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

If any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. *1 Co. 8. 10, 12.*

I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. *Gen. 1. 29.*

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. *Ro. 14. 2, 5.*

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

He that regardeth the day, regardeth it unto the Lord; and

he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. *Ro. 14. 6.*—Meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. *1 Ti. 4. 3, 4.*

81 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Col. 3. 17.*—If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. *1 Pe. 4. 11.*

82 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. *Ro. 14. 13.*

83 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

1 Co. 10. 24; 9. 19-23.

CHAPTER XI.

BE ye followers of me, even as I also am of Christ.

1 Co. 10. 33.

We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. *Ro. 15. 1-3.*—Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi. 2. 4-8.*

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

Hold the traditions which ye have been taught, whether by word, or our epistle. *2 Th. 2. 15.*

8 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

The husband is the head of the wife, even as Christ is the head of the church. *Eph. 5. 23.*—Thy husband ... shall rule over thee. *Ge. 3. 16.*—Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. *1 Ti. 2. 11, 12.*—Wives, be in subjection to your own husbands. After this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord. *1 Pe. 3. 1, 5, 6.*—My Father is greater than I. *Jno. 14. 28.*—God ... hath highly exalted him, and given him a name which is above every name. *Phi. 2. 9.*—He hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. *1 Co. 15. 27, 28.*

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

He that prophesieth speaketh unto men to edification, and exhortation, and comfort. *1 Co. 14. 3.*—Judas and Silas, being prophets, ... exhorted the brethren with many words, and confirmed them. *Ac. 15. 32.*

1 Co. 11. 3, 7-9.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions. *Ac. 2. 17.*—The same man had four daughters, virgins, which did prophesy. *Ac. 21. 9.*—Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. *1 Co. 14. 34, 35.*

Nu. 5. 18.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

God created man in his own image. *Ge. 1. 27.*

8 For the man is not of the woman; but the woman of the man.

God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. *Ge. 2. 21, 22.*

9 Neither was the man created for the woman; but the woman for the man.

God said, It is not good that the man should be alone; I will make him a help meet for him. *Ge. 2. 18.*

10 For this cause ought the woman to have power on her head because of the angels.

Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself. *Ge. 24. 64, 65.*

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. 1. 14.*—We ... are compassed about with so great a cloud of witnesses. *He. 12. 1.* Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error. *Ec. 5. 6.*—Before the gods will I sing praise unto thee. *Ps. 138. 1.*—There is joy in the presence of the angels of God over one sinner that repenteth. *Lk. 15. 10.*

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

There is neither male nor female: for ye are all one in Christ Jesus. *Gal. 3. 28.*

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

1 Co. 11. 8.

Man that is born of a woman. *Job 14. 1.*

Of him, and through him, and to him, are all things: to whom be glory for ever. *Eo.* 11. 36.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. *1 Co.* 1. 12.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

It is impossible but that offences will come: but woe unto him, through whom they come! *Lu.* 17. 1.—There shall be false teachers among you, who privily shall bring in damnable heresies. *2 Pe.* 2. 1.—Thou shalt not hearken unto the words of a prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. *De.* 13. 3.—They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. *1 Jno.* 2. 19.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear. *Jude* 12.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

Ja. 2. 1. 9.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he* took the cup, when he had supped, saying, This cup is

the *new* testament in my blood: this do ye, as ye drink it, in remembrance of me.

The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. *Gal.* 1. 11, 12.
Mat. 28. 28; *Mar.* 14. 22-24; *Lu.* 22. 19, 20.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. *Jno.* 14. 3.—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac.* 1. 11.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1 Co. 11. 21, 33, 34.
They crucify to themselves the Son of God afresh, and put him to an open shame. *He.* 6. 6.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? *2 Co.* 13. 5.—I have hated the congregation of evil doers; and will not sit with the wicked. I will wash mine hands in innocency: so will I compass thine altar, O Lord. *Ps.* 26. 5, 6.—If I regard iniquity in my heart, the Lord will not hear me. *Ps.* 66. 18.—If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. *Mat.* 5. 23, 24.—The eunuch said, See, *here* is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. *Ac.* 8. 36, 37.—Beloved, if our heart condemn us not, *then* have we confidence toward God. *1 Jno.* 3. 21.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

1 Co. 11. 32.
As many as I love, I rebuke and chasten: be zealous therefore, and repent. *Re.* 3. 19.—David ... fell on sleep, and was laid unto his fathers, and saw corruption. *Ac.* 13. 36.—The word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, ... thy carcase shall not come unto the sepulchre of thy fathers. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. *1 Ki.* 13. 20, 22, 29.

31 For if we would judge ourselves, we should not be judged.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. *Ps.* 32. 5.—If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. *1 Jno.* 1. 9.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest

from the days of adversity, until the pit be digged for the wicked. *Ps.* 94. 12, 13.—Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *He.* 12. 5, 11.

83 Wherefore, my brethren, when ye come together to eat, tarry one for another.

84 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAPTER XII.

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift. *1 Co.* 1. 4, 7.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph.* 2. 12.—They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. *Mat.* 15. 14.—Taken captive by [the devil] at his will. *2 Ti.* 2. 26.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

There is no man which shall do a miracle in my name, that can lightly speak evil of me. *Mar.* 9. 39.—Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. *Mat.* 16. 17.—Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come. *1 Jo.* 4. 2, 3.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat.* 7. 21, 23.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations; but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph.* 4. 4, 6, 11, 12.—Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. *Ro.* 12. 6, 8.—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified. *1 Pe.* 4. 10, 11.

Mat. 25. 14, 30.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

Not the wisdom of this world, nor of the princes of this world, that come to nought; but ... the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. *1 Co.* 2. 6, 7.—How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *Eph.* 3. 3, 6, 10.—It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *Mat.* 13. 11.—Ye ... are ... filled with all knowledge, able also to admonish one another. *Ro.* 15. 14.—Filled with the knowledge of his will in all wisdom and spiritual understanding. *Col.* 1. 9.

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Mat.* 17. 19, 20.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up. *Ja.* 5. 14, 15.—They brought forth the sick unto the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one. *Ac.* 5. 15, 16.

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

The feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. *Ac.* 5. 9, 10.

In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. *Ac.* 11. 27, 28.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. *Ac.* 8. 21.—Believe not every

spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1 *Jno.* 4. 1.—Unto the angel of the church of Ephesus write: ... Thou hast tried them which say they are apostles, and are not, and hast found them liars. *Re.* 2. 1, 2.

They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac.* 2. 4.

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. 1 *Co.* 14. 27–29.

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1 *Co.* 12. 6, 18.

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will. *Ac.* 2. 4.—Why hath Satan filled thine heart to lie to the Holy Ghost? ... Thou hast not lied unto men, but unto God. *Ac.* 5. 3, 4.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

Ye are the body of Christ, and members in particular. 1 *Co.* 12. 27.—As we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. *Ro.* 12. 4, 5; *Eph.* 4. 4, 11, 12.—Grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph.* 4. 15, 16.—To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. *Gal.* 3. 16.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

He shall baptize you with the Holy Ghost. *Mat.* 3. 11.—It is the Spirit that quickeneth; the flesh profiteth nothing. *Jno.* 6. 63.—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal.* 3. 28.—Now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. *Eph.* 2. 13, 14, 16; 1 *Co.* 12. 7.—If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive. *Jno.* 7. 37–39.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

1 *Co.* 12. 11, 28.

19 And if they were all one member, where

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. *Ac.* 4. 32.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

We are members of his body, of his flesh, and of his bones. *Eph.* 5. 30.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

He called unto him his disciples: and of them he chose twelve, whom also he named apostles. *Luk.* 6. 13.

There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. *Ac.* 13. 1.

Look ye out among you seven men of honest report, full of

is a servant of the church which is at Cenchrea, ... hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus. Timotheus my workfellow. *Ro.* 16. 1, 3, 21.—Mark ... is profitable to me for the ministry. 2 *Th.* 4. 11.

The bishops and deacons. *Phi.* 1. 1.—Salute all them that have the rule over you. *He.* 13. 24.—For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city. *Tit.* 1. 5.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. Covet to prophesy, and forbid not to

speak with tongues. 1 Co. 14. 1, 39.—Knowledge puffeth up, but charity edifieth. 1 Co. 8. 1.—Be ye therefore perfect, even as your Father which is in heaven is perfect. *Mat. 5. 48.*

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Ac. 2.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat. 22. 37-40.*—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 1 *Pe. 1. 22.*—We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 *Jno. 3. 14.*—Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. 1 *Jno. 4. 7, 8.*

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. *Mat. 17. 20.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 21-23.*

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. *Mat. 6. 1, 2.*—In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. The fruit of the Spirit is love. *Gal. 5. 6, 22.*

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands. *Ex. 34. 6, 7.*—Put on ... as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. *Col. 3. 12-14.*—My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 *Jno. 3. 18, 19.*

Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. *Lu. 6. 35.*—Be kindly affectioned one to another with brotherly love. *Ro. 12. 10.*—And be ye kind one to another,

tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph. 4. 32.*

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Be ye all of one mind, having compassion one of another, love as brethren; be pitiful, be courteous. 1 *Pe. 3. 8.*

Let no man seek his own, but every man another's wealth. 1 Co. 10. 24.—Look not every man on his own things, but every man also on the things of others. *Phi. 2. 4.*—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. *Ro. 15. 1, 2.*

The Pharisees said, He casteth out devils through the prince of the devils. And ... certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? *Mat. 9. 34, 3.*

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. *Pr. 24. 17.*—My zeal hath consumed me, because mine enemies have forgotten thy words. Rivers of waters run down mine eyes, because they keep not thy law. *Ps. 119. 139, 136.*—When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. *Lu. 19. 41, 42.*—Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. *Ro. 1. 32.*

[Barnabas], when he came, and had seen the grace of God, was glad. *Ac. 11. 23.*—I rejoiced greatly that I found of thy children walking in truth. 2 *Jno. 4.*

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

Love covereth all sins. *Pr. 10. 12.*—Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. 1 *Pe. 4. 8.*—Bear ye one another's burdens, and so fulfil the law of Christ. *Gal. 6. 2.*

If [thy brother] trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. *Lu. 17. 4.*—The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. 2 *Ti. 2. 24, 25.*

I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 *Ti. 2. 10.*

8 Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him. 1 *Jno. 3. 2.*—God is love. 1 *Jno. 4. 8.*

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Faith is the substance of things hoped for, the evidence of things not seen. Without faith it is impossible to please him: for that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. *He. 11. 1, 6.* Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. *He. 6. 19.*

CHAPTER XIV.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

Corvet earnestly the best gifts: and yet shew I unto you a more excellent way. *1 Co. 12. 31.*

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself: but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Eph. 4. 29.*

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Sing ye praises with understanding. *Ps. 47. 7.*—Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. *Col. 3. 16.* God is a Spirit: and they that worship him must worship him in spirit and in truth. *Jno. 4. 24.*

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Jesus answered them, Is it not written in your law, I said, Ye are gods? *Jno. 10. 34; Ps. 82. 6.*—With stammering lips and another tongue will he speak to this people. ... Yet they would not hear. *Is. 28. 11, 12.*—The Lord shall bring a nation against thee from far, ... whose tongue thou shalt not understand. *De. 28. 49.*

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

Others mocking said, These men are full of new wine. *Ac. 2. 13.*

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? *Ac. 2. 37.*

25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernment of the thoughts and intents of the heart. *He. 4. 12.*

The Sabaeans ... shall come over unto thee, ... and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. *Is. 45. 14.*—Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. *Zec. 8. 23.*

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; ... to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But the manifestation of the Spirit is given to every man to profit withal. *1 Co. 12. 8, 10, 7.*

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

Despise not prophesyings. Prove all things; hold fast that which is good. *1 Th. 5. 20, 21.*—Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. *1 Jno. 4. 1.*—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. *Is. 8. 20.*

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me, while I was musing the fire burned: then spake I with my tongue. *Ps. 39. 2, 3.*

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. *1 Th. 2. 11, 12.*

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Wives, submit yourselves unto your own husbands, as unto the Lord. *Eph. 5. 22.*—As it is fit in the Lord. *Col. 3. 18.*—Discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. *Tit. 2. 5.*—Be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives. *1 Pe. 3. 1.*

36 What? came the word of God out from you? or came it unto you only?

From you sounded out the word of the Lord ... in Macedonia and Achaia. *1 Th. 1. 8.*—From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Ro. 15. 19.*

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. *1 Co. 3. 1.*

We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. *1 Jno. 4. 6.*

38 But if any man be ignorant, let him be ignorant.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. *Mat. 7. 6.*—Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. *Mat. 15. 14.*—If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. *1 Ti. 6. 3, 5.*

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

1 Co. 14. 1.

40 Let all things be done decently and in order.

1 Co. 14. 33.

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

Ac. 13. 4, 5. 1 Co. 1. 4, 8.

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Ro. 1. 16.*

He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat. 13. 20, 21.*—Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? *Ja. 2. 19, 20.*

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe. 2. 24.*

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He was cut off out of the land of the living: for the transgression of my people was he

stricken. *Is. 53. 8.*—After threescore and two weeks shall Messiah be cut off, but not for himself. *Da. 9. 26.*—Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. *Lu. 24. 46.*

4 And that he was buried, and that he rose again the third day according to the scriptures :

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *Ac. 2. 31.*—As Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth. *Mat. 12. 40.*—Having ... obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come : that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. *Ac. 26. 22, 23.*

5 And that he was seen of Cephas, then of the twelve :

The Lord is risen indeed, and hath appeared to Simon. *Lu. 24. 34.*—Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. *Jno. 20. 19, 24.*

6 After that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. *Mat. 28. 16, 17.*

7 After that, he was seen of James ; then of all the apostles.

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days. *Ac. 1. 3.* And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. *Lu. 24. 50.*

8 And last of all he was seen of me also, as of one born out of due time.

I am Jesus whom thou persecutest. *Ac. 9. 5 ; 22. 14, 18 ; 26. 16.*

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph. 3. 8.*—Who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did it ignorantly in unbelief. *1 Ti. 1. 13.*—As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. *Ac. 8. 3.*—Breathing out threatenings and slaughter against the disciples of the Lord. *Ac. 9. 1.*—Beyond measure I persecuted the church of God, and wasted it. *Ga. 1. 13.*

10 But by the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me.

In nothing am I behind the very chiefest apostles, though I be nothing. *2 Co. 12. 11.*—Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God ; who also hath made us able ministers of the new testament. *2 Co. 3. 5, 6.*—I also labour, striving according to his working,

which worketh in me mightily. *Col. 1. 29.*—For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. *Ga. 2. 8.*—It is not ye that speak, but the Spirit of your Father which speaketh in you. *Mat. 10. 20.*—It is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 13.*

11 Therefore whether it were I or they, so we preach, and so ye believed.

I determined not to know any thing among you, save Jesus Christ, and him crucified. *1 Co. 2. 2.*—They taught the people, and preached through Jesus the resurrection from the dead. *Ac. 4. 2.*—Philip went down to the city of Samaria, and preached Christ unto them. *Ac. 8. 5.*

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

13 But if there be no resurrection of the dead, then is Christ not risen :

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. *1 Pe. 1. 3.*—I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live. *Jno. 11. 25.*—Yet a little while, and the world shall see me no more ; but ye see me : because I live, ye shall live also. *Jno. 14. 19.*—Who was delivered for our offences, and was raised again for our justification. *Ro. 4. 25.*—If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro. 8. 11.*—Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. *2 Co. 4. 14.*—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. *1 Th. 4. 14.*

15 Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not.

This Jesus hath God raised up, whereof we all are witnesses. *Ac. 2. 32.*—With great power gave the apostles witness of the resurrection of the Lord Jesus. *Ac. 4. 33.*—God raised him from the dead. *Ac. 13. 30.*

16 For if the dead rise not, then is not Christ raised :

17 And if Christ be not raised, your faith is vain ; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. 5. 31.*—If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Ro. 5. 10.*—This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 24, 25.*

19 If in this life only we have hope in Christ, we are of all men most miserable.

All that will live godly in Christ Jesus shall suffer persecution. *2 Ti. 3. 12.*—As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. *2 Co. 1. 5.*

1 Co. 15. 29-32.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Jno.* 5. 26-29.—As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. ... Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. *Ro.* 5. 12, 17.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

We which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air. *1 Th.* 4. 15-17.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. *Da.* 7. 13, 14.—The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. *Re.* 11. 15-17.

25 For he must reign, till he hath put all enemies under his feet.

Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. *Ps.* 2. 6, 9.—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Ps.* 110. 1.—This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. *He.* 10. 12, 13.

26 The last enemy *that* shall be destroyed *is* death.

Death and hell were cast into the lake of fire. *Re.* 20. 14.—Our Saviour Jesus Christ ... hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti.* 1. 10.—As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *He.* 2. 14.

27 For he hath put all things under his feet. But when he saith, All things are put under him,

it is manifest that he is excepted, which did put all things under him.

All things are delivered unto me of my Father. *Mat.* 11. 27.—All power is given unto me in heaven and in earth. *Mat.* 28. 18. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. *He.* 2. 8; *Ps.* 8. 6.—He raised [Christ] from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church. *Eph.* 1. 20-22.—Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. *1 Pe.* 3. 22.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The Father, ... the Son, and ... the Holy Ghost. *Mat.* 28. 19. The head of Christ is God. *1 Co.* 11. 3.—As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. *Jno.* 5. 26, 27, 30.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

At that time there was a great persecution against the church which was at Jerusalem. ... And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havoc of the church. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. *Ac.* 8. 1-3, 12.

30 And why stand we in jeopardy every hour?

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. *2 Co.* 11. 26.

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

What is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? *1 Th.* 2. 19.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. *2 Co.* 4. 10, 11.—As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. *Ro.* 8. 36.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and *there are many adversaries.* *1 Co.* 16. 8, 9.

Is. 22. 13.

33 Be not deceived: evil communications corrupt good manners.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. *Pr.* 13. 20.—Shun profane and vain babblings: for they will increase unto more ungodliness. And

their word will eat as doth a canker : of whom is Hymeneus and Philetus ; who concerning the truth have erred, saying that the resurrection is past already. 2 *Th.* 2. 16-18.

34 Awake to righteousness, and sin not ; for some have not the knowledge of God : I speak *this* to your shame.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. *Eph.* 5. 14.—Now it is high time to awake out of sleep : for now is our salvation nearer than when we believed. *Ro.* 13. 11.—While the bridegroom tarried, they all slumbered and slept. *Mat.* 25. 5.

35 But some man will say, How are the dead raised up ? and with what body do they come ?

36 Thou fool, that which thou sowest is not quickened, except it die :

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain* :

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

Jno. 12. 24.

39 All flesh is not the same flesh : but *there* is one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There* are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the *glory* of the terrestrial is another.

41 *There* is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption :

Dust thou *art*, and unto dust shalt thou return. *Ge.* 3. 19. They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels. *Lu.* 20. 35, 36.—They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever. *Da.* 12. 3.—Then shall the righteous shine forth as the sun in the kingdom of their Father. *Mat.* 13. 43.—Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Phi.* 3. 21.

43 It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power :

Ps. 49. 15.

44 It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them : and his face did shine as the sun. *Mat.* 17. 1, 2.

45 And so it is written, The first man Adam was made a living soul ; the last Adam *was* made a quickening spirit.

And the Lord God formed man of the dust of the ground,

and breathed into his nostrils the breath of life ; and man became a living soul. *Ge.* 2. 7.—As the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will. *Jno.* 5. 21.—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. *Jno.* 5. 24, 25.—It is the spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life. *Jno.* 6. 63.—Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. *Jno.* 17. 2.—The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *Ro.* 8. 2.—If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro.* 8. 11.

46 Howbeit that *was* not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

Ye have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge after the image of him that created him. *Col.* 3. 9, 10.

47 The first man is of the earth, earthy : the second man is the Lord from heaven.

God formed man of the dust of the ground. *Ge.* 2. 7. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je.* 23. 5, 6.—JEHOVAH. *Ex.* 6. 3.—He is Lord of all. *Ac.* 10. 36.

48 As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly.

Though after my skin worms destroy this body, yet in my flesh shall I see God. *Job.* 19. 26.

Our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Phi.* 3. 20, 21.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Adam begat a son in his own likeness, after his image. *Ge.* 5. 3.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. *Ro.* 8. 29.—Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him : for we shall see him as he is. 1 *Jno.* 3. 2.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels. *Lu.* 20. 35, 36.—We know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 *Co.* 5. 1.

An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 *Pe.* 1. 4.

51 Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed,

This we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall

descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Th. 4. 15-17.—He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 2 Co. 4. 14.

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Mat. 24. 31.—The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Jno. 5. 28, 29.—The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Pe. 3. 10.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 2 Co. 5. 4.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

He will swallow up death in victory. Is. 25. 8.—As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. He. 2. 14, 15.

55 O death, where is thy sting? O grave, where is thy victory?

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. Ho. 13. 14.

56 The sting of death is sin; and the strength of sin is the law.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Ro. 6. 23.

The law worketh wrath: for where no law is, *there is* no transgression. Ro. 4. 15.—And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Ro. 7. 10, 11.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. Ro. 8. 35-37.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. Col. 1. 23.—Where-

fore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Pe. 3. 14.

He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Ga. 6. 8-10.

Mat. 25. 31-40.

CHAPTER XVI.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

As touching the ministering to the saints, it is superfluous for me to write to you. 2 Co. 9. 1.—It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Ro. 15. 26.—In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Ac. 11. 27-30.

2 Upon the first *day* of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

The same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Jno. 20. 19, 26.—And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them. Ac. 20. 7.—I was in the Spirit on the Lord's day. Ro. 1. 10.

Thou shalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth. De. 8. 18.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

2 Co. 1. 15, 16.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

I will return again unto you, if God will. And he sailed from Ephesus. Ac. 18. 21.—I will come to you shortly, if the Lord will. 1 Co. 4. 19.—Ye *ought* to say, If the Lord will, we shall live, and do this, or that. Ja. 4. 15.—In all thy ways acknowledge him, and he shall direct thy paths. Pr. 3. 6.

8 But I will tarry at Ephesus until Pentecost.

Ye shall count unto you from the morrow after the sabbath,

from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete. *Le. 23. 15.*

9 For a great door and effectual is opened unto me, and *there are many adversaries.*

A door of utterance, to speak the mystery of Christ. *Col. 4. 3.* Paul having passed through the upper coasts came to Ephesus. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. *Ac. 19. 1, 8, 9.*

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do.*

He sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia. *Ac. 19. 22.*

Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. *Phi. 2. 22.*

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

Let no man despise thy youth. *1 Ti. 4. 12.*—He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lu. 10. 16.*

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Who ... is Paul, and who is Apollos, but ministers by whom ye believed? *1 Co. 3. 5.*—A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. *Ac. 18. 24.*—Apollos was at Corinth. *Ac. 19. 1.*

13 Watch ye, stand fast in the faith, quit you like men, be strong.

Watch and pray, that ye enter not into temptation. *Mat. 26. 41.*—Let us not sleep, as *do* others; but let us watch and be sober. *1 Th. 5. 6.*—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe. 5. 8.*—Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. *Re. 3. 2.*—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re. 16. 15.*

Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. *Phi. 1. 27.*

Be strong in the Lord, and in the power of his might. *Eph. 6. 10.*—Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. *Col. 1. 11.*—Be strong in the grace that is in Christ Jesus. *2 Ti. 2. 1.*

14 Let all your things be done with charity.

Above all things have fervent charity among yourselves. *1 Pe. 4. 8.*
1 Co. 13.

15 I beseech you, brethren, (ye know the

house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

I baptized ... the household of Stephanas: besides, I know not whether I baptized any other. *1 Co. 1. 16.*

Salute my wellbeloved Epenetus, who is the firstfruits of Achaia unto Christ. *Ro. 16. 5.*

God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. 6. 10.*

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *1 Th. 5. 17.*

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

When I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied. *2 Co. 11. 9.*

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

Receive him ... in the Lord with all gladness; and hold such in reputation. *Phi. 2. 29.*

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Greet Priscilla and Aquila my helpers in Christ Jesus. *Ro. 16. 3.*—[Apollos] began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. *Ac. 18. 26.*—All the saints which are with them. *Ro. 16. 15.*

20 All the brethren greet you. Greet ye one another with an holy kiss.

Salute one another with a holy kiss. *Ro. 16. 16.*—Greet ye one another with a kiss of charity. *1 Pe. 5. 14.*

21 The salutation of *me* Paul with mine own hand.

The salutation of Paul with mine own hand, which is the token in every epistle. *2 Th. 3. 17.*

Col. 4. 18. Ro. 16. 22.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

Let him be accursed. *Gal. 1. 8.*

The Lord cometh with ten thousands of his saints, to execute judgment upon all. *Jude 14, 15.*

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

I am Jesus whom thou persecutest. ... I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, to open their eyes, and to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 15-18.

To the saints which are at Ephesus, and to the faithful in Christ Jesus. *Eph.* 1. 1.—[Charity] believeth all things, hopeth all things. 1 *Co.* 13. 7.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. *Eph.* 1. 3.—Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 *Pe.* 1. 3.—I thank my God upon every remembrance of you. *Phi.* 1. 3.—We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints. *Col.* 1. 3, 4.—We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. 1 *Th.* 1. 2, 3.—We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. 2 *Th.* 1. 3.

I ascend unto my Father, and your Father; and *to* my God, and your God. *Jno.* 20. 17.

Thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. *Ps.* 86. 15.

As one whom his mother comforteth, so will I comfort you. *Is.* 66. 13.

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

God, that comforteth those that are cast down, comforted us by the coming of Titus. 2 *Co.* 7. 6.—Thou, Lord, hast holpen

me, and comforted me. *Ps.* 86. 17.—I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldst be afraid of a man *that* shall die, and of the son of man *which* shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth. *Is.* 51. 12, 13.—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth. ... I will not leave you comfortless: I will come to you. *Jno.* 14. 16, 18.—Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts. 2 *Th.* 2. 16, 17.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus, might be made manifest in our body. 2 *Co.* 4. 10.—Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it. 1 *Co.* 4. 11, 12.—Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. *Col.* 1. 24.—We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He.* 4. 15.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. *Phi.* 1. 14.

We must through much tribulation enter into the kingdom of God. *Ac.* 14. 22.—We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope. *Rom.* 5. 3, 4.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

Blessed are they that mourn: for they shall be comforted. *Mat.* 5. 4.—If we suffer, we shall also reign with him. 2 *Th.* 2. 12.—But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 *Pe.* 5. 10.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

They were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused. *Ac. 19. 28, 31, 32.*

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. *Je. 17. 5, 7.*

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

The Jews ... went about to kill me. Having therefore obtained help of God, I continue unto this day. *Ac. 26. 21, 22.*—At my first answer no man stood with me, but all men forsook me. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. *2 Ti. 4. 16-18.*—Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us. *1 Sa. 7. 12.*—Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. *Ps. 34. 19, 20.*—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe. 2. 9.*

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. *Phi. 1. 19.* I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea. *Ro. 15. 30, 31.*—I trust that through your prayers I shall be given unto you. *Phile. 22.*

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. *Ac. 24. 16.*—We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. *2 Co. 2. 17.*—But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co. 4. 2.*

My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. *1 Co. 2. 4.*

By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co. 15. 10.*

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part,

that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

Part held with the Jews, and part with the apostles. *Ac. 14. 4.*

What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. *1 Th. 2. 19, 20.*—Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. *Phi. 2. 16.*

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. *Ro. 1. 11.*

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

1 Co. 16. 5, 6.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. *Lu. 1. 35.*

When Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. *Ac. 18. 5, 6.*—And straightway he preached Christ in the synagogues, that he is the Son of God. *Ac. 9. 20.*

Jesus Christ the same yesterday, and to day, and for ever. *He. 13. 8.*

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy. *Ro. 15. 8, 9.* He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. *He. 9. 15.*

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

Ye have an unction from the Holy One, and ye know all things. The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. *1 Jo. 2. 20, 27.*

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

God ... hath given unto us the earnest of the Spirit. *2 Co. 5. 5.*—Ourselves ... have the firstfruits of the Spirit. *Ro. 8. 23.*—In whom also after that ye believed, ye were sealed with that

holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. *Eph.* 1. 13, 14.—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph.* 4. 30.—If any man have not the Spirit of Christ, he is none of his. As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro.* 8. 9, 14, 16.—The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro.* 5. 5.—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti.* 2. 19.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

God is my record, how greatly I long after you all in the bowels of Jesus Christ. *Phi.* 1. 8.—God is my witness. *Ro.* 1. 9. The God and Father of our Lord Jesus Christ ... knoweth that I lie not. *2 Co.* 11. 31.—Behold, before God, I lie not. *Gal.* 1. 20.

What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? *1 Co.* 4. 21.—If I come again, I will not spare. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. *2 Co.* 13. 2, 10.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

Neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe.* 5. 3.

I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. *Phi.* 1. 25, 26.

Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph.* 6. 13–18.

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. *1 Co.* 5. 1.

This selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. *2 Co.* 7. 11.

6 Sufficient to such a man is this punishment, which was inflicted of many.

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. *1 Co.* 5. 4, 5.

7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. *Gal.* 6. 1.—If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. *2 Th.* 3. 14, 15.

8 Wherefore I beseech you that ye would confirm your love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. *Jno.* 20. 23. *2 Co.* 2. 6.

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

We sailed away from Philippi ... and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. *Ac.* 20. 6, 7.

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus. *2 Co.* 7. 5, 6.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Ro.* 15. 18, 19.

Because of the savour of thy good ointments, thy name is as ointment poured forth. *Gal.* 1. 3.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish :

16 To the one *we are* the savour of death unto death ; and to the other the savour of life unto life. And who is sufficient for these things ?

Christ ... hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. *Eph. 5. 2.*—We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. *1 Co. 1. 23, 24.*—The preaching of the cross is to them that perish foolishness ; but unto us which are saved it is the power of God. *1 Co. 1. 18.*—For judgment I am come into this world, that they which see not might see, and that they which see might be made blind. *Jno. 9. 39.*—Unto you ... which believe *he* is precious. And a stone of stumbling, and a rock of offence to them which stumble at the word, being disobedient. *1 Pe. 2. 7, 8.*—If I had not come and spoken unto them, they had not had sin ; but now they have no cloke for their sin. *Jno. 15. 22.* This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno. 3. 19.*

By the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. *1 Co. 15. 10.*—Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God ; who also hath made us able ministers of the new testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life. *2 Co. 3. 5, 6.*

17 For we are not as many which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co. 1. 12.*—[We] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co. 4. 2.*—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col. 2. 8.*

CHAPTER III.

DO we begin again to commend ourselves ? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you ?

I am become a fool in glorying ; ye have compelled me : for I ought to have been commended of you : for in nothing am I behind the very chiefest apostles, though I be nothing. *2 Co. 12. 11.*—When [Apollus] was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him. *Ac. 18. 27.*

2 Ye are our epistle written in our hearts, known and read of all men :

The seal of mine apostleship are ye in the Lord. *1 Co. 9. 2.*

3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshy tables of the heart.

These things saith the Son of God, who hath his eyes like unto a flame of fire. *Re. 2. 13.*

We are labourers together with God : ye are God's husbandry, ye are God's building. *1 Co. 3. 9.*

He that hath an ear let him hear what the Spirit saith unto the churches. *Re. 2. 7.*

The Lord said unto Moses, Come up to me into the mount, and be there ; and I will give thee tables of stone, and a law, and commandments which I have written. *Ex. 24. 12.*

I will put my law in their inward parts, and write it in their hearts. *Je. 31. 33.*—I will give them one heart, and I will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them a heart of flesh : that they may walk in my statutes, and keep mine ordinances, and do them. *Eze. 11. 19, 20.*

4 And such trust have we through Christ to God-ward :

2 Co. 3. 12.

5 Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God ;

I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. *Jno. 15. 5.*—It is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 13.*—By the grace of God I am what I am : and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. *1 Co. 15. 10 ; 2 Co. 2. 16.*

6 Who also hath made us able ministers of the new testament ; not of the letter, but of the spirit : for the letter killeth, but the spirit giveth life.

I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power. *Eph. 3. 7.*—According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me for that he counted me faithful, putting me into the ministry. *1 Th. 1. 11, 12.*—I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God ; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints : to whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory : whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus : whereunto I also labour, striving according to his working, which worketh in me mightily. *Col. 1. 25, 29.*

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. *Je. 31. 31.*—This is my blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 28.*—He is the mediator of a better covenant, which was established upon better promises. *He. 8. 6.*

Now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter. *Ro. 7. 6.*—He is a Jew, which is one inwardly ; and circumcision is *that* of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God. *Ro. 2. 29.*—It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life. *Jno. 6. 63.*—Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision ; but faith which worketh by love. *Gal. 5. 4, 6.*—The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *Ro. 8. 2.*—As many as are of the works of the law are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Gal. 3. 10.*—Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin. *Ro. 3. 20.*—The law worketh wrath. *Ro. 4. 15.*—The commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. *Ro. 7. 10, 11.*

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

The law is holy, and the commandment holy, and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. *Ro.* 7. 12, 13.

It came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. *Ex.* 34. 29, 30.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. *He.* 8. 13.

8 How shall not the ministration of the spirit be rather glorious?

This is that which was spoken by the prophet Joel; And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh. *Ac.* 2. 16, 17.—After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. *Eph.* 1. 13, 14.

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. *Ro.* 1. 16, 17.—Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. *Ro.* 3. 21.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

2 Co. 1. 6; 4. 1, 2.

Great is my boldness of speech toward you. 2 Co. 7. 4.—[Praying] for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. *Eph.* 6. 19.

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

Till Moses had done speaking with them, he put a vail on his face. *Ex.* 34. 33.

Christ is the end of the law for righteousness to every one that believeth. *Ro.* 10. 4.—Let no man ... judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. *Col.* 2. 16, 17.—The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory

that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 1 Pe. 1. 10-12; *He.* 9. 1-14.

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. ... Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. *Ro.* 11. 7, 8, 25.—For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. *Ac.* 13. 27, 29.

The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Co. 4. 4.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them. *Je.* 31. 33, 34.—Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. *Ho.* 3. 5.—I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him. *Zec.* 12. 10.—He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. *Is.* 25. 7.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

The last Adam was made a quickening spirit. 1 Co. 15. 45.

There is ... now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *Ro.* 8. 1, 2.—Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. *Gal.* 4. 6, 7.—If the Son ... shall make you free, ye shall be free indeed. *Jno.* 8. 36.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Co. 4. 6.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. *Ro.* 8. 29.—Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pe. 1. 5, 8.

CHAPTER IV.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 1 *Th.* 1. 13.

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 *Th.* 4. 5.—The Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.* 20. 23, 24.

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. 2 *Co.* 2. 17.

I have not shunned to declare unto you all the counsel of God. *Ac.* 20. 27.

3 But if our gospel be hid, it is hid to them that are lost:

With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 2 *Th.* 2. 10.—The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 1 *Co.* 1. 18.

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. *Mat.* 4. 8, 9.—He that is begotten of God keepeth himself, and that wicked one toucheth him not. We know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true. 1 *Jno.* 5. 18, 20.—We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph.* 6. 12.—When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. *Mat.* 13. 19.—In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph.* 2. 2.—I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. *Ac.* 26. 17, 18.—Now shall the prince of this world be cast out. *Jno.* 12. 31.—The great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world. *Re.* 12. 9.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.—God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col.* 1. 27.

He that hath seen me hath seen the Father. *Jno.* 14. 9.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno.* 1. 18, 14.—The image of the invisible God. *Col.* 1. 15.—The brightness of his glory, and the express image of his person. *He.* 1. 3.

The entrance of thy words giveth light; it giveth understanding unto the simple. *Psa.* 119. 130.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. 1 *Co.* 10. 33.

Unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Luk.* 2. 11.—The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all. *Ac.* 10. 36.

Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mat.* 20. 27, 28. Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 1 *Co.* 9. 19; 2 *Co.* 5. 13, 20.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

God said, Let there be light: and there was light. *Ge.* 1. 3.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. 1 *Co.* 2. 3, 5.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 2 *Co.* 7. 5.

9 Persecuted, but not forsaken; cast down, but not destroyed;

Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. *He.* 13. 5, 6.

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. *Psa.* 37. 24.

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. *Ex.* 8. 36; *Psa.* 44. 22.—In deaths oft... once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. 2 *Co.* 11. 23, 25.—That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. *Phi.* 3. 10.—As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 *Co.* 1. 5.—Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. Though he was crucified through weakness, yet he liveth by the power of God. We also are weak in him, but we shall live with him by the power of God toward you. 2 *Co.* 13. 3, 4.—I am with thee, and no man shall set on thee to hurt thee. *Ac.* 18. 10.—It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him. 2 *Th.* 2. 11, 12.

12 So then death worketh in us, but life in you.

Whether we be afflicted, *it is* for your consolation and salvation. 2 Co. 1. 6.—If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. *Phi.* 2. 17.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken: I was greatly afflicted. *Ps.* 116. 8-10.

They called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go. *Ac.* 4. 18-21.

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro.* 8. 11.

Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, ... the only wise God our Saviour. *Jude* 24, 25.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

Let no man glory in men, For all things are your's. 1 Co. 3. 21.—Whether we be afflicted, *it is* for your consolation and salvation. 2 Co. 1. 6.—[I] now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. *Col.* 1. 24. I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 *Th.* 2. 10.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. 1 Co. 1. 4.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

2 Co. 4. 8-12.

Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. *Ps.* 84. 5-7.—Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. 2 *Th.* 1. 3, 4.—[Ye] have put on the new *man*, which is renewed in knowledge after the image of him that created him. *Col.* 3. 10.

17 For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory;

Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven. *Mat.* 5. 11, 12.—For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us. *Ro.* 8. 18.—But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 *Ps.* 5. 10.—They verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. *He.* 12. 10.

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

We walk by faith, not by sight. 2 Co. 5. 7.—Faith is the substance of things hoped for, the evidence of things not seen. *He.* 11. 1.—By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. *He.* 11. 24-27.

The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. 1 *Jno.* 2. 17.—These shall go away into everlasting punishment: but the righteous into life eternal. *Mat.* 25. 46.

CHAPTER V.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end. *He.* 6. 11.

Shortly I must put off *this* my tabernacle. 2 *Pe.* 1. 14.—Dust thou art, and unto dust shalt thou return. *Ge.* 3. 19.—Them that dwell in houses of clay, whose foundation *is* in the dust, which are crushed before the moth. *Job.* 4. 19.

In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. *Jno.* 14. 2. By faith [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker *is* God. Now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. *He.* 11. 9, 10, 16.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. *Ro.* 8. 23.

Having a desire to depart, and to be with Christ; which is far better. *Phi.* 1. 23.—For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Co. 15. 53.

3 If so be that being clothed we shall not be found naked.

I counsel thee to buy of me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. *Re.* 3. 18.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

O wretched man that I am! who shall deliver me from the body of this death? *Ro.* 7. 24.

Enoch walked with God: and he *was* not; for God took him. *Ge.* 5. 24.—Elijah went up by a whirlwind into heaven. 2 *Ki.* 2. 11.—When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Co. 15. 54.

5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.*

... washed, ... ye are sanctified, ... ye are justified ... by the Spirit of our God. *1 Co.* 6. 11.—Why hath Satan filled thine heart to lie to the Holy Ghost? ... thou hast not lied unto men, but unto God. *Ac.* 5. 3, 4.

The earnest of our inheritance until the redemption of the purchased possession. *Eph.* 1. 14.—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph.* 4. 30; *2 Co.* 1. 22.

6 Therefore *we* are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. *Jno.* 14. 2, 3.

7 (For we walk by faith, not by sight :)

We look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal; but the things which are not seen are eternal. *2 Co.* 4. 18.—Faith is the substance of things hoped for, the evidence of things not seen. *He.* 11. 1.—If we hope for that we see not, *then* do we with patience wait for it. *Ro.* 8. 25.

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

Having a desire to depart, and to be with Christ, which is far better. *Phi.* 1. 23.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

Let us labour therefore to enter into that rest. *He.* 4. 11.—Strive to enter in at the strait gate. *Luk.* 13. 24.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

When the Son of man shall come in his glory, and all the

his sheep from the goats. *Mat.* 25. 31, 32.—We shall all stand before the judgment seat of Christ. For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. *Ro.* 14. 10, 12.—Behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. *Re.* 22. 12.—The day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God. *Ro.* 2. 5, 11.—I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire. *Re.* 20. 11, 12, 15.—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. *Gal.* 6. 7. *Jno.* 3. 18; *Ro.* 8. 1.

11 Knowing therefore the terror of the Lord,

we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

It is a fearful thing to fall into the hands of the living God. *He.* 10. 31.

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. *2 Ti.* 2. 24, 25.—And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. *Jude* 23.

[We] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co.* 4. 2.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

Do we begin again to commend ourselves? *2 Co.* 3. 1.—Ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus. *2 Co.* 1. 14.

The *LORD* seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. *1 Sa.* 16. 7.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

Festus said, ... Paul, thou art beside thyself; much learning doth make thee mad. *Ac.* 26. 24.—Many of them said, He hath a devil, and is mad. *Jno.* 10. 20.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead :

The love of Christ, which passeth knowledge. *Eph.* 3. 19.—This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. *Jno.* 15. 12, 13.—Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno.* 3. 16.

We cannot but speak the things which we have seen and heard. *Ac.* 4. 20.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. *Ro.* 5. 12.—Dead in trespasses and sins. *Eph.* 2. 1.

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God,

sins of the whole world. *1 Jno.* 2. 2.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Ti.* 2. 14.—Forasmuch ... as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. *1 Pe.* 4. 1, 2.—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.—Know ye not that your body is the temple of the Holy Ghost which *is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. *1 Co.* 6. 19, 20.—For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and

whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Ro. 14. 7-9.*

16 Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

I charge *thee* ... that thou observe these things without preferring one before another, doing nothing by partiality. *1 Ti. 5. 21.*—Are they Hebrews ? so *am* I. Are they Israelites ? so *am* I. Are they the seed of Abraham ? so *am* I. *2 Co. 11. 22.*—I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh : who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose *are* the fathers, and of whom *as* concerning the flesh Christ *came*. *Ro. 9. 3-5.*—When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles : but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him ; inasmuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ? *Gal. 2. 11-14.*—Who-soever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat. 12. 50.*

17 Therefore if any man *be* in Christ, *he* is a new creature : old things are passed away ; behold, all things are become new.

I am the vine, *ye are* the branches : he that abideth in me, and I in him, the same bringeth forth much fruit : for without me *ye* can do nothing. *Jno. 15. 5.*—In the Lord shall all the seed of Israel be justified, and shall glory. *Is. 45. 25.*—Of him *are* *ye* in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co. 1. 30.*—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 4.*—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *1 Jno. 4. 13.*

In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal. 6. 15.*—In Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love. *Gal. 5. 6.*

Except a man be born again, he cannot see the kingdom of God. *Jno. 3. 3.*—We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 10.*—And be renewed in the spirit of your mind ; and that *ye* put on the new man, which after God is created in righteousness and true holiness. *Eph. 4. 23, 24.*

If *ye* then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For *ye* are dead, and your life is hid with Christ in God. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : for which things' sake the wrath of God cometh on the children of disobedience : in the which *ye* also walked some time, when *ye* lived in them. But now *ye* also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that *ye* have put off the old man with his deeds ; and have put on the new *man*, which is renewed in knowledge after the image of him that created him. *Col. 3. 1, 3, 5, 10.*—What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. 3. 7-9.*

18 And all things *are* of God, who hath re-

conciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno. 4. 10.* If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Ro. 5. 10.*
Go ye into all the world, and preach the gospel to every creature. *Mar. 16. 15.*

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.

God was manifest in the flesh. *1 Ti. 3. 16.*
Having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, *I say*, whether *they be* things in earth, or things in heaven. *Col. 1. 20 ; 2 Co. 5. 15.*

Being justified freely by his grace through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro. 3. 24, 25.*—To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Ro. 4. 5-8.*

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God.

The priest's lips should keep knowledge, and they should seek the law at his mouth : for he *is* the messenger of the Lord of hosts. *Mal. 2. 7.*

Acquaint now thyself with him, and be at peace : thereby good shall come unto thee. *Job 22. 21.*

21 For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in him.

All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He made his grave with the wicked, ... because he had done no violence, neither *was* any deceit in his mouth. He was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors. *Is. 53. 6, 9, 12.*—Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree. *Gal. 3. 13.*—Who did no sin, neither was guile found in his mouth. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes *ye* were healed. *1 Pe. 2. 22, 24.*—Ye know that he *was* manifested to take away our sins ; and in him is no sin. *1 Jno. 3. 5.*

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. *Je. 23. 5, 6.*—I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith. *Ro. 1. 16, 17.*—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. *Ro. 5. 19.*

CHAPTER VI.

WE then, as workers together with him, beseech *you* also that *ye* receive not the grace of God in vain.

We are labourers together with God: ye are God's husbandry, ye are God's building. 1 Co. 3. 9.

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Ti.* 2. 11, 12.—How shall we escape, if we neglect so great salvation? *He.* 2. 3.—The day of salvation. 2 Co. 6. 2.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. *Is.* 49. 8.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. *Pr.* 1. 24-28.—Seek ye the Lord while he may be found, call ye upon him while he is near. *Is.* 55. 6.—Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door. *Lu.* 13. 24, 25.—Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. *Jo.* 12. 35.—Wherefore, as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts. *He.* 3. 7, 8.—If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. *Lu.* 19. 42.

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 Co. 4. 1.—Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. *Mat.* 10. 16, 18, 22.

Truly the signs of an apostle were wrought among you in all patience. 2 Co. 12. 12.—My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *Ja.* 1. 2, 4.—Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. *Ac.* 20. 34.

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

When they had laid many stripes upon them, they cast them into prison. *Ac.* 16. 23.—He commanded him to be kept in Herod's judgment hall. *Ac.* 23. 35.

Some of them believed, and consorted with Paul and Silas; ... but the Jews which believed not, ... gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. *Ac.* 17. 4, 5. They were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. *Ac.* 19. 28, 29.

I laboured more abundantly than they all. 1 Co. 15. 10.—Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons

more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. 2 Co. 11. 23-28.

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

[We] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 2 Co. 4. 2.—Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe. 1 Th. 2. 10.

When ye read, ye may understand my knowledge in the mystery of Christ. *Eph.* 3. 4.

Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience. 2 Th. 3. 10.—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 2 Th. 4. 2.

Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. 1 Th. 1. 5.—I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God. *Ro.* 15. 18, 19.

I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 2 Co. 12. 15.

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

Not ... handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 2 Co. 4. 2.

My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. 1 Co. 2. 4.—The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. 2 Co. 10. 4; 6. 6.

Let us ... cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day. *Ro.* 13. 12, 13.—Righteous before God, walking in all the commandments and ordinances of the Lord blameless. *Lu.* 1. 6.—Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. *Eph.* 6. 11.

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

Some said, He is a good man: others said, Nay; but he deceiveth the people. *Jo.* 7. 12.

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

Though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. 2 Co. 11. 6.—We are made a spectacle unto the world, and to angels, and to men. 1 Co. 4. 9.

We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. 2 Co. 1. 9.—Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 2 Co. 4. 10, 11.

The Lord hath chastened me sore: but he hath not given me over unto death. *Ps.* 118. 18.

10 As sorrowful, yet always rejoicing; as poor,

yet making many rich ; as having nothing, and yet possessing all things.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat. 5. 10, 12.*—Rejoice in the Lord alway: and again I say, Rejoice. *Phi. 4. 4.*

I have suffered the loss of all things. *Phi. 3. 8.*
Rich in faith, and heirs of the kingdom which he hath promised to them that love him. *Ja. 2. 5.*

All things are your's; whether ... the world, or life, or death, or things present, or things to come; all are your's. *1 Co. 3. 21, 22.*—The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. *Ps. 84. 11.*

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

Ye are in our hearts to die and live with you. *2 Co. 7. 3.*

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

As my beloved sons I warn you. *1 Co. 4. 14.*—Ye know how we exhorted and comforted and charged every one of you, as a father doth his children. *1 Th. 2. 11.*

Brethren, I beseech you, be as I am. *Ga. 4. 12.*

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. *De. 7. 2, 3.*—The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. *1 Co. 7. 39.*

Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. *Le. 19. 19.*

Because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph. 5. 6, 11.*

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. *1 Co. 10. 21.*—Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. *1 Ki. 18. 21.*—When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. *1 Sa. 5. 2, 3.*

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 16.*

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Ye cannot serve God and mammon. *Mat. 6. 24.*—Little children, keep yourselves from idols. *1 Jno. 5. 21.*—Covetousness ... is idolatry. *Col. 3. 5.*

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *1 Co. 3. 16.*—What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? *1 Co. 6. 19.*—In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit. *Eph. 2. 21, 22.*

I will dwell among the children of Israel, and will be their God. *Ex. 29. 45.*—I will walk among you, and will be your God, and ye shall be my people. *Le. 26. 12.*—This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. *Je. 31. 33.*

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. *Is. 52. 11.*—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. *Ps. 1. 1.* If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof. *1 Co. 10. 28.*

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

I am a father to Israel, and Ephraim is my firstborn. *Je. 31. 9.*—As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro. 8. 14, 17.*—He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Re. 21. 7.*

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. *1 Jno. 3. 1, 3.*—According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. *2 Pe. 1. 3, 7.*—The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from

all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit.* 2. 11-14.—The works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* 5. 19-21.—Cleanse your hands, ye sinners; and purify your hearts, ye double minded. *Ja.* 4. 8.—Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. *Eze.* 36. 25, 26.—Create in me a clean heart, O God; and renew a right spirit within me. *Psa.* 51. 10.—Not as though I had already attained, either were already perfect: but I follow after. *Phi.* 3. 12.—Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. *Heb.* 12. 28.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

We are ambassadors for Christ. *2 Co.* 5. 20.—He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. *Mat.* 10. 40, 41.

2 Co. 6. 11-13.

3 I speak not *this* to condemn you: for I have said before, that ye are in our hearts to die and live with you.

Ye are our epistle written in our hearts. *2 Co.* 3. 2.—I have you in my heart. *Phi.* 1. 7.—Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. *1 Th.* 2. 8.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift. *1 Co.* 1. 4, 7.—Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. *Phi.* 2. 17.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

When I came to Troas ... I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. *2 Co.* 2. 12, 13.—We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. *2 Co.* 4. 8, 9.

Beside those things that are without, that which cometh upon me daily, the care of all the churches. *2 Co.* 11. 28.—I fear, lest, when I come, I shall not find you such as I would. *2 Co.* 12. 20.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

The God of ... consolation. *Ro.* 15. 5.—I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass: and forgettest the Lord thy maker? *Isa.* 51. 12, 13.—Who comforteth us in all our tribulation, that we may

be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. *2 Co.* 1. 4.

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

Out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. *2 Co.* 2. 4.—As many as I love, I rebuke and chasten: be zealous therefore, and repent. *Heb.* 3. 19.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Psa. 32; 51. Peter, *Mat.* 26. 75.

Cain, *Ge.* 4. 13-15.—Saul, *1 Sa.* 31. 3-6.—Ahiathophel, *2 Sa.* 17. 23.—Judas, *Mat.* 27. 3-5.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

By the fear of the Lord men depart from evil. *Pr.* 16. 6.

Not as though I had already attained, either were already perfect. *Phi.* 3. 12.

If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. *Mat.* 5. 29.

12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are

law one with another. *1 Co.* 6. 7.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce therefore that I have confidence in you in all things.

We have confidence in the Lord touching you, that ye both do and will do the things which we command you. 2 Th. 3. 4.

CHAPTER VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

All they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Mar. 12. 44.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

The disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Ac. 11. 29.—Now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. Ro. 15. 25, 26.—Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. 1 Co. 16. 1, 3, 4.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

A peculiar people, zealous of good works. Tit. 2. 14.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain. 1 Co. 15. 10; 2 Co. 8. 1.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

2 Co. 9. 7.

My little children, let us not love in word, neither in tongue; but in deed and in truth. 1 Jno. 3. 18.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

All things that the Father hath are mine. Jno. 16. 15.—Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phi. 2. 6, 7.—Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. Lu. 9. 58.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Ro. 8. 32.—The unsearchable riches of Christ. Eph. 3. 8.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. Pr. 19. 17.—Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward. Mat. 10. 42.—Charge them that are rich... that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Ti. 6. 17, 19.—To do good and to communicate forget not: for with such sacrifices God is well pleased. He. 13. 16.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Co. 9. 7.—This poor widow hath cast in more than they all. Lu. 21. 3.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

Their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Ro. 15. 27.

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

Ex. 16. 18.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

2 Co. 8. 6.

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Phi. 2. 12, 13.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the

glory of the same Lord, and *declaration of your ready mind* :

Only Luke is with me. 2 Ti. 4. 11.—Luke, the beloved physician. Col. 4. 14.

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

Provide things honest in the sight of all men. Ro. 12. 17.—Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if *there be any virtue*, and if *there be any praise*, think on these things. Phi. 4. 8.—Having your conversation honest among the Gentiles : that, whereas they speak against you as evil-doers, they may by *your good works*, which they shall behold, glorify God in the day of visitation. 1 Pe. 2. 12.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is my partner and fellowhelper concerning you* : or our brethren *be enquired of*, *they are the messengers of the churches, and the glory of Christ*.

2 Co. 8. 19.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

FOR as touching the ministering to the *saints*, it is superfluous for me to write to you :

2 Co. 8. 4.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready :

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of bounty*, and not as of covetousness.

Not grudgingly. 2 Co. 9. 7.

6 But this *I say*, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully.

There is that scattereth, and yet increaseth ; and *there is that withholdeth more than is meet, but it tendeth to poverty*. The liberal soul shall be made fat : and he that watereth shall be watered also himself. Pr. 11. 24, 25.—He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again. Pr. 19. 17.—He that hath a bountiful eye shall be blessed ; for he giveth of his bread to the poor. Pr. 22. 9.—Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. And let us not be weary in well-doing : for in due season we shall reap, if we faint not. Ga. 6. 7, 9.—Blessed is he that considereth the poor : the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive ; and he shall be blessed upon the earth ; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing : thou wilt make all his bed in his sickness. Ps. 41. 1-3.

Is. 58. 6-11.

7 Every man according as he purposeth in his heart, *so let him give* ; not grudgingly, or of necessity : for God loveth a cheerful giver.

If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother : but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that which he wanteth*. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. De. 15. 7, 8, 10.—Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart ye shall take my offering. Ex. 25. 2.—He that giveth, *let him do it with simplicity*. Ro. 12. 8.

8 And God *is* able to make all grace abound toward you ; that ye, always having all sufficiency in all *things*, may abound to every good work :

My God shall supply all your need according to his riches in glory by Christ Jesus. Phi. 4. 19.—Use hospitality one to another without grudging. As every man hath received the gift, *even so minister the same one to another, as good stewards of the manifold grace of God*. If any man speak, *let him speak as the oracles of God* ; if any man minister, *let him do it as of the ability which God giveth* : that God in all things may be glorified through Jesus Christ. 1 Pe. 4. 9-11.

9 (As it is written, He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever.

He hath dispersed, he hath given to the poor ; his righteousness endureth for ever ; his horn shall be exalted with honour. Ps. 112. 9.—Faith which worketh by love. Ga. 5. 6 ; Ja. 2. 17-26.

10 Now he that ministereth seed to the sower both minister bread for *your food*, and multiply your seed sown, and increase the fruits of your righteousness ;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

Take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Mat. 6. 31, 33.

12 For the administration of this service not

only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all men;

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

2 Co. 8. 1, etc.

15 Thanks *be* unto God for his unspeakable gift.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 16.*—The gift of God *is* eternal life through Jesus Christ our Lord. *Ro. 6. 23.*

CHAPTER X.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you:

Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. *2 Co. 12. 7.*

2 But I beseech *you*, that I may not be bold when I am present with that confidence, where-with I think to be bold against some, which think of us as if we walked according to the flesh.

I told you before, and foretel you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. *2 Co. 13. 2, 10.*—What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness? *1 Co. 4. 21.*

3 For though we walk in the flesh, we do not war after the flesh:

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co. 1. 12.*

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. *Ro. 1. 16.*—After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. *1 Co. 1. 21.*—Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Ro. 15. 19.*—Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in

much assurance. *1 Th. 1. 5.*—We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *2 Co. 4. 7.*—Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also *are* weak in him, but we shall live with him by the power of God toward you. *2 Co. 13. 3, 4.*—The Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. *Je. 1. 9, 10.*
Lu. 11. 21, 22.

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. *1 Co. 1. 19.*

The word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. *He. 4. 12.*

Take my yoke upon you, and learn of me; for I am meek and lowly in heart. *Mat. 11. 29.*

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.

Judge not according to the appearance, but judge righteous judgment. *Jno. 7. 24.*—I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom. *1 Co. 2. 3, 4.*

Are they ministers of Christ? ... I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. *2 Co. 11. 23.*—We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. *1 Jno. 4. 6.*

8 For though I should boast somewhat more of our authority, which the Lord ~~hath~~ given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

Ye know how through infirmity of the flesh I preached the gospel unto you at the first. *Ga. 4. 13.*

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

2 Co. 10. 18.

Seest thou a man wise in his own conceit? *there is more*

hope of a fool than of him. *Pr.* 26. 12.—Woe unto *them that are wise in their own eyes*, and prudent in their own sight! *Is.* 5. 21.—I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly. *Ro.* 12. 3.—*Let nothing be done through strife or vainglory*; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. *Phi.* 2. 3, 4.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

Paul departed from Athens, and came to Corinth. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. *Ac.* 18. 1, 4.

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, and not to boast in another man's line of things made ready to our hand.

Yes, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. *Ro.* 15. 20; 1 *Co.* 3. 10.

17 But he that glorieth, let him glory in the Lord.

Let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord, which exercise loving-kindness, judgment, and righteousness, in the earth. *Je.* 9. 24.—God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. 1 *Co.* 1. 27-31.—God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Gal.* 6. 14.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. *Pr.* 27. 2.

He is a Jew, which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro.* 2. 29.—Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. 1 *Co.* 3. 13, 14.—Therefore nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 *Co.* 4. 5.—Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Mat.* 25. 21.

2 *Co.* 10. 17.

CHAPTER XI.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. 2 *Co.* 12. 11.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

I will betroth thee unto me for ever. *Ho.* 2. 19.—Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25-27.—Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. *Col.* 1. 28.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

The serpent was more subtil than any beast of the field which the Lord God had made. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. *Ge.* 3. 1, 4-6.—That old serpent, called the Devil, and Satan, which deceiveth the whole world. *Re.* 12. 9.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col.* 2. 8.—Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. ... I would have you wise unto that which is good, and simple concerning evil. *Ro.* 16. 17-19.—Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. *Gal.* 5. 4.—The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 *Ti.* 4. 1.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Gal.* 1. 6-8.

5 For I suppose I was not a whit behind the very chiefest apostles.

By the grace of God I am what I am: and his grace which *was* bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which *was* with me. 1 *Co.* 15. 10.—Of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me. *Gal.* 2. 6.

6 But though I be rude in speech, yet not in

knowledge; but we have been thoroughly made manifest among you in all things.

His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. 2 Co. 10. 10.—Which things ... we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 1 Co. 2. 13.—When ye read, ye may understand my knowledge in the mystery of Christ. *Eph.* 3. 4.

[We] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 2 Co. 4. 2.—Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. 2 Co. 12. 12.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

He abode with them, and wrought: for by their occupation they were tent-makers. *Ac.* 18. 3.—God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. *Eph.* 2. 4-6.

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

Ye Philippians know, ... that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. *Phi.* 4. 15, 16.—Ye remember ... our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 1 Th. 2. 9.—Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. 2 Th. 3. 8, 9.—I have coveted no man's silver, or gold, or apparel. *Ac.* 20. 33.—The third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you. 2 Co. 12. 14.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. *Ro.* 9. 1.

I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 1 Co. 9. 15.

11 Wherefore? because I love you not? God knoweth.

I have said before, that ye are in our hearts to die and live with you. 2 Co. 7. 3.—And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 2 Co. 12. 15.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

If others be partakers of *this* power over you, *are* not we

rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 1 Co. 9. 12.

Walk in wisdom toward them that are without. *Col.* 4. 5.

Come with me, and see my zeal for the Lord. 2 Ki. 10. 16.—We commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 2 Co. 5. 12, 13.—I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ. 1 Co. 10. 33; 11. 1.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. *Mat.* 7. 15, 16, 19.—They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Ro.* 16. 18.—Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1 *Jno.* 4. 1.

14 And no marvel; for Satan himself is transformed into an angel of light.

The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. *Mat.* 4. 8, 9.—There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. *Job* 2. 1.

2 Co. 11. 3.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Gal.* 1. 8.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

I am become a fool in glorying; ye have compelled me. 2 Co. 12. 11.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

I am meek and lowly in heart. *Mat.* 11. 29.

18 Seeing that many glory after the flesh, I will glory also.

In every thing ye are enriched by him, in all utterance, and in all knowledge: so that ye come behind in no gift. 1 Co. 1. 6, 7.—Ye are puffed up. 1 Co. 5. 2.

We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more. *Phi.* 3. 3, 4.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. 1 Co. 4. 10.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

False brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. *Ga.* 2. 4.—How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? *Ga.* 4. 9.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer. *Mat.* 23. 14.—They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Ro.* 16. 18.

Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage. *1 Pe.* 5. 2, 3.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

His letters, say they, are weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible. *2 Co.* 10. 10.

Great is my boldness of speech toward you. *2 Co.* 7. 4.—I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare. *2 Co.* 13. 2.—I Paul, being absent am bold toward you: but I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. *2 Co.* 10. 1, 2.—We were bold in our God to speak unto you the gospel of God with much contention. *1 Th.* 2. 2.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

For I suppose I was not a whit behind the very chiefest apostles. *2 Co.* 11. 5.

I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. *Ro.* 11. 1.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co.* 15. 10.—The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *Ac.* 20. 23.—Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. *1 Co.* 15. 30, 31.

24 Of the Jews five times received I forty stripes save one.

Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. *De.* 25. 3.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

There came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. *Ac.* 14. 19.

2 Co. 6. 4, 5.

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

After that many days were fulfilled, the Jews took counsel to kill him. *Ac.* 9. 23.—The Jews stirred up the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. *Ac.* 13. 50.—There was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them. *Ac.* 14. 5.—The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. *Ac.* 17. 5.—The Jews laid wait for him, as he was about to sail into Syria. *Ac.* 20. 3.—As they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. *Ac.* 21. 31.—When there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. *Ac.* 23. 10.

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place. *1 Co.* 4. 11.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh. *Col.* 2. 1.

29 Who is weak, and I am not weak? who is offended, and I burn not?

If meat make my brother to offend, I will eat no flesh while the world standeth. *1 Co.* 8. 13.

It is good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak. *Ro.* 14. 21.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth? *Ga.* 3. 1.

30 If I must needs glory, I will glory of the things which concern mine infirmities.

He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. *2 Co.* 12. 9, 10.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob: ... this *is* my name for ever, and this *is* my memorial unto all generations. *Ex.* 3. 15.

2 Co. 1. 3.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket. *Ac.* 9. 22-25.

CHAPTER XII.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

If any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. 2 Co. 5. 17.

The Spirit took me up, and brought me in a vision by the Spirit of God into Chaldaea. *Eze.* 11. 24.—The Spirit of the Lord caught away Philip. *Ac.* 8. 39.—Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit. *Re.* 4. 1, 2.

To day shalt thou be with me in paradise. *Lu.* 23. 43.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

2 Co. 12. 9, 10.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

Ye know how through infirmity of the flesh I preached the gospel unto you at the first. *Ga.* 4. 13.

So went Satan forth from the presence of the Lord, and smote Job with sore boils. *Job* 2. 7.—This woman, ... whom Satan hath bound, lo, these eighteen years. *Lu.* 13. 16.

8 For this thing I besought the Lord thrice, that it might depart from me.

His bodily presence *is* weak, and *his* speech contemptible. 2 Co. 10. 10.—Our Lord Jesus Christ. 1 Co. 1. 3.

He ... prayed the third time, saying the same words. *Mat.* 26. 44.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. *De.* 3. 25, 26.

I can do all things through Christ which strengtheneth me. *Phi.* 4. 13.

I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. 1 Co. 2. 3, 5.—We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Co. 4. 7.

If ye be reproached for the name of Christ, happy *are ye*: for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 1 Pe. 4. 14.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

We glory in tribulations also: knowing that tribulation worketh patience. *Ro.* 5. 3.—I am filled with comfort, I am exceeding joyful in all our tribulation. 2 Co. 7. 4.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

They who seemed to be somewhat in conference added nothing to me. *Ga.* 2. 6.

Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 1 Co. 3. 7.—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 8.—When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. *Lu.* 17. 10.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

In all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses. 2 Co. 6. 4.

13 For what is it wherein you were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

When I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied. 2 Co. 11. 9.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved. 1 Co. 10. 33.

Though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. 1 Co. 4. 15.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

Who now rejoice in my sufferings for you. *Col.* 1. 24.—If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. *Phi.* 2. 17.—I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 2 Ti. 2. 10.—So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 1 Th. 2. 8.—I am the good shepherd: the good shepherd giveth his life for the sheep. *Jno.* 10. 11.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

We have wronged no man, ... we have defrauded no man. 2 Co. 7. 2.—For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 2 Co. 1. 12.—Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. *Mat.* 5. 11.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

2 Co. 8. 6, 18.

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we* do all things, dearly beloved, for your edifying.

God was in Christ, reconciling the world unto himself. 2 Co. 5. 19.—Being the brightness of *his* glory, and the express image of his person. *He.* 1. 3.

I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved. 1 Co. 10. 33.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there* be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

2 Co. 13. 2, 10.

21 And lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 1 Co. 5. 1.—I gave her space to repent of her fornication: and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. *He.* 2. 21, 22.

CHAPTER XIII.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. *De.* 19. 15.—If he will not hear *thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. *Mat.* 18. 16.—He that despised *Moses'* law died without mercy under two or three witnesses. *He.* 10. 28.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? 1 Co. 4. 19, 21.

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

The seal of mine apostleship are ye in the Lord. 1 Co. 9. 2.—My speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. 1 Co. 2. 4.—Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift. 1 Co. 1. 6, 7.—When ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 *Th.* 2. 13.—In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. 1 Co. 5. 4.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi.* 2. 7, 8.—Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 *Pe.* 3. 18.

The exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places. *Eph.* 1. 19, 20.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. 2 Co. 4. 10, 12.—Though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds. 2 Co. 10. 3, 4.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work. *Gal.* 6. 3, 4.—Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Co. 11. 28.—Let us search and try our ways, and turn again to the Lord. *La.* 3. 40.—I commune with mine own heart: and my spirit made diligent search. *Psa.* 77. 6.—If our heart condemn us not, then have we confidence toward God. 1 *Jno.* 3. 21.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 *Th.* 1. 12.

He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1 *Jno.* 3. 24.—Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.—If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno.* 14. 23.—Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno.* 15. 4, 5.—That Christ may dwell in your hearts by faith. *Eph.* 3. 17.—Christ in you, the hope of glory. *Col.* 1. 27.—My little children, of whom I travail in birth again until Christ be formed in you. *Gal.* 4. 19.

I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. 1 Co. 9. 27.—Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Tit. 1. 15, 16.—As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 2 Ti. 3. 8.—As they did not like to retain God in their knowledge, God gave them over to a reprobate mind. Ro. 1. 28.—Reprobate silver shall men call them, because the Lord hath rejected them. Je. 6. 30.—That which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. He. 6. 8.—Not he that commendeth himself is approved, but whom the Lord commendeth. 2 Co. 10. 18.

6 But I trust that ye shall know that we are not reprobates.

Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostolship are ye in the Lord. 1 Co. 9. 1, 2.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. 2 Co. 10. 2.

Approved of God among you by miracles and wonders and signs, which God did by him in the midst of you. Ac. 2. 22.

8 For we can do nothing against the truth, but for the truth.

When his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. Lu. 9. 54-56.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.

He doth not afflict willingly nor grieve the children of men. La. 3. 33.—They verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. He. 12. 10.

Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6. 10, 11.—I have written

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4. 11-13.—Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Col. 1. 28.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 Ti. 3. 16, 17.

10 Therefore I write these things being absent, lest being present I should use sharpness,

according to the power which the Lord hath given me to edification, and not to destruction.

Rebuke them sharply, that they may be sound in the faith. Tit. 1. 13.—As many as I love, I rebuke and chasten: be zealous therefore, and repent. Re. 3. 19.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Barnabas ... exhorted them all, that with purpose of heart they would cleave unto the Lord. Ac. 11. 22, 23.—My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whitherinto he went; and his seed shall possess it. Nu. 14. 24.

Be of the same mind one toward another. If it be possible, as much as lieth in you, live peaceably with all men. Ro. 12. 16, 18.—The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus. Ro. 15. 5.—I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Co. 1. 10.—Endeavouring to keep the unity of the Spirit in the bond of peace. Eph. 4. 3.—Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Phi. 2. 2.—Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. 1 Pe. 3. 8.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 1 Jo. 4. 7-12.

12 Greet one another with an holy kiss.

13 All the saints salute you.

Greet ye one another with a kiss of charity. 1 Pe. 5. 14.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The law was given by Moses, but grace and truth came by Jesus Christ. Jno. 1. 17.

The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Ro. 5. 5.—Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 20, 21.—Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Ro. 8. 39.

and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive. Jno. 7. 37-39; Jno. 14. 16, 18.—If any man have not the Spirit of Christ, he is none of his. As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again, to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ. Ro. 8. 9, 14-17.—Know ye not that your body is the temple of the Holy Ghost which is in you 1 Co. 6. 19.

The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

THE EPISTLE OF PAUL THE APOSTLE

GALATIANS.

CHAPTER I.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;)

I said, What shall I do Lord ? And the Lord said unto me, *Arise*, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee to do. Thou shalt be his witness unto all men of what thou hast seen and heard. Depart : for I will send thee far hence unto the Gentiles. *Ac.* 22. 10, 15, 21.—*Rise*, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. *Ac.* 26. 16.—As they ministered to the Lord, and fasted, the Holy Ghost said, *Separate me Barnabas and Saul for the work whereunto I have called them.* And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia. *Ac.* 13. 2-4.

Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it. *Ac.* 2. 24.—Jesus ... said unto them, Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. *Jno.* 2. 19, 21.

2 And all the brethren which are with me, unto the churches of Galatia :

So were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, etc. *Ac.* 16. 5, 6.

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

The Lord God *is* a sun and shield : the Lord will give grace and glory. *Ps.* 84. 11.—Of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. *Jno.* 1. 16, 17.—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi.* 4. 7.

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself. *Jno.* 10. 15, 18.—*There is* ... one mediator between God and men, the man Christ Jesus ; who gave himself a ransom for all. *1 Ti.* 2. 5, 6.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Ti.* 2. 14.—The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Ga.* 2. 20.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *Jno.* 17. 15.—God forbid that I should glory, save in the cross of our Lord

Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Gal.* 6. 14.—All that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life. *1 Jno.* 2. 16.—Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? The whole world lieth in wickedness. *1 Jno.* 5. 5, 19.

Lo, I come to do thy will, O God. ... By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.* *He.* 10. 9, 10.—God, even our Father. *1 Th.* 3. 13.

5 To whom *be* glory for ever and ever. Amen.

I heard the voice of many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* And the four beasts said, *Amen.* *Re.* 5. 11-14.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel :

The seal of mine apostleship are ye in the Lord. *1 Co.* 9. 2. Being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro.* 5. 1, 2.

Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace. *Gal.* 5. 4.—After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? Ye observe days, and months, and times, and years. *Gal.* 4. 9, 10.

7 Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. *Ac.* 15. 1.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the

commandments of the Lord your God which I command you. *De. 4. 2.*—I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. *Re. 22. 18, 19.*

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. *1 Th. 2. 4.*—Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. *Ja. 4. 4.*

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

Christ, ... who is over all, God blessed for ever. Amen. *Ro. 9. 5.*—Ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ). *Eph. 3. 2, 4.*

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison. *Ac. 8. 3.*—Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest. *Ac. 9. 1.*—Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities. *Ac. 26. 10, 11.*

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. *Ac. 22. 3.*—Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. *Phi. 3. 6.*

The Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said unto them, ... Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death; but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. *Mar. 7. 5, 8-13.*

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Eph. 1. 9, 5.*—Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. *Je. 1. 5.*—Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Th. 1. 9.*

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 6.*

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *Ac. 9. 15.*—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph. 3. 8.*

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

When Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. *Ac. 9. 26.*

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

Is not this the carpenter, the son of Mary, the brother of James? *Mar. 6. 3.*—James, the son of Alphaeus. *Mat. 10. 3.*

21 Afterwards I came into the regions of Syria and Cilicia;

He was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. *Ac. 9. 28-30.*

22 And was unknown by face unto the churches of Judæa which were in Christ:

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno. 15. 4, 5.*

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

Saul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord. *Ac. 21. 18-20.*

CHAPTER II.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

When ... Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. *Ac. 15. 2.*

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. *Ac. 16. 1-3.*

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. *Ga. 4. 9, 10.*—Stand fast ... in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. *Ga. 5. 1, 2.*

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

The wisdom that is from above is first pure, then peaceable. *Ja. 3. 17.*—Ye should earnestly contend for the faith which was once delivered unto the saints. *Jude 3.*

6 But of those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person :) for they who seemed to be somewhat in conference added nothing to me:

Learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. *1 Co. 4. 6.*

There is no respect of persons with God. *Ro. 2. 11.*

In nothing am I behind the very chiefest apostles, though I be nothing. *2 Co. 12. 11.*

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter:

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. 1. 8.*—Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. *Ac. 2. 14, 41.*—Many of them which heard the word believed; and the number of the men was about five thousand. *Ac. 4. 4.*—By the hands of the apostles

... And believers were the more added to the Lord, multitudes both of men and women. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. *Ac. 5. 12, 14, 15.*

Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. 26. 17, 18.* I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. *Col. 1. 25-29.*—All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. *Ac. 15. 12.*

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

We have received grace and apostleship, for obedience to the faith among all nations, for his name. *Ro. 1. 5.*—By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co. 15. 10.*—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph. 3. 8.*

10 Only they would that we should remember the poor; the same which I also was forward to do.

The disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. *Ac. 11. 29, 30.*

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

Paul ... and Barnabas continued in Antioch, teaching and preaching the word of the Lord. *Ac. 15. 35.*

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

When Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. *Ac. 11. 2, 3.*

Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. *Mat. 26. 69, 70.*—The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. *Pr. 29. 25.*

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being

a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward, 2 Co. 1. 12.

Them that sin rebuke before all, that others also may fear. 1 Ti. 5. 20.

Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. Ac. 15. 1.

15 We *who are* Jews by nature, and not sinners of the Gentiles,

At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2. 12.

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Ro. 3. 20.—That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Ga. 3. 11, 24.—Being justified by faith, we have peace with God through our Lord Jesus Christ. Ro. 5. 1.—Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Ac. 13. 38, 39.—Enter not into judgment with thy servant: for in thy sight shall no man living be justified. Ps. 143. 2.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 2 Co. 3. 9.—If Christ be not raised, your faith is vain; ye are yet in your sins. 1 Co. 15. 17.—Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Ga. 5. 4; 2. 21.—Ye know that he was manifested to take away our sins. 1 Jo. 3. 5.

19 For I through the law am dead to the law, that I might live unto God.

Ye... are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. Ro. 7. 4.—Sin shall not have dominion over you: for ye are not under the law, but under grace. Ro. 6. 14.—Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Ro. 7. 6.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Ro. 6. 11.—He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 Co. 5. 15.—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? He. 9. 14.

20 I am crucified with Christ: nevertheless

I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Ro. 6. 8. They that are Christ's have crucified the flesh with the affections and lusts. Ga. 5. 24.—God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Ga. 6. 14.—If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Col. 2. 20.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. Eph. 3. 16, 17. Christ in you, the hope of glory. Col. 1. 27.—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 Jo. 4. 13.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 Jo. 5. 10, 13.—We walk by faith, not by sight. 2 Co. 5. 7.—Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1 Pe. 4. 1, 2.—Whosoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3. 17.

I am the good shepherd: the good shepherd giveth his life for the sheep. Jo. 10. 11.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. 2. 14.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Ti. 1. 12.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Ga. 5. 4.—If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? He. 7. 11.

CHAPTER III.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

We preach Christ crucified. 1 Co. 1. 23.—As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Co. 11. 26.

Ga. 2. 16.

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Ac. 10. 44, 46.—Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth

should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; and put no difference between us and them, purifying their hearts by faith. *Ac.* 15. 7-9.—Have ye received the Holy Ghost since ye believed? And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. *Ac.* 19. 2, 6.—In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. *Eph.* 1. 13.—How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? *He.* 2. 3, 4.

The ministration of condemnation. 2 *Co.* 3. 9.

The ministration of the Spirit. 2 *Co.* 3. 8.

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? *Ga.* 4. 9.—Sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on *them* until the time of reformation. *He.* 9. 9, 10.—We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. *Phi.* 3. 3-6.

4 Have ye suffered so many things in vain? if *it be* yet in vain.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 2 *Jno.* 8.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

Ga. 3. 2.

6 Even as Abraham believed God, and it was accounted to him for righteousness.

He believed in the Lord; and he counted it to him for righteousness. *Ge.* 15. 6; *Ro.* 4. 3, etc.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. *Ro.* 4. 11, 12, 16.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

Ge. 12. 3.

The prophecy came not in old time by the will of man; but holy men of God spake as *they were* moved by the Holy Ghost. 2 *Pe.* 1. 21.—Well spake the Holy Ghost by *Isaiah* the prophet unto our fathers. *Ac.* 28. 25.—The Word. *Jno.* 1. 1.

9 So then they which be of faith are blessed with faithful Abraham.

Ye are all the children of God by faith in Christ Jesus. *Ga.* 3. 26.

Be not faithless, but believing. *Jno.* 20. 27; *Ga.* 3. 6.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. *Ro.* 3. 19.

Cursed *be* he that confirmeth not *all* the words of this law to do them. *De.* 27. 26.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

The just shall live by his faith. *Hab.* 2. 4; *Ro.* 1. 17.

12 And the law is not of faith: but, The man that doeth them shall live in them.

Ye shall ... keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the Lord. *Le.* 18. 5.—A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. *Lu.* 10. 25-28.—Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. *Ro.* 10. 5, 6, 9.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree;

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Ga.* 4. 4, 5.—*Even* Jesus, which delivered us from the wrath to come. 1 *Th.* 1. 10.—For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 *Co.* 5. 21.

He that is hanged is accursed of God. *De.* 21. 23.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. *Ja.* 2. 23.

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Is.* 44. 3.—I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do *them*. *Eze.* 36. 27.—I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. *Joel* 2. 28, 29.—He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive. *Jno.* 7. 38, 39.—Therefore being by the right hand of God exalted, and having received of the Father the promise of the

Holy Ghost, he hath shed forth this, which ye now see and hear. *Ac. 2. 33.*—In whom ... after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. *Eph. 1. 13, 14; Ga. 3. 2.*

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Unto thy seed will I give this land. *Ge. 12. 3, 7.*—I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. *Ge. 17. 7.*

Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. *Ro. 9. 7, 8.*—As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. *1 Co. 12. 13.*

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. *Ex. 12. 40.*

The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect. *Ro. 4. 13, 14.*

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. 1. 4.*

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; and *it was* ordained by angels in the hand of a mediator.

What nation is *there so* great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life. *De. 4. 8, 9.* The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane. *1 Ti. 1. 9.*—By the law *is* the knowledge of sin. *Ro. 3. 20.*

Ga. 3. 13.

Who received the law by the disposition of angels. *Ac. 7. 53.*—The word spoken by angels. *He. 2. 2.*

They said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have

talked with you from heaven. *Ex. 20. 19, 21, 22.*—I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount. These words the Lord spake unto all your assembly in the mount out of the midst of the fire, ... and he wrote them in two tables of stone, and delivered them unto me. *De. 5. 5, 22.*

20 Now a mediator is not *a mediator* of one, but God is one.

The Lord made a covenant with Abram. *Ge. 15. 18.*—Abraham ... died. *Ge. 25. 8.*—The Lord came down upon mount Sinai. *Ex. 19. 20.*

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. *Mat. 5. 17.*—Do we ... make void the law through faith? God forbid: yes, we establish the law. *Ro. 3. 31.*—The law is holy, and the commandment holy, and just, and good. The commandment ... was ordained to life. *Ro. 7. 12, 10.*

I was alive without the law once: but when the commandment came, sin revived, and I died. *Ro. 7. 9.*—By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. *Ro. 3. 20.*—By the righteousness of one the *free gift* came upon all men unto justification of life. ... By the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. *Ro. 5. 18–20.*—I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. *Ga. 2. 21.*

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Ga. 3. 10.

Enter not into judgment with thy servant: for in thy sight shall no man living be justified. *Psa. 143. 2.*—We have before proved both Jews and Gentiles, that they are all under sin. What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. For all have sinned, and come short of the glory of God. *Ro. 3. 9, 19, 23.*

God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned. *Jno. 3. 17, 18.*

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Ga. 3. 19; 4. 1, 4.

Jesus, the author and finisher of our faith. *He. 12. 2.* These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. *He. 11. 13, 39, 40.*—Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. *1 Pe. 1. 10–12.*—The darkness is past, and the true light now shineth. *1 Jno. 2. 8.*—Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. *Lu. 10. 23, 24.*

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Ga. 4. 2, 3.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. *He. 10. 1.*—The first covenant had ... ordinances of divine service, and a worldly sanctuary. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. *He. 9. 1, 9, 10.*—Which are a shadow of things to come; but the body is of Christ. *Col. 2. 17.*—For Christ is the end of the law for righteousness to every one that believeth. *Ro. 10. 4.*—And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac. 13. 39. Ga. 2. 16.*

25 But after that faith is come, we are no longer under a schoolmaster.

Ga. 3. 23; 4. 4, 7.

Ye are not under the law, but under grace. *Ro. 6. 14.*—God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. *Ac. 15. 7-11.*—My yoke is easy, and my burden is light. *Mat. 11. 30.*

26 For ye are all the children of God by faith in Christ Jesus.

Ga. 4. 4, 7.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Jno. 1. 12.*

27 For as many of you as have been baptized into Christ have put on Christ.

He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro. 2. 28, 29.*—The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. *1 Pe. 3. 21.*

Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. *Ro. 3. 21, 22.*—Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. *Col. 3. 9-14.*—But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Ro. 13. 14.*

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. *Ro. 10. 12.*—By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free;

and have been all made to drink into one Spirit. *1 Co. 12. 13.*—In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Ga. 5. 6.*

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *Jno. 10. 16.*—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. *Jno. 17. 20, 21.*—For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. *Eph. 2. 14-16.*—There is one body, and one Spirit, even as ye are called in one hope of your calling. *Eph. 4. 4.*

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Ga. 4. 7.

All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's. *1 Co. 3. 21-23.*

CHAPTER IV.

I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

Ga. 4. 9, 10; 3. 24.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *Jno. 4. 23.*

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Ge. 49. 10.*—Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da. 9. 24.*

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 16.*

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge. 3. 15.*—Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. *Is. 7. 14.*—As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *He. 2. 14.*

Made of the seed of David according to the flesh. *Ro. 1. 3.*—When eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. After the custom of the law. *Lu. 2. 21-24, 27.*—Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said

unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. *Mat. 3. 13-15.*—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. *Mat. 5. 17.*

5 To redeem them that were under the law, that we might receive the adoption of sons.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mat. 20. 28.*—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal. 3. 13.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14.*—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. *Heb. 9. 12.*—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 7.*—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pet. 1. 18, 19.*—Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. *Eph. 2. 15.*

Gal. 3. 26.

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Eph. 1. 5.*

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

If ye ... being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Luk. 11. 13.*—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. *Jno. 14. 16.*—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph. 4. 30.*—Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. *Ro. 8. 9.*

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno. 15. 26.*—If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno. 16. 7.*

Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro. 8. 15.*—The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro. 5. 5.*

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro. 8. 16.*

Gal. 3. 29.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph. 2. 12.*—We know that an idol is nothing in the world, and that there is none other God but one. *1 Co. 8. 4.*—Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. *1 Co. 12. 2.*

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. *Ac. 15. 8.*

What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *Ro. 8. 3.*—There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. *Heb. 7. 18.*

10 Ye observe days, and months, and times, and years.

Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. *Col. 2. 16, 17.*

11 I am afraid of you, lest I have bestowed upon you labour in vain.

Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. *Gal. 5. 2, 4.*—When I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. *1 Th. 3. 5.*

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. *2 Co. 12. 15.*—We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *1 Th. 5. 12, 13.*

What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. 3. 7-9.*

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

I was with you in weakness, and in fear, and in much trembling. *1 Co. 2. 3.*—Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. *2 Co. 12. 7.*

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. *Mal. 2. 7.*

If that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. *Mat. 10. 40.*—When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. *1 Th. 2. 13.*

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

Gal. 5. 4.

David ... describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. *Ro. 4. 6, 7.*

17 They zealously affect you, *but* not well ; | hundred and thirty years after, cannot disannul, that it should
yea, they would exclude you, that ye might
affect them.

I bear them record that they have a zeal of God, but not according to knowledge. *Ro.* 10. 2.

Woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. *Mat.* 23. 13.

They ... love ... greetings in the markets, and to be called of men, Rabbi, Rabbi. *Mat.* 23. 5-7.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

As ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. *Phi.* 2. 12.

19 My little children, of whom I travail in birth again until Christ be formed in you,

In Christ Jesus I have begotten you through the gospel. *1 Co.* 4. 15.—He shall see of the travail of his soul. *Is.* 53. 11.

Christ in you, the hope of glory : whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus : whereunto I labour, striving according to his working, which worketh in me mightily. *Col.* 1. 27-29.—Let this mind be in you, which was also in Christ Jesus. *Phi.* 2. 5.—Ye have put off the old man with his deeds ; and have put on the new *man*, which is renewed in knowledge after the image of him that created him. *Col.* 3. 9, 10.

20 I desire to be present with you now, and to change my voice : for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law ?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

Sarai Abram's wife ... had a handmaid, an Egyptian, whose name was Hagar. And Hagar bare Abram a son : and Abram called his son's name, which Hagar bare, Ishmael. *Ge.* 16. 1, 15.
Sarah conceived, and bare Abraham a son in his old age. *Ge.* 21. 2.

23 But he *who was* of the bondwoman was born after the flesh ; but he of the freewoman *was* by promise.

Neither, because they are the seed of Abraham, *are they* all children : but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, *these are* not the children of God : but the children of the promise are counted for the seed. *Ro.* 9. 7, 8.—Is any thing too hard for the Lord ? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. *Ge.* 18. 14.

24 Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

This is my body. *Mat.* 26. 28.

To Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four

The scribes and the Pharisees sit in Moses' seat. They bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders. *Mat.* 23. 2, 4.—And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. *He.* 10. 11.

26 But Jerusalem which is above is free, which is the mother of us all.

I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *Re.* 21. 2.

Ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro.* 8. 15.

Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven. *He.* 12. 22, 23.—Our conversation is in heaven. *Phi.* 3. 20.

27 For it is written, Rejoice, *thou* barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband.

Sing, O barren, thou *that* didst not bear ; break forth into singing, and cry aloud, thou *that* didst not travail with child : for more *are* the children of the desolate than the children of the married wife, saith the Lord. *Is.* 54. 1.—The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. *Is.* 60. 5.

children of promise.

Even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in *Osee*, I will call them my people, which were not my people ; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people ; there shall they be called the children of the living God. *Ro.* 9. 24, 26.—If ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal.* 3. 29.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. *Ge.* 21. 9.

The Jews which were of Asia, ... stirred up all the people, and laid hands on him, crying out, Men of Israel, help : This is the man that teacheth all *men* every where against the people, and the law, and this place. *Ac.* 21. 27, 28.—Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. *Jno.* 15. 19, 20.

30 Nevertheless what saith the scripture ? Cast out the bondwoman and her son : for the son of the bondwoman shall not be heir with the son of the freewoman.

Wherefore she said unto Abraham, Cast out this bondwoman and her son : for the son of this bondwoman shall not be heir with my son, *even* with Isaac. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman ; in all that Sarah hath said unto thee, hearken unto her voice ; for in Isaac shall thy seed be called. *Ge.* 21. 10, 12.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Ye are not under the law, but under grace. *Ro.* 6. 14.
Gal. 5. 1-6, 13, 18.

CHAPTER V.

STAND fast therefore in the liberty where-
with Christ hath made us free, and be not
entangled again with the yoke of bondage.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. *Mat. 11. 28-30.*—You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? *Col. 2. 13-17, 20-22.*—Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. *Ac. 15. 1, 10, 11.*—Sin shall not have dominion over you: for ye are not under the law, but under grace. *Ro. 6. 14.*

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Gal. 3. 10.*—Whosoever shall keep the whole law and yet offend in one point, he is guilty of all. *Ja. 2. 10.*

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone. *Ro. 9. 31, 32.* If righteousness come by the law, then Christ is dead in vain. *Gal. 2. 21.*

5 For we through the Spirit wait for the hope of righteousness by faith.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno. 3. 5.*—Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. *Jude 20, 21.*—Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro. 5. 1, 2.*—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti. 4. 8.*

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

In Christ Jesus neither circumcision availeth any thing, nor uncircumcision but a new creature. *Gal. 6. 15.*—Circumcision is

nothing, and uncircumcision is nothing, but the keeping of the commandments of God. *1 Co. 7. 19.*—Faith, if it hath not works, is dead, being alone. *Ja. 2. 17.*—Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. *1 Jno. 5. 1.*

7 Ye did run well; who did hinder you that ye should not obey the truth?

Let us run with patience the race that is set before us. *Heb. 12. 1.*—So run, that ye may obtain. *1 Co. 9. 24.*

8 This persuasion cometh not of him that calleth you.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. *Gal. 1. 6.*—In Christ Jesus I have begotten you through the gospel. *1 Co. 4. 15.*—God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. *1 Co. 1. 9.*—God cannot be tempted with evil, neither tempteth he any man. *Ja. 1. 13.*

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

We have confidence in the Lord touching you, that ye both do and will do the things which we command you. *2 Th. 3. 4.*

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. *Gal. 6. 12.*

We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. *1 Co. 1. 23.*

12 I would they were even cut off which trouble you.

Put away from among yourselves that wicked person. *1 Co. 5. 13.*

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Gal. 5. 1.

Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. *1 Co. 8. 9.*—As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. *1 Pe. 2. 16.*—Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. *1 Co. 9. 19.*

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Thou shalt love thy neighbour as thyself: I am the Lord. *Le. 19. 18.*—Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat. 22. 39, 40.*—All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. *Mat. 7. 12.*—Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Ro. 13. 8, 9.*—If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. *Ja. 2. 8.*

15 But if ye bite and devour one another,

take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

There is ... now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ... We are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro.* 8. 1, 12, 13. Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Ro.* 13. 14.—Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. *1 Pe.* 2. 11.

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and ... put on the new man, which after God is created in righteousness and true holiness. *Eph.* 4. 22-24.—Our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro.* 6. 6.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. *Ro.* 7. 22, 23.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. *Jno.* 3. 6, 7.—To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. *Ro.* 8. 6, 7.

The good that I would I do not: but the evil which I would not, that I do. *Ro.* 7. 19.

18 But if ye be led of the Spirit, ye are not under the law.

As many as are led by the Spirit of God, they are the sons of God. *Ro.* 8. 14.—Sin shall not have dominion over you: for ye are not under the law, but under grace. *Ro.* 6. 14.—As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Ga.* 3. 10. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *Ro.* 8. 2.

19 Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. *Mat.* 15. 19.

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. *Ja.* 3. 14, 15.

This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph.* 5. 5.—The time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: who shall give account to him that is ready to judge the quick and the dead. *1 Pe.* 4. 3, 5.—

For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. *Ro.* 22. 15.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

The fruit of the Spirit is in all goodness and righteousness and truth. *Eph.* 5. 9.

The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro.* 5. 5.—Ye yourselves are taught of God to love one another. *1 Th.* 4. 9.

The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Ro.* 15. 13.—The peace of God, which passeth all understanding. *Phi.* 4. 7.—The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. *Ja.* 3. 17.—We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus. *Phi.* 3. 3.

Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. *Eph.* 4. 1, 2.

Shewing all good fidelity. *Tit.* 2. 10.

The ornament of a meek and quiet spirit, which is in the sight of God of great price. *1 Pe.* 3. 4.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. *1 Co.* 9. 25.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

If any man have not the Spirit of Christ, he is none of his. *Ro.* 8. 9.—Our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro.* 6. 6.—For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro.* 8. 13.—Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Ro.* 13. 14.—Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. *1 Pe.* 2. 11.

25 If we live in the Spirit, let us also walk in the Spirit.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. *Ro.* 6. 4, 5. *Ga.* 4. 16.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. *Phi.* 2. 3.

CHAPTER VI.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

He that is spiritual judgeth all things. *1 Co.* 2. 15.—I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. *1 Co.* 3. 1.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. *Ja.* 5. 19, 20.—If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother. *2 Th.* 3. 14, 15. We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. *Ro.* 15. 1.

Let him that thinketh he standeth take heed lest he fall. 1 Co. 10. 12.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. Ro. 15. 1.

This is my commandment, That ye love one another, as I have loved you. Jno. 15. 12.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Ro. 12. 3.—If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 1 Co. 8. 2.—Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. 2 Co. 3. 5.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Co. 13. 5.—A good man *shall be satisfied* from himself. Pr. 14. 14.—Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 2 Co. 1. 12.

5 For every man shall bear his own burden.

They shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*. Eze. 14. 10.—God ... will render to every man according to his deeds. Ro. 2. 6.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

If we have sown unto you spiritual things, *is it a great thing* if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 1 Co. 9. 11, 14.—If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Ro. 15. 27.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. Job 4. 8.—The wicked worketh a deceitful work: but to him that soweth righteousness *shall be a sure reward*. Pr. 11. 18.—He that soweth iniquity shall reap vanity. Pr. 22. 8.—They have sown the wind, and they shall reap the whirlwind. Ro. 8. 7.—Sow to yourselves in righteousness, reap in mercy. Ro. 10. 12.—If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Ro. 8. 13; Ga. 5. 16, 25.—He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 2 Co. 9. 6.—God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister. He. 6. 10.—The water that I shall give him shall be in him a well of water springing up into everlasting life. Jno. 4. 14.—This spake he of the Spirit, which they that believe on him should receive. Jno. 7. 39.—They told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye,

beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 18–21.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

But ye, brethren, be not weary in well doing. 2 Th. 3. 13.—Therefore, my beloved brethren, be ye *stedfast*, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 Co. 15. 58. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. He. 10. 36.—Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Ja. 5. 7, 8.—Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. He. 12. 3.—Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Re. 2. 10.—For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. He. 3. 14.—Therefore seeing we have this ministry, as we have received mercy, we faint not. 2 Co. 4. 1.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

Whatsoever thy hand findeth to do, do it with thy might; for *there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest*. Eze. 9. 10.—I must work the works of him that sent me, while it is day: the night cometh, when no man can work. Jno. 9. 4.

Do good to them that hate you. Mat. 5. 44.—See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*. 1 Th. 5. 15.

Ye are all the children of God by faith in Christ Jesus. Ga. 3. 26.—For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2. 13, 19.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

To draw away disciples after them. Ac. 20. 30.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Mat. 23. 2–5, 23–25.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte. Mat. 23. 15.

He is not a Jew, which is one outwardly; neither is *that* circumcision, which is outward in the flesh. Ro. 2. 28.

14 But God forbid that I should glory, save

in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ. *Phi.* 3. 8, 7, 8.—To me to live *is* Christ. *Phi.* 1. 21.—I determined not to know any thing among you, save Jesus Christ, and him crucified. 1 *Co.* 2. 2.

Our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro.* 6. 6.—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Ga.* 2. 20; 5. 24.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. *Col.* 3. 1-3.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Ga.* 5. 6.—Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 1 *Co.* 7. 19.—[Ye] have put on the new *man*, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ *is* all, and in all. *Col.* 3. 10, 11.—If any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

2 *Co.* 5. 17.—Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and ... put on the new man, which after God is created in righteousness and true holiness. *Eph.* 4. 22-24.—Ye must be born again. *Jno.* 3. 7.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

Peace *shall be* upon Israel. *Psa.* 125. 5.—The peace of God, which passeth all understanding. *Phi.* 4. 7.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! *Jno.* 1. 47.—For they *are* not all Israel, which are of Israel. *Ro.* 9. 6.—But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God. *Ro.* 2. 29.—They which are of faith, the same are the children of Abraham. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. *Ga.* 3. 7, 29.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 2 *Co.* 4. 10.—Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure. 2 *Co.* 11. 23.—Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. *Col.* 1. 24.

Unto the Galatians written from Rome.

THE EPISTLE OF PAUL THE APOSTLE

EPHESIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus :

I am Jesus whom thou persecutest. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. 26. 15-18.*

The glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry ; who was before a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. *1 Ti. 1. 11-14.*

To all that be in Rome, beloved of God, called to be saints. *Ro. 1. 7.*—Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. *1 Co. 1. 2.*

This was known to all the Jews and Greeks also dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified. So mightily grew the word of God, and prevailed. *Ac. 19. 17, 20.*—He sent to Ephesus, and called the elders of the church. Take heed ... unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac. 20. 17, 28.*

They that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful [or, believing, *margin*] and beloved, partakers of the benefit. *1 Ti. 6. 2.*—To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. *2 Pe. 1. 1.*—Be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*—They that are with him *are* called, and chosen, and faithful. *Re. 17. 14.*

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. *2 Pe. 1. 2.*—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*—The counsel of peace shall be between them both. *Zec. 6. 13.*—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi. 4. 7.*—The Comforter, *which is the Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you. *Jno. 14. 26, 27.*—The fruit of the Spirit is love, joy, peace. *Gal. 5. 22.*

If ye, ... being evil, know how to give good gifts unto your

children : how much more shall *your* heavenly Father give the Holy Spirit to them that ask him ? *Lu. 11. 13.*—Grace be unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ; and from Jesus Christ. *Re. 1. 4, 5.*

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ :

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. *2 Co. 1. 3.*—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. *1 Pe. 1. 3.*

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? *Ro. 8. 32.*—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co. 1. 30.*—In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. *Col. 2. 9, 10.*—And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. *Jno. 1. 16, 17.*

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love :

We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. *2 Th. 2. 13.*—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you, and peace, be multiplied. *1 Pe. 1. 2.*—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe. 2. 9.*

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat. 25. 34.*—They that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world. *Re. 17. 8.*

We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 10.*—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti. 1. 9.*—Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. *Col. 3. 12.*—Giving all diligence, add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity. ... Give diligence to make your calling and election sure. *2 Pe. 1. 5-7, 10.*

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Phi.* 2. 15. We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. *2 Pe.* 3. 13, 14.

And walk in love, as Christ also hath loved us. *Eph.* 5. 2.

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro.* 8. 29, 30.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *1 Jo.* 1. 12.—Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro.* 8. 15.—[1] will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *2 Co.* 6. 18.—To redeem them that were under the law, that we might receive the adoption of sons. *Gal.* 4. 5.—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. *1 Jo.* 3. 1.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Re.* 21. 7.

I ascend unto my Father, and your Father; and to my God, and your God. *1 Jo.* 20. 17. Ye are all the children of God by faith in Christ Jesus. *Gal.* 3. 26.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. *Lu.* 12. 32.—Even so, Father: for so it seemed good in thy sight. *Mat.* 11. 26.—The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said, ... The elder shall serve the younger. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. *Ro.* 9. 11, 12, 15, 16.

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

The exceeding riches of his grace in his kindness toward us through Christ Jesus. *Eph.* 2. 7.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe.* 2. 4, 5.—Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro.* 3. 21, 25.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Ro.* 8. 1.—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co.* 5. 21.

Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat.* 3. 17.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Being justified freely by his grace through the redemption that is in Christ Jesus. *Ro.* 3. 24.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal.* 3. 13.

Who gave himself for us, that he might redeem us from all iniquity. *Tit.* 2. 14.—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. *He.* 9. 12.—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe.* 1. 18, 19.—If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jo.* 1. 7, 9.—They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Re.* 5. 9.

Col. 1. 14.

8 Wherein he hath abounded toward us in all wisdom and prudence;

Where sin abounded, grace did much more abound. *Ro.* 5. 20.

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. *Ro.* 3. 25, 26.

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *Eph.* 3. 4, 6, 9, 10.—Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col.* 1. 26, 27.—Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *1 Ti.* 3. 16.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti.* 1. 9, 10.—He giveth not account of any of his matters. *Job.* 33. 13.—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? *Ro.* 11. 33, 34.

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Ge.* 49. 10.—But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. *Gal.* 4. 4.—God ... hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. *He.* 1. 1, 2. Of whom the whole family in heaven and earth is named. *Eph.* 3. 15.—Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. *Phi.* 2. 9, 10.—[Ye] have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian,

bond nor free: but Christ is all, and in all. *Col. 3. 10, 11*.—Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. *He. 12. 22-24.*
Ro. 5. 8, 14.

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro. 8. 17*.—That being justified by his grace, we should be made heirs according to the hope of eternal life. *Ti. 3. 7*.—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5*.—I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. *Ac. 20. 32*.—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. 1. 4*.—The inheritance of the saints in light. *Col. 1. 12*.—Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. *Col. 3. 24*.

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. *Is. 46. 10*.

12 That we should be to the praise of his glory, who first trusted in Christ.

Paul ... came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. *Ac. 19. 1-3*.

Glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. *Ro. 2. 10.*
Eph. 1. 6.

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Faith cometh by hearing, and hearing by the word of God. *Ro. 10. 17*.—Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. *Ja. 1. 18*.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 15, 16*.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Ro. 1. 16*.—From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. *2 Ti. 3. 15*.

Who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 22*.—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph. 4. 30*.

I will pour out my Spirit upon all flesh. *Joel 2. 28*.—If ye, ... being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Luk. 11. 13*.—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. *Jo. 14. 16, 17*.

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

We know that if our earthly house of this tabernacle were

dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. *2 Co. 5. 1, 4, 5*.—Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. ... Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. *Ro. 8. 15-17, 23*.

The church of God, which he hath purchased with his own blood. *Ac. 20. 28*.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth charity of every one of you all toward

2 Th. 1. 3.—Faith which worketh by love. *Gal. 5. 6*.—Honour all men. Love the brotherhood. *1 Pe. 2. 17*.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. *1 Pe. 1. 22*.

Col. 1. 4.

16 Cease not to give thanks for you, making mention of you in my prayers;

tion of you in our prayers; remembering without ceasing your work of faith, and labour of love. *1 Th. 1. 2, 3*.—God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. *Ro. 1. 9*.—Without ceasing I have remembrance of thee in my prayers night and day. *2 Ti. 1. 3*.—God forbid that I should sin against the Lord in ceasing to pray for you. *1 Sa. 12. 23*.

Col. 1. 3.

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

I ascend unto my Father, and your Father; and to my God, and your God. *Jno. 20. 17*.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *1 Ch. 29. 11*.

We also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. *Col. 1. 9*. When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. *Jno. 16. 13, 14*.—No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat. 11. 27*.—We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. *1 Co. 2. 7, 10*.—I will give them a heart to know me, that I am the Lord. *Je. 24. 7*.—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *Ja. 1. 5*.

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph. 2. 12.*—The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 4, 6.*—We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as by the Spirit of the Lord.* *2 Co. 3. 18.*—Open thou mine eyes, that I may behold wondrous things out of thy law. *Ps. 119. 18.*—I the Lord have called thee, in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. *Is. 42. 6, 7.*—Then opened he their understanding, that they might understand the scriptures. *Lu. 24. 45.*—The Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. 26. 17, 18.*—A certain woman named Lydia, ... which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. *Ac.*

Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro. 8. 30.*—Walk worthy of God, who hath called you unto his kingdom and glory. *1 Th. 2. 12.*—I press toward the mark for the prize of the high calling of God in Christ Jesus. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi. 3. 14, 20, 21.*—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit. 2. 13.*—That being justified by his grace, we should be made heirs according to the hope of eternal life. *Tit. 3. 7.*

The Lord's portion is his people; Jacob is the lot of his inheritance. *De. 32. 9.*

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Thy people shall be willing in the day of thy power, in the beauties of holiness. *Ps. 110. 3.*—It is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 13.*—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. *Eph. 3. 20.*—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. *1 Pe. 1. 3-5.*

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac. 2. 24.*—I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. I and my Father are one. *Jno. 10. 17, 18, 30.*—Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Ac. 7. 56.*—To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? *He. 1. 13.*

21 Far above all principality, and power, and might, and dominion, and every name that is

named, not only in this world, but also in that which is to come:

God ... hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. *Phi. 2. 9, 10.*—Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. *He. 1. 4.*—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. *Col. 1. 16.* And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. *Col. 2. 15.*—And ye are complete in him, which is the head of all principality and power. *Col. 2. 10.*

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

All power is given unto me in heaven and in earth. *Mat. 28. 18.*—He hath put all things under his feet. *1 Co. 15. 27.*—Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *He. 2. 8.*

Grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph. 4. 15, 16.*

23 Which is his body, the fulness of him that filleth all in all.

Christ is the head of the church: and he is the saviour of the body. We are members of his body, of his flesh, and of his bones. *Eph. 5. 23, 30.*—As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Ye are the body of Christ, and members in particular. *1 Co. 12. 12, 27.*—We, *being* many, are one body in Christ, and every one members one of another. *Ro. 12. 5.*

Col. 1. 18.

CHAPTER II.

AND you hath he quickened, who were dead in trespasses and sins;

You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. *Col. 2. 13.*—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno. 5. 24.*—To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. *Ro. 8. 6-8.*

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11.*

Be not conformed to this world: but be ye transformed by the renewing of your mind. *Ro. 12. 2.*—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. *1 Jno. 2. 15-17.*—Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, *even* our faith. *1 Jno. 5. 4.*

The god of this world. 2 Co. 4. 4.—The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. *Job* 1. 7.—We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph.* 6. 12.

Then entered Satan into Judas. *Luk.* 22. 3.—The whole world lieth in wickedness. 1 *Jno.* 5. 19.

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. *Tit.* 3. 3.—The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. 1 *Pe.* 4. 3.—Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the work of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* 5. 16-21.—Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 *Pe.* 2. 11.—Both Jews and Gentiles ... are all under sin; as it is written, There is none righteous, no, not one. *Rom.* 3. 9, 10.—That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. *Jno.* 3. 6, 7.—Behold, I was shapen in iniquity; and in sin did my mother conceive me. *Psa.* 51. 5.—By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. *Rom.* 5. 12.

Rom. 8. 7, 8.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* 1. 7.—The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin. *Ex.* 34. 6, 7.—Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. *Psa.* 86. 15.—He delighteth in mercy. *Mt.* 7. 18.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Rom.* 5. 8.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno.* 3. 16.—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. We love him, because he first loved us. 1 *Jno.* 4. 10, 19.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 *Ti.* 1. 9.—I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee. *Jer.* 31. 3.

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

When we were yet without strength, in due time Christ died for the ungodly. *Rom.* 5. 6.

Eph. 1. 19, 20.

As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. *Jno.* 5. 21.—It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. *Jno.* 6. 63.

If ye ... be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead, and your life is hid with Christ in God. *Col.* 3. 1, 3.—Because I live, ye shall live also. *Jno.* 14. 19.

All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. *Rom.* 3. 23, 24.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

6 And hath raised us up together, and made us sit together in heavenly places in Christ

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. *Jno.* 17. 24.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Rev.* 3. 21.—If we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. *Rom.* 6. 8, 10.—Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus. *Heb.* 6. 19, 20.—Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. *Phi.* 3. 20.

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The kindness and love of God our Saviour toward man appeared. *Tit.* 3. 4.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 *Ti.* 1. 9.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16. 16.—Sir, what must I do to be saved? ... Believe on the Lord Jesus Christ, and thou shalt be saved. *Act.* 16. 30, 31.—It is of faith, that it might be by grace. *Rom.* 4. 16.

No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *Jno.* 6. 44, 45.—Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. *Phi.* 1. 29.—A certain woman named Lydia, ... which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. *Act.* 16. 14.—Simon Peter ... said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. *Mat.* 16. 16, 17.

9 Not of works, lest any man should boast.

By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. *Rom.* 3. 20, 27, 28. If Abraham were justified by works, he hath wherewith to glory; but not before God. *Rom.* 4. 2.—The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. *Rom.* 9. 11.—If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. *Rom.* 11. 6.—That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us

wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. 1 Co. 1. 29-31.

Eph. 2. 5, 8.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Put on the new man, which after God is created in righteousness and true holiness. *Eph. 4. 24.*—We are labourers together with God: ye are God's husbandry, *ye are* God's building. 1 Co. 3. 9.—He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 2 Co. 5. 5.—It is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 13.*—He which hath begun a good work in you will perform it until the day of Jesus Christ. *Phi. 1. 6.*—Except a man be born again, he cannot see the kingdom of God. *Jno. 3. 3.*—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Co. 5. 17.—He that saith he abideth in him ought himself also so to walk, even as he walked. 1 *Jno. 2. 6.*—Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. *Ro. 8. 29.*—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 4.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14.*

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. *Is. 51. 1.*—Bless the Lord, O my soul, and forget not all his benefits. *Psa. 103. 2.*

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro. 2. 28, 29.*—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. *Col. 2. 11.*—We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phi. 3. 3.*—You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. *Col. 2. 13.*

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered. *Jno. 15. 5, 6.*

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. *Ac. 3. 25.*—Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came. *Ro. 9. 4, 5.*—To Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. *Gal. 3. 16, 17.*

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without

excuse. *Ro. 1. 18-20.*—For as many as have sinned without law shall also perish without law. *Ro. 2. 12.*—For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? *Ro. 10. 13-15.*

The riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col. 1. 27.*—Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace. 2 *Th. 2. 16.*—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1 *Pe. 1. 3.*—That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. *Heb. 6. 18, 19.*

No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. *Lu. 10. 22.*

13 But now in Christ Jesus ye who sometime were far off are made nigh by the blood

You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard. *Col. 1. 21, 23.*—When we were enemies, we were reconciled to God by the death of his Son. *Ro. 5. 10.*—Christ ... hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 *Pe. 3. 18.*

Eph. 2. 19-22.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. *Jno. 10. 16.*—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal. 3. 28.*—Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. *Ac. 10. 28.*—The veil of the temple was rent in twain. *Mat. 27. 51.*

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. *Col. 2. 14.*

As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 *Co. 12. 12, 13.* In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal. 6. 15.*

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 *Co. 5. 19, 21.*—The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. *Ro. 8. 7.*—Our old man is crucified with

him, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro. 6. 6.*—The next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. 13. 44-46.*—He said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. *Ac. 22. 21, 22.*—Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway. *1 Th. 2. 16.*

17 And came and preached peace to you which were afar off, and to them that were nigh.

Glory to God in the highest, and on earth peace, good will toward men. *Lu. 2. 14.*—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*—Peace, peace to him that is far off, and to him that is near, saith the Lord. *Is. 57. 19.*—The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. *Ac. 2. 39.*—The word which God sent unto the children of Israel, preaching peace by Jesus Christ. *Ac. 10. 36.*—What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? *De. 4. 7.*—The children of Israel, a people near unto him. *Ps. 148. 14.*

18 For through him we both have access by one Spirit unto the Father.

In whom we have boldness and access with confidence by the faith of him. *Eph. 3. 12.*—I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno. 14. 6.*—I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. *Jno. 10. 9.*—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro. 5. 2.*—Christ ... hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. *1 Pe. 3. 18.*—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God. ... Let us ... come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He. 4. 14, 16.*—Having ... boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; ... let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He. 10. 19, 20, 22.*

As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro. 8. 14, 15.*—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. *Ro. 8. 26, 27.*—For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co. 12. 13.*—The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *Jno. 4. 21, 23.*

19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. *Phi. 3. 20, Gr.*—Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and

to the spirits of just men made perfect. *He. 12. 22, 23.*—The household of faith. *Gal. 6. 10.*—Of whom the whole family in heaven and earth is named. *Eph. 3. 15.*—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. *1 Jno. 3. 1.*

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph. 4. 11, 12.*—We are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. *1 Co. 3. 9, 10.*—The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. *Re. 21. 14.*—All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. *Lu. 24. 44.*—Holy men of God spake as they were moved by the Holy Ghost. *2 Pe. 1. 21.*

Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church. *Mat. 16. 18, 18.*—To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe. 2. 4, 5.*—Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. *Is. 28. 16.*—Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? *Mat. 21. 42; Ps. 118. 22.*

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

That we ... speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph. 4. 14, 16.*—Your body is the temple of the Holy Ghost which is in you, which ye have of God. *1 Co. 6. 19.*—Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *2 Co. 6. 16.*

22 In whom ye also are builded together for an habitation of God through the Spirit.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno. 14. 16, 18, 23.*—Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. *Ro. 8. 9.*—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *1 Jno. 4. 13.*

CHAPTER III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Ac. 21. 13.*

The Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place:

and further brought Greeks also into the temple, and hath polluted this holy place. Then the chief captain came near, and took him, and commanded him to be bound with two chains. *Ac.* 21. 27, 28, 33.—He said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. *Ac.* 22. 21, 22.—If I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. *Gal.* 5. 11.

2 (If ye have heard of the dispensation of the grace of God which is given me to you-ward:

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. *Ac.* 9. 15.—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. *Ac.* 13. 2.—I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. *Ro.* 11. 13.—And the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.* 20. 24. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. *1 Co.* 4. 1.

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. *Gal.* 1. 12.—Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col.* 1. 26, 27.—Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* 26. 17, 18.—Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. *Eph.* 1. 9, 10; 2. 11–22.

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

The mystery of the gospel. *Eph.* 6. 19.—The mystery of the faith. *1 Ti.* 3. 9.

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. *Ro.* 16. 25, 26.—Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. *1 Pe.* 1. 10–12.

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal.* 3. 28, 29.—As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co.* 12. 12, 13; *Eph.* 2. 14–17.

This is the promise that he hath promised us, even eternal life. *1 Jo.* 2. 25.—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. *Gal.* 3. 14.

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Whereunto I also labour, striving according to his working, which worketh in me mightily. *Col.* 1. 29.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. *1 Co.* 15. 9. Christ Jesus came into the world to save sinners; of whom I am chief. *1 Ti.* 1. 15.—The words of Agur, ... Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. *Pr.* 30. 1–3.—In lowliness of mind let each esteem other better than themselves. *Phi.* 2. 3.

In whom are hid all the treasures of wisdom and knowledge. *Col.* 2. 3.—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 30.

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *1 Ti.* 3. 16.

He hath chosen us in him before the foundation of the world. *Eph.* 1. 4.

All things were made by him; and without him was not any thing made that was made. *Jo.* 1. 3.—By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. *Col.* 1. 16.—[God] hath in these last days called unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. *He.* 1. 2.

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. *Re.* 5. 9–13.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! *Ro.* 11. 33.

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. *Eph.* 1. 8-11.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti.* 1. 9.

12 In whom we have boldness and access with confidence by the faith of him.

Through him we both have access by one Spirit unto the Father. *Eph.* 2. 18.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He.* 4. 16.—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* 10. 19-22.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. *Phi.* 1. 14.—No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. *1 Th.* 3. 3.—Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *Ac.* 14. 22.

Whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer. *2 Co.* 1. 6.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

He ... kneeled down, and prayed. *Lu.* 22. 41.

15 Of whom the whole family in heaven and earth is named,

Ye are all the children of God by faith in Christ Jesus. *Gal.* 3. 26.

Eph. 1. 10.

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

The riches of his grace. *Eph.* 1. 7.

Be strong in the Lord, and in the power of his might. *Eph.* 6. 10.—Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. *Col.* 1. 11.—In the day when I cried thou answeredst me, and strengthenest me with strength in my soul. *Ps.* 138. 3.—He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. *Is.* 40. 29-31.—My grace is sufficient for thee: for my strength is made perfect in weakness. *2 Co.* 12. 9.—I can do all things through Christ which strengtheneth me. *Phi.* 4. 13.

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno.* 14. 23.—In whom ye also are built together for a habitation of God through the Spirit. *Eph.* 2. 22.—Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself

for me. *Gal.* 2. 20.—Rooted and built up in him, and established in the faith. *Col.* 2. 7.—He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. *Mat.* 10. 37.

18 May be able to comprehend with all saints, what is the breadth, and length, and depth, and height;

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *Eph.* 1. 18.

Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Ro.* 5. 9.—The same Lord over all is rich unto all that call upon him. *Ro.* 10. 12.

The mercy of the Lord is from everlasting to everlasting upon them that fear him. *Ps.* 103. 17.

Christ Jesus ... being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi.* 2. 5-8.—Greater love hath no man than this, that a man lay down his life for his friends. *Jno.* 15. 13.—The Son of man is come to save that which was lost. *Mat.* 18. 11.

Eph. 2. 1-7.

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro.* 8. 35-39.—Having loved his own which were in the world, he loved them unto the end. *Jno.* 13. 1.—As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. *Jno.* 15. 9, 10.—I love them that love me. *Pr.* 8. 17.

We love him, because he first loved us. *1 Jno.* 4. 19.—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. *Re.* 1. 5, 6.—Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno.* 3. 16.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 34, 35.—Walk in love, as Christ also hath loved us, and hath given himself for us. *Eph.* 5. 2.—The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co.* 5. 14, 15.—Forgive them; for they know not what they do. *Lu.* 23. 34.—Jesus wept. Then said the Jews, Behold how he loved him! *Jno.* 11. 35, 36.—Husbands, love your wives, even as Christ also loved the church, and gave himself for it. *Eph.* 5. 25.—He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *Jno.* 14. 21.—And his banner over me was love. *Gal.* 2. 4.—As many as I love, I rebuke and chasten. *Re.* 3. 19.

The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno.* 1. 14.—For in him dwelleth all the fulness of the Godhead bodily. *Col.* 2. 9.—And of his fulness have all we received, and grace for grace. *Jno.* 1. 16. Be filled with the Spirit. *Eph.* 5. 18.—Blessed are they which do hunger and thirst after righteousness: for they shall be filled. *Mat.* 5. 6.—We ... do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. *Col.* 1. 9.—

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. *Ro.* 15. 13, 14; *Eph.* 4. 13.—Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi.* 1. 11.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Now to him that is of power to establish you according to my gospel. To God only wise, be glory through Jesus Christ for ever. *Ro.* 16. 25, 27.—Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Jude* 24, 25.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro.* 8. 32.—As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *1 Co.* 2. 9.

The exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. *Eph.* 1. 19, 20.—I ... labour, striving according to his working, which worketh in me mightily. *Col.* 1. 29.

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Thine is the kingdom, and the power, and the glory, for ever. *Mat.* 6. 13.—The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. *Re.* 4. 10, 11.—By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. *He.* 13. 15.

CHAPTER IV.

I THEREFORE, the prisoner of the Lord,) beseech you that ye walk worthy of the vocation wherewith ye are called,

Eph. 3. 1.

Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col.* 1. 10.—Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. *Phi.* 1. 27. Walk worthy of God, who hath called you unto his kingdom and glory. *1 Th.* 2. 12.—Adorn the doctrine of God our Saviour in all things. *Tit.* 2. 10.—As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. *1 Pe.* 1. 15, 16.—Who hath saved us, and called us with a holy calling, not according to our works. *2 Th.* 1. 9.—For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called. *Ro.* 8. 29, 30.—I press toward the mark for the prize of the high calling of God in Christ Jesus. *Phi.* 3. 14.—Called ... to glory and virtue. *2 Pe.* 1. 8.

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

Put on ... as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. *Col.* 3. 12, 13.—Take my yoke upon you, and learn of me;

for I am meek and lowly in heart. *Mat.* 11. 29.—But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal.* 5. 22, 23.

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

We, being many, are one body in Christ, and every one members one of another. *Ro.* 12. 5.—As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co.* 12. 12, 13

The hope of glory. *Col.* 1. 27.

5 One Lord, one faith, one baptism,

To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. *1 Co.* 8. 6.

It is one God, which shall justify the circumcision by faith, and uncircumcision through faith. *Ro.* 3. 30.—We through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Gal.* 5. 5, 6.—The faith which was once delivered unto the saints. *Jude* 3.

Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat.* 28. 19.—As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal.* 3. 27, 28.

6 One God and Father of all, who is above all, and through all, and in you all.

Have we not all one father? hath not one God created us? *Mal.* 2. 10.—After this manner ... pray ye: Our Father which art in heaven. *Mat.* 6. 9.—Ye are all the children of God by faith in Christ Jesus. *Gal.* 3. 26.

The high and lofty One that inhabiteth eternity. *Is.* 57. 15. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, ... for in him we live, and move, and have our being. *Ac.* 17. 24, 26, 28.

Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit. *Eph.* 2. 19, 22.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

Unto one he gave five talents, to another two, and to another one; to every man according to his several ability. *Mat.* 25. 15. All these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co.* 12. 11.—Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation. *Ro.* 12. 6.—As every man hath received the gift, even so minister the one to another, as good stewards of the manifold grace of God. *1 Pe.* 4. 10.

8 Wherefore he saith, When he ascended on high, he led captivity captive, and gave unto men.

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. *Ps.* 68. 18.—Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. *Col.* 2. 15.—It is expedient

for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno. 16. 7.*—David, ... being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ; that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. *Ac. 2. 29-33.*

9 (Now that he ascended; what is it but that he also descended first into the lower parts of the earth?)

No man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven. *Jno. 3. 13.*

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. *Eph. 1. 20-23.*—Of his fulness have all we received, and grace for grace. *Jno. 1. 16.*—All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. *Luk. 24. 44.*

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *1 Co. 12. 28.*—There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. *Ac. 13. 1.* And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. *Ac. 21. 8.*—But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *2 Ti. 4. 5.*—Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac. 20. 28.*—The elders which are among you I exhort, ... feed the flock of God which is among you. *1 Pe. 5. 1, 2.*

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. *He. 6. 1.*—I count not myself to have apprehended; but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. *Phi. 3. 13-17.*

The ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac. 20. 24.*—[God] hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2 Co. 5. 19, 20.—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Make full proof of thy ministry. *2 Ti. 4. 2, 5.*
We do all things, dearly beloved, for your edifying. *2 Co. 12. 19.*—His body's sake, which is the church. *Col. 1. 24.*

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Ro. 16. 17, 18.*—Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace. *He. 13. 9.*

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

[We] have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co. 4. 2.*—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. *Jno. 13. 34, 35.*—Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. *1 Co. 13. 2.*—Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. *Ro. 8. 29.*—He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. *Col. 1. 18.*

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno. 15. 5.*—For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co. 12. 12, 13.*
The fruit of the Spirit is love. *Gal. 5. 22.*

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

In the name of our Lord Jesus Christ. *1 Co. 5. 4.*
The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. *1 Pe. 4. 3.*—You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children

of wrath, even as others. *Eph.* 2. 1-3.—They ... became vain in their imaginations, and their foolish heart was darkened. *Ro.* 1. 21.

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart :

If our gospel be hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co.* 4. 3, 4.—To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. *Ac.* 26. 18.—Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph.* 2. 12.—The carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. *Ro.* 8. 7.

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

Having their conscience seared with a hot iron. *1 Ti.* 4. 2.

No whoremonger, nor unclean person, ... hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. *Eph.* 5. 5-7.

Ro. 1. 24-32.

20 But ye have not so learned Christ ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus :

When he, the Spirit of truth, is come, he will guide you into all truth. ... He shall receive of mine, and shall shew it unto you. *Jno.* 16. 13, 14.

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ;

Put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. *Col.* 3. 8, 9.—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro.* 6. 6.

23 And be renewed in the spirit of your mind ;

Be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that I, and acceptable, and perfect, will of God. *Ro.* 12. 2.—Be in me a clean heart, O God ; and renew a right spirit within me. *Ps.* 51. 10.

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

[Ye] have put on the new man, which is renewed in knowledge after the image of him that created him. *Col.* 3. 10.—The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Ro.* 13. 12-14.

As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *Ro.* 6. 4.—If any man be in Christ, he is a new creature : old things are away ; behold, all things are become new. *2 Co.* 5. 17. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal.* 6. 15.—The grace of God that bringeth salvation hath appeared to all men, teaching

us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. *Tit.* 2. 11, 12.

God created man in his own image. *Gen.* 1. 27.—We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph.* 2. 10.

25 Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.

Lying lips are abomination to the Lord : but they that deal truly are his delight. *Pr.* 12. 22.—All liars shall have their part in the lake which burneth with fire and brimstone : which is the second death. *Re.* 21. 8.

We, being many, are one body in Christ, and every one members one of another. *Ro.* 12. 5.

26 Be ye angry, and sin not : let not the sun go down upon your wrath :

He ... looked round about on them with anger, being grieved for the hardness of their hearts. *Mat.* 3. 5.—Jesus ... was much displeased, and said, ... Suffer the little children to come unto me, and forbid them not. *Mar.* 10. 14.

I was very angry when I heard their cry. ... And I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. *Ne.* 5. 6, 7.

The discretion of a man deferreth his anger ; and it is his glory to pass over a transgression. *Pr.* 19. 11.—He that is slow to wrath is of great understanding : but he that is hasty of spirit exalteth folly. *Pr.* 14. 29.—Be not hasty in thy spirit to be angry : for anger resteth in the bosom of fools. *Ec.* 7. 9.—Let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God. *Ja.* 1. 19, 20.—Cease from anger, and forsake wrath : fret not thyself in any wise to do evil. *Ps.* 37. 8.

27 Neither give place to the devil.

To whom ye forgive any thing, I forgive also : for if I forgive any thing, to whom I forgive it, for your sakes forgive I it in the person of Christ ; lest Satan should get an advantage of us : for we are not ignorant of his devices. *2 Co.* 2. 10, 11.—Resist the devil, and he will flee from you. *Ja.* 4. 7.

28 Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Thou shalt not steal. *Ex.* 20. 15.—Nor thieves, ... shall inherit the kingdom of God. *1 Co.* 6. 10.

Labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Ac.* 20. 35.—Study to be quiet, and to do your own business, and to work with your own hands. *1 Th.* 4. 11.—Neither did we eat any man's bread for nought ; but wrought with labour and travail night and day, that we might not be chargeable to any of you. We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. *2 Th.* 3. 8, 11, 12.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. *Eph.* 5. 4.—Put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. *Col.* 3. 8.—Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. *Col.* 4. 6.

Comfort yourselves together, and edify one another. *1 Th.* 5. 11.—Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. *Col.* 3. 16.

These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. *De. 6. 6, 7.*—They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. *Mal. 3. 16, 17.*—The lips of the wise disperse knowledge. *Pr. 15. 7.*

Every idle word that men shall speak, they shall give account thereof in the day of judgment. *Mat. 12. 36.*

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

They rebelled, and vexed his holy Spirit. *Is. 63. 10.*

After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. *Eph. 1. 13, 14.*—Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. *Ro. 8. 23.*

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Put them in mind ... to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. *Tit. 3. 1, 2.*—Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. *Ja. 4. 11.*

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Put on ... as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. *Col. 3. 12, 13.*—Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. *1 Pe. 3. 8, 9.*

When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. *Mar. 11. 25.*—Peter ... said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. *Mat. 18. 21, 22.*

Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. *Mat. 18. 33-35.*

The blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 Jno. 1. 7, 9.*

CHAPTER V.

BE ye therefore followers of God, as dear children;

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. *Mat. 5. 44, 45.*

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Every man that hath this hope in him purifieth himself, even as he is pure. *1 Jno. 3. 1, 3.*

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *Jno. 13. 34.*—This is the message that ye heard from the beginning, that we should love one another. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno. 3. 11, 16.*—As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. *1 Th. 4. 9.*

Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. *Gal. 1. 4.*

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

Mortify ... your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. *Col. 3. 5.*—Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. *1 Co. 6. 18.*—For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God. For God hath not called us unto uncleanness, but unto holiness. *1 Th. 4. 3-5, 7.*

The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. *Ps. 10. 3.*—Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. *Lk. 12. 15.*—Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. *1 Th. 6. 6-11.*

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. *Ro. 1. 28.*

Let us, who are of the day, be sober. *1 Th. 5. 8.*

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. *1 Th. 5. 18.*—It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High. *Ps. 92. 1.*—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. *Ps. 107. 21, 22.*—Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. *Heb. 13. 15.*

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness; ... of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal. 5. 19, 21.*—Without are ... whoremongers, and murderers, and idolaters. *Re. 22. 15.*

Marriage is honourable in all, and the bed undefiled: but

whoremongers and adulterers God will judge. *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. Ho. 13. 4, 5.*
1 *Ti. 6. 17-19.*

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. *Ro. 1. 18.*
Col. 3. 6.

8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. 26. 17, 18.*—Ye were without Christ. *Eph. 2. 12.*—The light of the world. *Jno. 8. 12.*

I am come a light into the world, that whosoever believeth on me should not abide in darkness. *Jno. 12. 46.*—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 6.*—Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. *1 Th. 5. 5.*—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe. 2. 9.*

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal. 5. 22, 23.*

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co. 1. 12, 13.*

10 Proving what is acceptable unto the Lord.

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro. 12. 2.*—That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. *Phi. 1. 10.*

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. *Psa. 1. 1.*—I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. *1 Co. 5. 11.*

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *2 Co. 6. 14-18.*

We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. *2 Th. 3. 6, 14, 15.*

Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

without natural affection, tracebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. *2 Th. 3. 2, 5.*

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. *Ro. 6. 21.*—He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. *Gal. 6. 8.*

Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. *Le. 19. 17.*

12 For it is a shame even to speak of those things which are done of them in secret.

Ro. 1. 24, 26, 27.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. *Jno. 3. 20, 21.*

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. *Is. 60. 1.*—God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) *Eph. 2. 4, 5.*—Ye will not come to me, that ye might have life. *Jno. 5. 40.*—I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. *Jno. 8. 12.*

15 See then that ye walk circumspectly, not as fools, but as wise,

Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left: remove thy foot from evil. *Pr. 4. 23-27.* Abstain from all appearance of evil. *1 Th. 5. 22.*

16 Redeeming the time, because the days are evil.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *Ec. 9. 10.*—I must work the works of him that sent me, while it is day: the night cometh, when no man can work. *Jno. 9. 4.*—As we have ... opportunity, let us do good unto all men. *Gal. 6. 10.*

He sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, We know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving you with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews. The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac. 20. 17-19, 23, 24.*

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

Walk in wisdom toward them that are without, redeeming the time. *Col. 4. 5.*—We ... do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col. 1. 9, 10.*

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro. 12. 2.*—

is the will of God, *even* your sanctification. 1 Th. 4. 3.—In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 1 Th. 5. 18.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. Mat. 25. 1, 2.—The children of Issachar, which were men that had understanding of the times, to know what Israel ought to do. 1 Ch. 12. 32.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Pr. 20. 1.—Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Pr. 23. 29, 30.—Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. Is. 5. 22.—Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Lu. 21. 34.

If ye ... being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Lu. 11. 13.—[Barnabas] was a good man, and full of the Holy Ghost and of faith. Ac. 11. 24.

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. 3. 16.—Is any merry? let him sing psalms. Ja. 5. 13. My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, my glory; awake, psaltery and harp: I myself will awake early. Ps. 57. 7, 8.—When they had sung a hymn, they went out into the mount of Olives. Mat. 26. 30.—At midnight Paul and Silas prayed, and sang praises unto God. Ac. 16. 25.

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

I will bless the Lord at all times: his praise shall continually be in my mouth. Ps. 34. 1.—I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. Is. 63. 7.— whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3. 17.—By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. He. 13. 15.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job 1. 21.

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pe. 2. 5.

21 Submitting yourselves one to another in the fear of God.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Phi. 2. 3.—Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 1 Pe. 5. 5.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Ro. 13. 1, 2.—Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the as supreme; or unto governors, as unto them that are

sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. 1 Pe. 2. 13-17.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Col. 3. 18.—Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. 1 Pe. 3. 1, 2.—Teach the young women ... to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Tit. 2. 4, 5.

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 1 Co. 14. 34.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. Ge. 3. 16.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

The head of every man is Christ; and the head of the woman is the man. 1 Co. 11. 3.—He is the head of the body, the church. Col. 1. 18.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Husbands, love your wives, and be not bitter against them. Col. 3. 19.—Ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 1 Pe. 3. 7.

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. Eph. 5. 2.—The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Ga. 2. 20.

There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Ti. 2. 5, 6.

26 That he might sanctify and cleanse it with the washing of water by the word,

The blood of Jesus Christ his Son cleanseth us from all sin. 1 Jno. 1. 7.—This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 1 Jno. 5. 6.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Jno. 3. 5.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 Pe. 1. 2.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Tit. 3. 5.

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Pe. 3. 21.—Ye are clean through the word which I have spoken unto you. Jno. 15. 3.—Sanctify them through thy truth; thy word is truth. For their sakes I sanctify myself, that they also might be sanctified through the truth. Jno. 17. 17, 19.

Ye have purified your souls in obeying the truth through the Spirit ... being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 Pe. 1. 22, 23.

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

You ... hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight. *Col. 1. 21, 22.*—Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Jude 24, 25.*

He ... shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. *Re. 21. 10, 11.*—Thou art all fair, my love; there is no spot in thee. *Ca. 4. 7.*

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

I have given them thy word. ... I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. *Jno. 17. 14, 15.*—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth. *Jno. 14. 16, 17.*—When he, the Spirit of truth, is come, he will guide you into all truth. ... He shall receive of mine, and shall shew it unto you. *Jno. 16. 13, 14.*

30 For we are members of his body, of his flesh, and of his bones.

This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. *Ge. 2. 23.*—So we, being many, are one body in Christ, and every one members one of another. *Ro. 12. 5.*—Know ye not that your bodies are the members of Christ? *1 Co. 6. 15.*—Ye are the body of Christ, and members in particular. *1 Co. 12. 27.*

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. *Ge. 2. 24.*

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

CHAPTER VI.

CHILDREN, obey your parents in the Lord: for this is right.

Children, obey your parents in all things: for this is well pleasing unto the Lord. *Col. 3. 20.*—Hearken unto thy father that begat thee, and despise not thy mother when she is old. *Pr. 23. 22.*—He went down with them, and came to Nazareth, and was subject unto them. *Lu. 2. 51.*

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Ex. 20. 12.—Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. *De. 5. 16.*—Cursed be he that setteth light by his father or his mother. *De. 27. 16.*—God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. *Mat. 15. 4.*

Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever. *Je. 35. 18, 19.*

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Fathers, provoke not your children to anger, lest they be discouraged. *Col. 3. 21.*

Train up a child in the way he should go: and when he is old, he will not depart from it. *Pr. 22. 6.*

Chasten thy son while there is hope, and let not thy soul spare for his crying. *Pr. 19. 18.*—Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul. *Pr. 29. 17.*—Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons. *De. 4. 9.*

These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. *De. 6. 6, 9.*

I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. *Ge. 18. 19.*

De. 21. 18–21. 1 Ch. 28. 9, 10.

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God. *Col. 3. 22.*—Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again. *Tit. 2. 9.*—Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. *1 Pe. 2. 18.*

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. *1 Ti. 6. 1, 2.*

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

As ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. *Phi. 2. 12.*

Whatsoever ye do, do it heartily, as to the Lord, and not unto men. *Col. 3. 23.*—Do all to the glory of God. *1 Co. 10. 31.*

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. *Col. 3. 24.*—We must

all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Co. 5. 10.—Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. Ro. 2. 6, 7.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Col. 4. 1.—Thou shalt not rule over him with rigour; but shalt fear thy God. Le. 25. 43.—He that is called, *being free*, is Christ's servant. 1 Co. 7. 22.—There is no respect of persons with God. Ro. 2. 11.—He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. Col. 3. 25.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

Be strong in the grace that is in Christ Jesus. 2 Ti. 2. 1.—Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength. Is. 26. 4.—He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Is. 40. 29, 31.—What is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power. Eph. 1. 19.—Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. Col. 1. 11.

My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. 2 Co. 12. 9, 10.—I can do all things through Christ which strengtheneth me. Phi. 4. 13.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Ro. 13. 12.—By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left. 2 Co. 6. 7; Eph. 6. 13-18.

Least Satan should get an advantage of us; for we are not ignorant of his devices. 2 Co. 2. 11.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,

Strive to enter in at the strait gate. Lu. 13. 24. I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Ro. 7. 22, 23.—Love not the world, neither the things that are in the world. 1 Jo. 2. 15.—My son, if sinners entice thee, consent thou not. Pr. 1. 10.

Men shall revile you, and persecute you. Mat. 5. 11.—After the manner of men I have fought with beasts at Ephesus. 1 Co. 15. 32.

The Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. Job 2. 2.

The god of this world hath blinded the minds of them which believe not. 2 Co. 4. 4.—In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Eph. 2. 2.—The prince of this world cometh, and hath nothing in me. Jo. 14. 30.—Having spoiled principalities

and powers, he made a show of them openly, triumphing over them in it. Col. 2. 15.

The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony. Re. 12. 9-11.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

The weapons of our warfare are not carnal. 2 Co. 10. 4. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. Lu. 8. 12, 13.—Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Re. 3. 10.—The great day of his wrath is come; and who shall be able to stand? Re. 6. 17; Eph. 6. 11.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Let your loins be girded about, and your lights burning. Lu. 12. 35.—Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. 1 Pe. 1. 13.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 2 Co. 1. 12.

Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. 1 Th. 5. 8.—He put on righteousness as a breastplate, and a helmet of salvation upon his head. Is. 59. 17.—Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Ac. 24. 16.—Then shall I not be ashamed, when I have respect unto all thy commandments. Ps. 119. 6.

15 And your feet shod with the preparation of the gospel of peace;

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation! Is. 62. 7.—All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. 2 Co. 5. 18.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: and not only so, but we glory in tribulations also. Ro. 5. 1, 3.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith. 1 Pe. 5. 8, 9.—This is the victory that overcometh the world, even our faith. 1 Jo. 5. 4. By faith ye stand. 2 Co. 1. 24.

Now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being more precious than of gold that perisheth, though it be with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. 1 Pe. 1. 6-9.

How ... can I do this great wickedness, and sin against God? Ge. 39. 9.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God :

1 Th. 5. 8. 1a. 59. 17.

God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath : that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. He. 6. 17-19.

The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. He. 4. 12.—Out of his mouth goeth a sharp sword, that with it he should smite the nations. Re. 19. 15.

The prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost. 2 Pe. 1. 21 ; 2 Co. 10. 4.

Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him. Mat. 4. 10, 11.

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ;

Continue in prayer, and watch in the same with thanksgiving. Col. 4. 2.—Pray without ceasing. 1 Th. 5. 17.—Continuing instant in prayer. Ro. 12. 12.—Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phi. 4. 6.—Daniel ... kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Da. 6. 10.—He spake a parable unto them to this end, that men ought always to pray, and not to faint. Lu. 18. 1.

Ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Ro. 8. 15, 27.—God is a Spirit : and they that worship him must worship him in spirit and in truth. Jno. 4. 24.—Praying in the Holy Ghost. Jude 20.

Watch and pray, that ye enter not into temptation. Mat. 26. 41.—Take ye heed, watch and pray : for ye know not when the time is. Mar. 13. 33.—The end of all things is at hand : be ye therefore sober, and watch unto prayer. 1 Pe. 4. 7.

I will not let thee go, except thou bless me. And he said unto him, What is thy name ? and he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed. ... And he blessed him there. Ge. 32. 26-29.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds. Col. 4. 3.—Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. 2 Th. 3. 1.—I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. Ro. 15. 30.

Lord, behold their threatenings : and grant unto thy servants, that with all boldness they may speak thy word. Ac. 4. 29.—[Saul] spake boldly in the name of the Lord Jesus, and disputed against the Grecians : but they went about to slay him. Ac. 9. 29.—Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves

unworthy of everlasting life, lo, we turn to the Gentiles. Ac. 13. 46.—Paul ... came to Ephesus : ... and he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. Ac. 19. 1, 8.—Seeing then that we have such hope, we use great plainness of speech. 2 Co. 3. 12.

The mystery of God, and of the Father, and of Christ. Col. 2. 2.—Without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Th. 3. 16.

20 For which I am an ambassador in bonds : that therein I may speak boldly, as I ought to speak.

We are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. 2 Co. 5. 20.

He said unto me, Depart : for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging. Ac. 22. 21, 24.

My bonds in Christ are manifest in all the palace, and in all other places ; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Phi. 1. 13, 14.

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. Phi. 1. 20.—After that we had suffered before, and were shamefully entreated as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. 1 Th. 2. 2.

We ought to obey God rather than men. Ac. 5. 29. Son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions : be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear. Eze. 2. 6, 7.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things ;

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord. Col. 4. 7.—There accompanied him into Asia ... Tychicus and Trophimus. Ac. 20. 4.—Tychicus have I sent to Ephesus. 2 Ti. 4. 12.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you. Jno. 14. 27.—Putting on the breastplate of faith and love. 1 Th. 5. 8.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Mat. 25. 40.—Lord, thou knowest all things ; thou knowest that I love thee. Jno. 21. 17.

Written from Rome unto the Ephesians by Tychicus.

THE EPISTLE OF PAUL, THE APOSTLE

PHILIPPIANS.

CHAPTER I.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons :

Ac. 16. 1, etc.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. *Jno. 12. 26.*—Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. *Ro. 6. 22.*—Ye cannot serve God and mammon. *Mat. 6. 24.*

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Ro. 8. 1.*—We, *being* many, are one body in Christ, and every one members one of another. *Ro. 12. 5.*—If any man *be* in Christ, *he is* a new creature: old things are passed away: behold, all things are become new. *2 Co. 5. 17; Phi. 3. 9.*

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Ro. 1. 7.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. *Col. 1. 3; Ro. 1. 8, 9; 1 Th. 1. 2; 2 Th. 1. 3.*

5 For your fellowship in the gospel from the first day until now;

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. *1 Co. 1. 9.*—That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel. *Eph. 3. 6.*—We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He. 3. 14.*

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ :

This is the work of God, that ye believe on him whom he hath sent. *Jno. 6. 29.*—It is God which worketh in you both to will and to do of *his* good pleasure. *Phi. 2. 13.*—Work of faith. *1 Th. 1. 3.*—Waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. *1 Co. 1. 7, 8.*—After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. *Eph. 1. 13, 14.*

7 Even as it is meet for me to think this of

you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

I have said before, that ye are in our hearts to die and live with you. *2 Co. 7. 3.*

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

My brethren dearly beloved and longed for, my joy and crown. *Phi. 4. 1.*

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

The Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you. *1 Th. 3. 12.*—Grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. *2 Pe. 3. 18.*—We ... do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. *Col. 1. 9.*—By this we know that we love the children of God, when we love God, and keep his commandments. *1 Jno. 5. 2; 1 Th. 4. 9, 10; 1 Pe. 1. 22.*

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro. 12. 2.*—Be ye not unwise, but understanding what the will of the Lord *is*. *Eph. 5. 17.*

Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Pe. 1. 10, 11.*

The very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. *1 Th. 5. 23.*

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal. 5. 22, 23.*

I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno. 15. 5.*—We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 10.*

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. *Jno. 15. 8.*—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. *Ps.* 76. 10.—Ye thought evil against me; but God meant it unto good. *Ge.* 50. 20.—They that were scattered abroad went every where preaching the word. *Ac.* 8. 4.—They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. *Ac.* 11. 19, 21.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

There be some that trouble you, and would pervert the gospel of Christ. *Gal.* 1. 7.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

We trust that he will yet deliver us; ye also helping together by prayer for us. *2 Co.* 1. 10, 11.—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co.* 4. 17.—We know that all things work together for good to them that love God, to them who are the called according to his purpose. If any man have not the Spirit of Christ, he is none of his. *Ro.* 8. 28, 9.

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. *Ro.* 14. 7, 8.—The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co.* 5. 14, 15.—Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. *1 Co.* 6. 20.

21 For to me to live is Christ, and to die is gain.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.—Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 3, 4.

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. *Re.* 14. 13.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. *2 Co.* 5. 8.—So shall we ever be with the Lord. *1 Th.* 4. 17.

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. *Ro.* 1. 11, 12.—I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. *Ro.* 15. 29.—Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. *2 Co.* 1. 24.—He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph.* 4. 11, 12.

In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe.* 1. 8.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Walk worthy of the vocation wherewith ye are called. *Eph.* 4. 1.—Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col.* 1. 10.

Stand fast in the Lord, my dearly beloved. *Phi.* 4. 1.—Be perfectly joined together in the same mind and in the same judgment. *1 Co.* 1. 10.—Earnestly contend for the faith which was once delivered unto the saints. *Jude* 3.

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation and that of God.

I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass. *Isa.* 51. 12.—Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. *Mat.* 10. 28.

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and

from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. 2 *Th.* 1. 8-10.

Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. 1 *Pe.* 4. 13, 14.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph.* 2. 8.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven. *Mat.* 5. 11, 12.—They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac.* 5. 41.

CHAPTER II.

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 *Co.* 1. 5.—Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts. 2 *Th.* 2. 16, 17.—The love of Christ which passeth knowledge. *Eph.* 3. 19.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 *Co.* 13. 14. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 *Co.* 3. 16.—The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro.* 8. 16.

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. *Ro.* 12. 16.—The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus. *Ro.* 15. 5.—I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 *Co.* 1. 10; 1 *Pe.* 3. 8.

3 Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.

Let us not be desirous of vain glory, provoking one another, envying one another. *Gal.* 5. 26.—If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. *Ja.* 3. 14.

We, being many, are one body in Christ, and every one members one of another. *Ro.* 12. 5.—Be clothed with humility. 1 *Pe.* 5. 5.—Submitting yourselves one to another in the fear of God. *Eph.* 5. 21.

4 Look not every man on his own things, but every man also on the things of others.

Let every one of us please his neighbour for his good to edification. *Ro.* 15. 2.—Let no man seek his own, but every man another's wealth. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. 1 *Co.* 10. 24, 33.—[Love] seeketh not her own. 1 *Co.* 13. 5.

5 Let this mind be in you, which was also in Christ Jesus:

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. *Mat.* 11. 29.—I have given you an example, that ye should do as I have done to you. *Jno.* 13. 15.—Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 *Pe.* 2. 21.—He that saith he abideth in him ought himself also so to walk, even as he walked. 1 *Jno.* 2. 6.

6 Who, being in the form of God, thought it not robbery to be equal with God:

The Word was God. The only begotten of the Father. *Jno.* 1. 1, 14.—The image of the invisible God. *Col.* 1. 15.—Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He.* 1. 3.

The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. *Jno.* 5. 22, 23.—He that hath seen me hath seen the Father. *Jno.* 14. 9.—I and my Father are one. *Jno.* 10. 30.

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. *Is.* 53. 3.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mat.* 20. 28.—I am among you as he that serveth. *Lu.* 22. 27.—For I came down from heaven, not to do mine own will, but the will of him that sent me. *Jno.* 6. 38.

As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *He.* 2. 14, 17.—We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He.* 4. 15.

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 *Co.* 8. 9.—I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. *Jno.* 10. 17, 18.

He fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. *Mat.* 26. 39.

Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal.* 3. 13.—Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He.* 12. 2.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *Is.* 53. 12.—All power is given unto me in heaven and in earth. *Mat.* 28. 18.—We see Jesus, ... crowned with glory and honour. *He.* 2. 9.—He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. *Eph.* 1. 20, 21.

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

—*creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. *Re.* 5. 13.—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. 1 *Co.* 15. 24, 25.

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Ye call me Master and Lord: and ye say well; for so I am. *Jno.* 13. 13.—Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. *Ac.* 2. 36.—To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Ro.* 14. 9.—To us *there is but one* God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him. 1 *Co.* 8. 6.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. *Jno.* 6. 28, 29.—Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. *He.* 4. 11.—Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 *Co.* 7. 1.—Give diligence to make your calling and election sure: for if ye do these things, ye shall never fail. 2 *Pe.* 1. 10.—We desire that every one of you do shew the same diligence to the full assurance of hope to the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. *He.* 6. 11, 12.—Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. *He.* 4. 1.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. 2 *Co.* 3. 5.—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. *Eph.* 2. 8, 9.—The preparations of the heart in man, and the answer of the tongue, *is* from the Lord. *Pr.* 16. 1.—I will give them one heart, and one way, that they may fear me for ever. *Je.* 32. 39.—The God of peace ... make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ. *He.* 13. 20, 21.

14 Do all things without murmurings and disputings:

Grudge not one against another, brethren, lest ye be condemned. *Ja.* 5. 9.—Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1 *Co.* 10. 10.

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

The children of your Father which is in heaven. *Mat.* 5. 45. Followers of God, as dear children. *Eph.* 5. 1.—Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. 1 *Pe.* 2. 12.

Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men, that they

may see *your* good works, and glorify *your* Father which is in heaven. *Mat.* 5. 14, 16.—Ye were sometime darkness, but now are ye light in the Lord: walk as children of light. *Eph.* 5. 8.

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Let your conversation be as it becometh the gospel of Christ: with one mind striving together for the faith of the gospel. *Phi.* 1. 27.

The words that I speak unto you, *they* are spirit, and *they* are life. *Jno.* 6. 63.

What *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? 1 *Th.* 2. 19.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.* 20. 24.—Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. *Col.* 1. 24.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

Ye ought to say, If the Lord will, we shall live, and do this, or that. *Ja.* 4. 15.—I and *my* Father are one. *Jno.* 10. 30.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

If any *man* will come after me, let him deny himself, and take up his cross, and follow me. *Mat.* 16. 24.—He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 *Co.* 5. 15.—I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved. 1 *Co.* 10. 33.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

Ac. 16. 1-3.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. *Col.* 1. 28, 29.

Fight the good fight of faith. 1 *Ti.* 6. 12.—Endure hardness, as a good soldier of Jesus Christ. 2 *Ti.* 2. 3.

Having received of Epaphroditus the things which were sent from you. *Phi.* 4. 18.

26 For he longed after you all, and was full

of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

Bless the Lord, O my soul, and forget not all his benefits : who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with lovingkindness and tender mercies. *Ps.* 103. 2-4.—Oh that *men* would praise the Lord for his goodness, and for his wonderful works to the children of men ! *Ps.* 107. 21.—Precious in the sight of the Lord is the death of his saints. *Ps.* 116. 15.

He stayeth his rough wind in the day of the east wind. *Is.* 27. 8.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness ; and hold such in reputation :

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. *Mat.* 10. 40.—We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake. *1 Ths.* 5. 12, 13.—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *1 Ths.* 5. 17.

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

I was sick, and ye visited me : I was in prison, and ye came unto me. Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Mat.* 25. 36, 40.

CHAPTER III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

Rejoice evermore. *1 Ths.* 5. 16.

I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance. *2 Pe.* 1. 12, 13.

2 Beware of dogs, beware of evil workers, beware of the concision.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. *Mat.* 7. 6.—If ye bite and devour one another, take heed that ye be not consumed one of another. *Gal.* 5. 15.

He is not a Jew, which is one outwardly ; neither *is that* circumcision, which is outward in the flesh. *Ro.* 2. 28.—If ye be circumcised, Christ shall profit you nothing. *Gal.* 5. 2.—Neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh. *Gal.* 6. 13.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

He *is* a Jew, which is one inwardly ; and circumcision *is that* of the heart, in the spirit, and not in the letter ; whose praise *is* not of men, but of God. *Ro.* 2. 29.—In whom also ye are circumcised with the circumcision made without hands, in

putting off the body of the sins of the flesh by the circumcision of Christ. *Col.* 2. 11.—Circumcise therefore the foreskin of your heart, and be no more stiffnecked. *De.* 10. 16.

God is a Spirit : and they that worship him must worship him in spirit and in truth. *Jno.* 4. 24.—That we should serve in newness of spirit, and not *is* the oldness of the letter. *Ro.* 7. 6.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Gal.* 6. 14.

Which stood only in meats and drinks, and diverse washings, and carnal ordinances, imposed on *them* until the time of reformation. *He.* 9. 10.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more :

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ;

He that is eight days old shall be circumcised among you, every man child in your generations. *Gen.* 17. 12.

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. *Ac.* 26. 4, 5.

6 Concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless.

Ac. 22. 3, etc. ; 26. 10, 11.

As for Saul, he made havock of the church, entering into every house, and haling men and women, committed *them* to prison. *Ac.* 8. 3 ; 9. 1, etc.—Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it ; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. *Gal.* 1. 13, 14.

If thou wilt enter into life, keep the commandments. He saith unto him, Which ? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and *thy* mother : and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up : what lack I yet ? *Mat.* 19. 17-20.—Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *Mat.* 5. 27, 28.

7 But what things were gain to me, those I counted loss for Christ.

The kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. *Mat.* 13. 44.—If righteousness *come* by the law, then Christ is dead in vain. *Gal.* 2. 21.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

By his knowledge shall my righteous servant justify many ; for he shall bear their iniquities. *Is.* 53. 11.—Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches : but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise lovingkindness, judgment, and righteousness, in the earth. *Je.* 9. 23, 24.—This is life eternal, that they might know thee the only true God, and

Jesus Christ, whom thou hast sent. *Jno.* 17. 3.—I determined not to know any thing among you, save Jesus Christ, and him crucified. *1 Co.* 2. 2; *Mar.* 10. 28. 30.

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Abide in me, and I in you. *Jno.* 15. 4.—There is ... no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Ro.* 8. 1.—Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. *Ge.* 7. 7.

They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. *Ro.* 10. 3, 5.—If they which are of the law be heirs, faith is made void, and the promise made of none effect. *Ro.* 4. 14.—But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. *Ro.* 3. 21, 22.

A man is not justified by the works of the law, but by the faith of Jesus Christ. *Gal.* 2. 16.—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co.* 5. 21.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? *Ro.* 6. 3, etc.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. *Col.* 3. 1, 2.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. *2 Co.* 4. 10, 11.—I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe.* 4. 13.—It is a faithful saying: For if we be dead with him, we shall also live with him. *2 Ti.* 2. 11.

11 If by any means I might attain unto the resurrection of the dead.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. *1 Co.* 9. 26, 27.—To me to live is Christ, and to die is gain. *Phi.* 1. 21.

The resurrection of the just. *Luk.* 14. 14.—The resurrection of life. *Jno.* 5. 29.

12 Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

To me to live is Christ. *Phi.* 1. 21.—I find then a law, that, when I would do good, evil is present with me. *Ro.* 7. 21.

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co.* 7. 1.—Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fall of the grace of God. *Heb.* 12. 14, 15.

As [Saul] journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? *Act.* 9. 3, 4.—Is not this a brand plucked out of the fire? *Ecc.* 2. 2.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. *1 Co.* 9. 24.—Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. *Heb.* 12. 1.—I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti.* 4. 7, 8.—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. *1 Pe.* 5. 10.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. *Heb.* 5. 14.—We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. *Ro.* 15. 1, 8, 13, 14.

Then shall we know, if we follow on to know the Lord. *Heb.* 6. 3.—Rooted and built up in him, and established in the faith. *Col.* 2. 7.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *1 Co.* 15. 58.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Be ye followers of me, even as I also am of Christ. *1 Co.* 11. 1. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. *Phi.* 4. 9.—Neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe.* 5. 3.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Rivers of waters run down mine eyes, because they keep not thy law. *Psa.* 119. 136.

Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. *Ro.* 2. 23, 24.—There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. *2 Pe.* 2. 1, 2.—Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. *Gal.* 5. 4.

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Ro.* 16. 17, 18.

Teaching things which they ought not, for filthy lucre's sake. *Ti.* 1. 11.

To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. *Ro. 8. 6, 7.*

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city. *He. 11. 16.*—Heavenly places in Christ Jesus. *Eph. 2. 6.*—Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven. *He. 12. 22, 23.*

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit. 2. 11-13.*—Unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28.*—Waiting for the coming of our Lord Jesus Christ. *1 Co. 1. 7.*

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. *1 Co. 15. 43, 48, 49, 52, 53.*—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col. 3. 4.*

CHAPTER IV.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

We are your rejoicing, even as ye also are our's in the day of the Lord Jesus. *2 Co. 1. 14.*—What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. *1 Th. 2. 19, 20.*—Now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God? *1 Th. 3. 8, 9.*—Stand fast in the faith. *1 Co. 16. 13; Eph. 6. 10, etc.*

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. *Phi. 2. 2.*
For the Lord's sake. *1 Pe. 2. 13.*

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

The book of life of the Lamb slain from the foundation of the world. *Re. 13. 8; 20. 12.*

Thy people shall be delivered, every one that shall be found written in the book. *Da. 12. 1.*—Rejoice, because your names are written in heaven. *Lu. 10. 20.*—He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life. *Re. 3. 5. Ex. 32. 32. Ps. 69. 28.*

4 Rejoice in the Lord alway: and again I say, Rejoice.

Rejoice evermore. *1 Th. 5. 16.*—Rejoicing in hope. *Ro. 12. 12.* Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart. *Ps. 32. 11.*—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe. 4. 13.*

5 Let your moderation be known unto all men. The Lord is at hand.

Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. *1 Co. 9. 25.*—With all lowliness and meekness, with longsuffering, forbearing one another in love. *Eph. 4. 2.*

The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. *1 Co. 7. 29-31.*—Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. *Ja. 5. 8.*—The end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 Pe. 4. 7.*

Behold, I come quickly. *Re. 22. 7.*—The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. 3. 9; 2 Th. 2. 2.*

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

I would have you without carefulness. *1 Co. 7. 32.*—Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. *Ps. 55. 22.*—Casting all your care upon him; for he careth for you. *1 Pe. 5. 7.*—Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. *1 Th. 5. 17, 18.*

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. *Is. 26. 3.*—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *Jno. 14. 27.*—The fruit of the Spirit is... peace. *Gal. 5. 22.* To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. *Re. 2. 17.*

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Putting away lying, speak every man truth with his neighbour: for we are members one of another. *Eph. 4. 25.*—Provide things honest in the sight of all men. *Ro. 12. 17.*—Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. *Ro. 13. 13.*—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mt. 6. 8.*—Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. *1 Th. 4. 12.*—Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. *1 Pe. 4. 8.*—Adorn the doctrine of God our Saviour in all things. *Tit. 2. 10.*—Abstain from all appearance of evil. *1 Th. 5. 22.*—Let your conversation be as it becometh the gospel of Christ. *Phi. 1. 27.*

9 Those things, which ye have both learned,

and received, and heard, and seen in me, do: and the God of peace shall be with you.

Be followers together of me, and mark them which walk so as ye have us for an ensample. *Phi.* 3. 17.—I would have you wise unto that which is good, and simple concerning evil: And the God of peace shall bruise Satan under your feet shortly. *Ro.* 16. 19, 20.—The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. *1 Th.* 5. 23.

God is not the author of confusion, but of peace, as in all churches of the saints. *1 Co.* 14. 33.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *there-with* to be content.

Godliness with contentment is great gain. Having food and raiment let us be therewith content. *1 Ti.* 6. 6, 8.—Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. *He.* 13. 5.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. *Ac.* 20. 33, 34.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. *Pr.* 30. 8, 9.

13 I can do all things through Christ which strengtheneth me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno.* 15. 5.—My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. *2 Co.* 12. 9.

The Father of our Lord Jesus Christ ... grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith. *Eph.* 3. 14-17.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

When I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied. *2 Co.* 11. 9.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He.* 6. 10.—Charge them that are rich in this world, ... that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti.* 6. 17-19.—I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Ac.* 20. 35.

18 But I have all, and abound: I am full, having received of Epaphroditus, *which were sent from you*, a sweet smell, a sacrifice acceptable, *God*.

Epaphroditus, my brother, and fellow-soldier. *Phi.* 2. 25.—I amod up poster q: i: I canicate forget not: for with such as q: i: anouoqep up amod. *He.* 13. 16.—Ye also as lively stones, ... house, a holy priesthood, to offer up *sauup* *js* *enpans* cable to God by Jesus Christ. *1 Pe.* ... rist also hath loved us, and hath given us. *Ro.* 15. 1, 8, 13, 14. ... ing and a sacrifice to God for a sweet follow on to know the *Li* 2.—But without faith it is impossible ... him, and established in faith ... worketh by love. *Gal.* 5. 6.

19 But my God shall re- to we have a need according to his riches in *glo*, same rule, Jesus.

O God, thou art my God. *Ps.* 63. 1.—I fed me all my life long unto this day, the Angel which ... ched me from all evil, bless the lads. *Ge.* 48. 15, 16.—The Lord is my shepherd; I shall not want. *Ps.* 23. 1.—God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. *2 Co.* 9. 8.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* 1. 7.—The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. *Ps.* 84. 11.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

My bonds in Christ are manifest in all the palace. *Phi.* 1. 13. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman. *1 Co.* 7. 20-22.—Not many wise men after the flesh, not many mighty, not many noble, are called. *1 Co.* 1. 26.

23 The grace of our Lord Jesus Christ be with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

THE EPISTLE OF PAUL THE APOSTLE

COLOSSIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother,

Not of men, neither by man, but by Jesus Christ, and God the Father. *Ga.* 1. 1.—For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. *Ga.* 2. 8; *Eph.* 1. 1.

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

To them that are sanctified in Christ Jesus, called to *be* saints. 1 *Co.* 1. 2.—Them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. 2 *Pe.* 1. 1.—That ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. 1 *Jno.* 1. 3.—We know that we have passed from death unto life, because we love the brethren. 1 *Jno.* 3. 14. Through the knowledge of God, and of Jesus our Lord. 2 *Pe.* 1. 2.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

I thank my God upon every remembrance of you. *Phi.* 1. 3; *Ro.* 1. 8, 9; 1 *Co.* 1. 4; *Eph.* 1. 16.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. *Eph.* 3. 14.—And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. *Phi.* 1. 9, 10.—In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. *Phi.* 4. 6; *Col.* 1. 9, 10.

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

I have no greater joy than to hear that my children walk in truth. 3 *Jno.* 4.

Faith which worketh by love. *Ga.* 5. 6.—Your work of faith, and labour of love. 1 *Th.* 1. 3.—Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. 2 *Th.* 1. 3; *Eph.* 1. 15.—Hearing of *thy* love and faith, which thou hast toward the Lord Jesus, and toward all saints. *Phile.* 5.—Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and

hope might be in God. 1 *Pe.* 1. 21.—And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 1 *Jno.* 3. 23.

Add to your faith ... charity. 2 *Pe.* 1. 5, 7.—*See that ye love* one another with a pure heart fervently. 1 *Pe.* 1. 22.—God *is* love; and he that dwelleth in love dwelleth in God, and God in him. 1 *Jno.* 4. 16.—For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He.* 6. 10.

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

If in this life only we have hope in Christ, we are of all men the most miserable. 1 *Co.* 15. 19.

Lay up for yourselves treasures in heaven. *Mat.* 6. 20.—*Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee. *Ps.* 31. 19.—The hope of his calling, ... the riches of the glory of his inheritance in the saints. *Eph.* 1. 18.—Good hope through grace. 2 *Th.* 2. 16.—Henceforth there *is* laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 *Th.* 4. 8.—A lively hope by the resurrection of Jesus Christ from the dead, ... an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 *Pe.* 1. 3, 4; *Col.* 1. 23, 27.—The word of truth, the gospel of your salvation. *Eph.* 1. 13.

6 Which *is* come unto you, as *it is* in all the world: and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

Go ye into all the world, and preach the gospel to *every* creature. *Mar.* 16. 15.—But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. *Ro.* 10. 18.—And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come. *Mat.* 24. 14.

I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain. *Jno.* 15. 16. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred. *Mar.* 4. 8.—For the fruit of the Spirit *is* in all goodness and righteousness and truth. *Eph.* 5. 9. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi.* 1. 11.

So then faith *cometh* by hearing, and hearing by the word of God. *Ro.* 10. 17.—The gospel of the grace of God. *Ac.* 20. 24.—The dispensation of the grace of God. *Eph.* 3. 2.—For the grace of God that bringeth salvation hath appeared to all men. *Tit.* 2. 11.—This is the true grace of God wherein ye stand. 1 *Pe.* 5. 12.—Our gospel came not unto you in word only, but also in power. 1 *Th.* 1. 5.—*Thy* people *shall be* willing in the day of thy power, in the beauties of holiness. *110.* 3.—Lydia ... whose heart the Lord opened. *Ac.* 16. 14.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 Co. 6. 1.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Col. 4. 12.—Epaphras, my fellow-prisoner in Christ Jesus. Phil. 23.

For Christ sent me ... to preach the gospel. 1 Co. 1. 17.—The same commit thou to faithful men. 2 Th. 2. 2.—It is required in stewards, that a man be found faithful. 1 Co. 4. 2.—If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine. 1 Th. 4. 6.—One that hath obtained mercy of the Lord to be faithful. 1 Co. 7. 25.—Well done, thou good and faithful servant. Mat. 25. 21.

8 Who also declared unto us your love in the Spirit.

The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Ro. 5. 5.—Jesus Christ: whom having not seen, ye love. 1 Pe. 1. 7, 8.—Obeying the truth through the Spirit unto unfeigned love of the brethren. 1 Pe. 1. 22.—The fruit of the Spirit is love. Ga. 5. 22.—For God hath not given us the spirit of fear; but of ... love. 2 Th. 1. 7.—Spiritual sacrifices. 1 Pe. 2. 5.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers. Eph. 1. 15, 16.—Without ceasing I make mention of you always in my prayers. Ro. 1. 9.—Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him. 2 Th. 1. 11, 12.—God forbid that I should sin against the Lord in ceasing to pray for you. 1 Sa. 12. 23.—Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. Ac. 12. 5.—Pray without ceasing. 1 Th. 5. 17.—We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. Col. 1. 3, 4.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. Eph. 1. 17, 18.

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent. Phil. 1. 9, 10.—Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Ro. 12. 2.—Wherefore be ye not unwise, but understanding what the will of the Lord is. Eph. 5. 17.—I have more understanding than all my teachers: for thy testimonies are my meditation. Ps. 119. 99. If any man will do his will, he shall know of the doctrine, whether it be of God. Jno. 7. 17.—Teach me to do thy will. Ps. 143. 10.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits. Ja. 3. 17.—And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true. 1 Jno. 5. 20.—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. Ja. 1. 5; Col. 4. 12.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God:

Walk worthy of God, who hath called you unto his kingdom and glory. 1 Th. 2. 12.—Walk worthy of the vocation wherewith ye are called. Eph. 4. 1.—Only let your conversation be as it becometh the gospel of Christ. Phil. 1. 27.—Walk in newness of life. Ro. 6. 4.—See then that ye walk circumspectly, not as fools, but as wise. Eph. 5. 15.—We beseech you, ... that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 1 Th. 4. 1.

[Enoch] had this testimony, that he pleased God. He. 11. 5.—And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 Jno. 3. 22.

I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. Jno. 15. 16. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Jno. 15. 8.—Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. 1. 11.—The fruit of the Spirit is love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance. Ga. 5. 22, 23.—Be ready to every good work. Tit. 3. 1. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. 2 Co. 9. 8.—Perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ. He. 13. 21.—And this is life eternal, that they might know thee the only true God, and Jesus Christ. Jno. 17. 3.

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

According to the riches of his glory, ... strengthened with might by his Spirit in the inner man. Eph. 3. 16.—Be strong in the Lord, and in the power of his might. Eph. 6. 10.—As thy days, so shall thy strength be. De. 33. 25.—Be strong and of a good courage. Jos. 1. 9.

He giveth power to the faint; and to them that have no might he increaseth strength. They that wait upon the Lord shall renew their strength. Is. 40. 29, 31.—Out of weakness were made strong. He. 11. 34.

My grace is sufficient for thee. 2 Co. 12. 9. I can do all things through Christ which strengtheneth me. Phil. 4. 13.—I also labour, striving according to his working, which worketh in me mightily. Col. 1. 29.

Add ... to knowledge ... patience. 2 Pe. 1. 5, 6.—Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. He. 10. 36.—Let us run with patience the race that is set before us. He. 12. 1; Ja. 1. 2; Ro. 5. 3.—Be patient ... brethren, unto the coming of the Lord. Ja. 5. 7.—Forbearing one another in love. Eph. 4. 2.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;

My Father, and your Father. Jno. 20. 17. The vessels of mercy, which he had afore prepared unto glory. Ro. 9. 23.—Holy brethren, partakers of the heavenly calling. He. 3. 1.—A partaker of the glory that shall be revealed. 1 Pe. 5. 1.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, then he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Ro. 8. 29, 30; 2 Co. 5. 5.

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. 25. 34.—We have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Eph. 1. 11.—Heirs of God, and joint heirs with Christ. Ro. 8. 17.—The riches of the glory of his inheritance in the saints. Eph. 1. 18.

There shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light; and they shall reign for ever and ever. Re. 22. 5.—An inheritance incorruptible, and undefiled, and that fadeth not away. 1 Pe. 1. 4.—Light is sown for the righteous. Ps. 97. 11.—The light of the knowledge of the glory of God in the face of Jesus Christ. 2 Co. 4. 6.—And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. Re. 21. 23.

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son :

The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Co. 4. 4.—Him that had the power of death, that is, the devil. *He. 2. 14.*—Having the understanding darkened. *Eph. 4. 18.*—Ye were sometime darkness, but now are ye light in the Lord : walk as children of light. *Eph. 5. 8.*—The darkness is past, and the true light now shineth. 1 *Jno. 2. 8.*

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 *Pe. 2. 9.*—Passed from death unto life. *Jno. 5. 24.*—We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Eph. 6. 12.*

14 In whom we have redemption through his blood, even the forgiveness of sins :

Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal. 3. 13 ; Eph. 1. 7.*—Who gave himself for us, that he might redeem us from all iniquity. *Tit. 2. 14.*—The church of God, which he hath purchased with his own blood. *Ac. 20. 28.*—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ. 1 *Pe. 1. 18, 19.*—Without shedding of blood is no remission. *He. 9. 22.*—Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *E. 5. 9.*

This is my blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 28.*—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac. 10. 43.*

God for Christ's sake hath forgiven you. *Eph. 4. 32.*—The blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *Jno. 1. 7-9.*

15 Who is the image of the invisible God, the firstborn of every creature :

He that hath seen me hath seen the Father. *Jno. 14. 9.*—Christ, who is the image of God. The glory of God in the face of Jesus Christ. 2 Co. 4. 4, 6.—The brightness of his glory, and the express image of his person. *He. 1. 3.*—Being in the form of God. *Phi. 2. 6.*—The King eternal, immortal, invisible, the only wise God. 1 *Ti. 1. 17.*

God was manifest in the flesh. 1 *Ti. 3. 16.*—The first begotten. *He. 1. 6.*—The only begotten Son. *Jno. 1. 18.*—The Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno. 1. 1, 14.*—His Son, whom he hath appointed heir of all things. *He. 1. 2.*

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him :

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. *Eph. 1. 21.*

All things were made by him ; and without him was not any thing made that was made. *Jno. 1. 3.*—God, who created all things by Jesus Christ. *Eph. 3. 9.*—By whom ... he made the worlds. *He. 1. 2.*—He that built all things is God. *He. 3. 4.*

Of him, and through him, and to him, are all things : to whom be glory for ever. Amen. *Ro. 11. 36.*

17 And he is before all things, and by him all things consist.

I was set up from everlasting, from the beginning, or ever the

earth was. *Pr. 8. 22.*—In the beginning was the Word, and the Word was with God, and the Word was God. *Jno. 1. 1.*—Before Abraham was, I am. *Jno. 8. 58.*—The glory which I had with thee before the world was. *Jno. 17. 5.*—Jesus Christ the same yesterday, and to day, and for ever. *He. 13. 8.*—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *Re. 1. 8.*

To us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him. 1 Co. 8. 6.—All things were made by him ; and without him was not any thing made that was made. *Jno. 1. 3.*—Upholding all things by the word of his power. *He. 1. 3.*

18 And he is the head of the body, the church : who is the beginning, the firstborn from the dead ; that in all things he might have the preeminence.

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. *Eph. 1. 10, 22, 23.*—Grow up into him in all things, which is the head, even Christ. *Eph. 4. 15.*—Christ is the head of the church : and he is the saviour of the body. *Eph. 5. 23.*

I am Alpha and Omega, the beginning and the ending. *Re. 1. 8.*—The beginning of the creation of God. *Re. 3. 14.*

I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live. *Jno. 11. 25.*—Christ being raised from the dead dieth no more ; death hath no more dominion over him. *Ro. 6. 9.*—Now is Christ risen from the dead, and become the firstfruits of them that slept. But every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming. 1 Co. 15. 20, 23.—The first that should rise from the dead. *Ac. 26. 23.*—Jesus Christ, ... the first begotten of the dead. I am he that liveth, and was dead ; and, behold, I am alive for evermore. *Re. 1. 5, 18.*

The chiefest among ten thousand. *Ca. 5. 10.*—All power is given unto me in heaven and in earth. *Mat. 28. 18.*—He must reign, till he hath put all enemies under his feet. 1 Co. 15. 25.—For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Ro. 14. 9.*

19 For it pleased the Father that in him should all fulness dwell ;

All things are delivered unto me of my Father. *Mat. 11. 27.* God giveth not the Spirit by measure unto him. *Jno. 3. 34.*—In him dwelleth all the fulness of the Godhead bodily. *Col. 2. 9.* Christ is all, and in all. *Col. 3. 11.*

And of his fulness have all we received, and grace for grace. *Jno. 1. 16.*—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. *Eph. 1. 3.*

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven.

The offering of the body of Jesus Christ once for all. *He. 10. 10.*—All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. 2 Co. 5. 18, 19.—That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him. *Eph. 1. 10.*

The Prince of Peace. *Is. 9. 6.*—On earth peace, good will toward men. *Lu. 2. 14.*—Preaching peace by Jesus Christ. *Ac. 10. 36.*—He is our peace. *Eph. 2. 14.*

I am pacified toward thee for all that thou hast done, saith the Lord God. *Eze. 16. 63.*—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*

21 And you, that were sometime alienated

and enemies in your mind by wicked works, yet now hath he reconciled

Dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph. 2. 1, 2, 12.*—Haters of God. *Ro. 1. 30.*—The carnal mind is enmity against God. *Ro. 8. 7.*—He that is not with me is against me. *Mat. 12. 30.*—A friend of the world is the enemy of God. *Ja. 4. 4.*

By their fruits ye shall know them. *Mat. 7. 20.*—Even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. *Tit. 1. 15, 16.*

And you *hath* he quickened. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. *Eph. 2. 1, 19.*

22 In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. *Eph. 2. 15, 16.*—We are sanctified through the offering of the body of Jesus Christ once for all. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. *He. 10. 19, 20.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14.*

Be diligent that ye may be found of him in peace, without spot, and blameless. *2 Pe. 3. 14.*—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 4.*—That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph. 5. 27.*

The stars are not pure in his sight. *Job 25. 5.*—Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. *Ps. 51. 7.*—God hath not called us unto uncleanness, but unto holiness. *1 Th. 4. 7.*

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *He. 13. 20, 21.*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. *Jude 24, 25.*

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

He that shall endure unto the end, the same shall be saved. *Mat. 24. 13.*—That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Lu. 8. 15.*—Rooted and grounded in love. *Eph. 3. 17.*

We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He. 3. 14.*—Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. *Col. 2. 7.*—If a man abide not in me, he is cast forth as a branch, and is withered. *Jno. 15. 6.*

The hope of righteousness by faith. *Gal. 5. 5.*—The hope of his calling, and ... the riches of the glory of his inheritance in the saints. *Eph. 1. 12.*—For a helmet, the hope of salvation.

1 Th. 5. 8.—The hope of eternal life. *Tit. 2. 7.*—Which hope we have as an anchor of the soul, both sure and stedfast. *He. 6. 19.*

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. 1. 3, 4.*

Go ye into all the world, and preach the gospel to every creature. *Mar. 16. 15.*—There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. *Ac. 2. 5.*

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. *2 Co. 5. 19.*—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. *1 Co. 4. 1.*—Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph. 3. 7, 8.*

Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. *He. 10. 38.*—Kept by the power of God through faith unto salvation. *1 Pe. 1. 5.*—My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno. 10. 27, 28.*

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

We glory in tribulations also. *Ro. 5. 3.*—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat. 5. 11, 12.*—I am filled with comfort, I am exceeding joyful in all our tribulation. *2 Co. 7. 4.*—For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer. *2 Co. 1. 5, 6.*

Always bearing about in the body the dying of the Lord Jesus. *2 Co. 4. 10.*—That I may know him, ... and the fellowship of his sufferings, being made conformable unto his death. *Phil. 3. 10.*

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

A dispensation of the gospel is committed unto me. *1 Co. 9. 17.*—The dispensation of the grace of God which is given me to youward. *Eph. 3. 2.*

I have fully preached the gospel of Christ. *Ro. 15. 19.*—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *2 Ti. 4. 2, 5.*

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

My gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. *Ro. 16. 25, 26.*—We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. *1 Co. 2. 7.*—The mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God. *Eph. 3. 4, 6, 9.*—But is now made manifest by the appearing of our

Saviour Jesus Christ, who hath abolished death, and hath life and immortality to life through the gospel. 2 *Th.*

without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 *Th.* 3. 16.

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! *Ro.* 11. 33.—That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* 1. 17, 18, 7.—The unsearchable riches of Christ. *Eph.* 3. 8.

The kingdom of God is within you. *Lu.* 17. 21.—I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit. *Jno.* 15. 5.—And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one. *Jno.* 17. 22, 23.—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 *Co.* 3. 16.—Christ liveth in me. *Gal.* 2. 20.—That Christ may dwell in your hearts by faith. *Eph.* 3. 17.—Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Re.* 3. 20.

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. I have not shunned to declare unto you all the counsel of God. By the space of three years I ceased not to warn every one night and day with tears. *Ac.* 20. 20, 27, 31.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 27.—In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight. *Col.* 1. 22.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 *Co.* 1. 30.—For by one offering he hath perfected for ever them that are sanctified. *He.* 10. 14.—The God of peace ... make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. *He.* 13. 20, 21.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh. *Col.* 2. 1.—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. *Eph.* 3. 20.—Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. *Phi.* 2. 12, 13.—My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. ... When I am weak, then am I strong. 2 *Co.* 12. 9, 10.

CHAPTER II.

FOR I would that ye knew what great conflict I have for you, and for them at

Laodicea, and for as many as have not seen my face in the flesh;

We were bold in our God to speak unto you the gospel of God with much contention. 1 *Th.* 2. 2.—Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. *Re.* 3. 14, 15.

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. 2 *Th.* 2. 16, 17.—Comfort the feebleminded. 1 *Th.* 5. 14.—And whether we be afflicted, it is for your consolation and salvation. 2 *Co.* 1. 6.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. *Phi.* 2. 1, 2.—Ye are all one in Christ. *Gal.* 3. 28.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. *Jno.* 17. 20, 21.—Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 *Jno.* 3. 18, 19.

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno.* 17. 3.—We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1 *Co.* 2. 12.—The spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. *Eph.* 1. 17-20.

To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. *Eph.* 3. 9.—Let him that glorieth glory in this, that he understandeth and knoweth me. *Je.* 9. 24.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat.* 11. 25, 27.—I and my Father are one. The Father is in me, and I in him. *Jno.* 10. 30, 38.—He that hath seen me hath seen the Father. *Jno.* 14. 9.

Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 *Th.* 3. 16.

3 In whom are hid all the treasures of wisdom and knowledge.

O the depth of the riches both of the wisdom and knowledge of God! *Ro.* 11. 33.—Christ the power of God, and the wisdom of God. 1 *Co.* 1. 24.—The unsearchable riches of Christ. *Eph.* 3. 8.—Thou hast received gifts for men. *Ps.* 68. 18.—Who of God is made unto us wisdom. 1 *Co.* 1. 30.—He hath abounded toward us in all wisdom and prudence. *Eph.* 1. 8.—Yet not the wisdom of this world, ... but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. 1 *Co.* 2. 6, 7.

To him that overcometh will I give to eat of the hidden manna. *Re.* 2. 17.

4 And this I say, lest any man should beguile you with enticing words.

The sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Eph.* 4. 14.—Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. *2 Co.* 11. 13.—Take heed that no man deceive you. *Mat.* 24. 4.—They ... by good words and fair speeches deceive the hearts of the simple. *Ro.* 16. 18.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 Jno.* 4. 1.—Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Ac.* 20. 30.—Enticing words of man's wisdom. *1 Co.* 2. 4.

Let no man deceive you with vain words. *Eph.* 5. 6; *Col.* 2. 8.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

Absent in body, but present in spirit. *1 Co.* 5. 3.—Taken from you for a short time in presence, not in heart. *1 Th.* 2. 17.—Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *2 Ki.* 5. 26.

Let all things be done decently and in order. *1 Co.* 14. 40.—Be ye stedfast, unmoveable. *1 Co.* 15. 58.—We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He.* 3. 14.—Beware, lest ye also, being led away with the error of the wicked, fall from your own stedfastness. *2 Pe.* 3. 17.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

As many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. *Jno.* 1. 12.

Let your conversation be as it becometh the gospel of Christ. *Phi.* 1. 27.—I ... beseech you that ye walk worthy of the vocation wherewith ye are called. *Eph.* 4. 1.—We ... exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. *1 Th.* 4. 1.

7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

Trees of righteousness, the planting of the Lord, that he might be glorified. *Is.* 61. 3.—Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit. *Eph.* 2. 20–22.

Other foundation can no man lay than that is laid, which is Jesus Christ. *Ye are* God's building. *1 Co.* 3. 11, 9.—Built up a spiritual house, *1 Pe.* 2. 5.—Building up yourselves on your most holy faith. *Jude* 20.

I commend you to God, and to the word of his grace, which is able to build you up. *Ac.* 20. 32.—Now he which stablisheth us with you in Christ, and hath anointed us, is God. *2 Co.* 1. 21.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Let not your prophets and your diviners, that be in the midst of you, deceive you. *Je.* 23. 8.—Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. *He.* 13. 9.—For the wisdom of this world is foolishness with God. *1 Co.* 3. 19.

Profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. *1 Th.* 6. 20, 21.

9 For in him dwelleth all the fulness of the Godhead bodily.

They shall call his name Emmanuel, which being interpreted is, God with us. *Mat.* 1. 23.—The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno.* 1. 14. The Father that dwelleth in me, he doeth the works. *Jno.* 14. 10. God was in Christ, reconciling the world unto himself. *2 Co.* 5. 19.—The great God and our Saviour Jesus Christ. *Tit.* 2. 13. This is the true God, and eternal life. *1 Jno.* 5. 20.

10 And ye are complete in him, which is the head of all principality and power:

Ye are all the children of God by faith in Christ Jesus. *Gal.* 3. 26.—Accepted in the beloved. *Eph.* 1. 6.—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 30.—Made the righteousness of God in him. *2 Co.* 5. 21.—Of his fulness have all we received, and grace for grace. *Jno.* 1. 16.—The fulness of him that filleth all in all. *Eph.* 1. 23.

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. *1 Pe.* 3. 22.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He.* 1. 14.

God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi.* 2. 9–11.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

He is a Jew, which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro.* 2. 29.—The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God. *De.* 10. 6.—Circumcise yourselves to the Lord, and take away the foreskins of your heart. *Je.* 4. 4; *De.* 10. 16.

For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phi.* 3. 3.—Our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro.* 6. 6.—O wretched man that I am! who shall deliver me from the body of this death? *Ro.* 7. 24.—I am crucified with Christ. *Gal.* 2. 20.

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. *Eph.* 4. 22.—Ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. *Col.* 3. 8, 9.—If ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro.* 8. 13.

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *Ro.* 6. 3, 4.—The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. *1 Pe.* 3. 21.

Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Ro.* 6. 8–11.

Awake thou that sleepest, and arise from the dead. *Eph. 5. 14.*—The exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. *Eph. 1. 19, 20.*—Whom God hath raised up. *Ac. 2. 24.*—Have faith in God. *Mar. 11. 22.*—For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God. Eph. 2. 8.*—Increase our faith. *Lu. 17. 5.*

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all tres-

You *hath he quickened*, who were dead in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands. *Eph. 2. 1, 5, 6, 11.*

We thus judge, that if one died for all, then were all dead. *2 Co. 5. 14.*

Son of man, can these bones live? *Eze. 37. 3.*—This my son was dead, and is alive again. *Lu. 15. 24.*

If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro. 8. 10, 11.*—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. *1 Pe. 1. 3.*—Yield yourselves unto God, as those that are alive from the dead. *Ro. 6. 13.*

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. *2 Co. 5. 19.*—The blood of Jesus Christ his Son cleanseth us from all sin. *1 Jno. 1. 7.*

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. *Eph. 2. 15, 16.*

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? *Ac. 15. 10; He. 9. 9, 10.*

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. *Mat. 12. 29.*—When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. *Lu. 11. 21, 22.*

Her seed ... shall bruise thy head. *Ge. 3. 15.*—Thou hast led captivity captive. *Ps. 68. 18.*—Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *Is. 53. 12.*

I beheld Satan as lightning fall from heaven. *Lu. 10. 18.*—The prince of this world is judged. *Jno. 16. 11.*

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *He. 2. 14.*—O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Co. 15. 55-57.*

Nay, in all these things we are more than conquerors through

him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. *Ro. 8. 37-39.*

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days;

Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more: but judge this rather, that no

or an occasion to fall in his brother's way. *Ro. 14. 10, 13.*
Ac. 11. 3, 18. Le. 11. 46, 47.—There is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro. 14. 14, 17.*

One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. *Ro. 14. 2, 3.*—Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. *1 Co. 8. 8; Ro. 14. 5, 6.*

17 Which are a shadow of things to come; but the body is of Christ.

Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. *He. 8. 5; 9. 8-14.*—The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. *He. 10. 1.*

The blood of Jesus Christ his Son cleanseth us from all sin. *1 Jno. 1. 7.*

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

This I say, lest any man should beguile you with enticing words. *Col. 2. 4.*—Many deceivers are entered into the world. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. *2 Jno. 7. 8.*—Hold that fast which thou hast, that no man take thy crown. *Re. 3. 11.*—All that dwell upon the earth shall worship him, whose names are not written in the book of life. *Re. 13. 8.*

There is one God, and one mediator between God and men, the man Christ Jesus. I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. *1 Ti. 2. 5, 8.*

Secret things belong unto the Lord. *De. 29. 29.*

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

Grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph. 4. 15, 16.*

No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. *Eph. 5. 29, 30.*—Abide in me, and I in you. As the branch cannot bear fruit except it abide in me, and I in the vine, ye cannot abide in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. *Jno. 17. 21.*—So we, being many,

are one body in Christ, and every one members one of another. *Ro. 12. 5.*—For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Now ye are the body of Christ, and members in particular. *1 Co. 12. 12, 13, 27.*

Endeavouring to keep the unity of the Spirit in the bond of peace. *There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. 4. 3-6.*

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

Stand fast therefore in the liberty wherewith Christ hath made us free. *Gal. 5. 1.*—Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. *Ro. 6. 3, 5.*

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Gal. 6. 14.*

We, when we were children, were in bondage under the elements of the world. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? *Gal. 4. 3, 9.*—It is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. *He. 13. 9.*

21 (Touch not; taste not; handle not;

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *1 Ti. 4. 3.*—Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hid from him: he also shall be unclean, and guilty. *Le. 5. 2.*—Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you. *Le. 11. 8.*

22 Which all are to perish with the using;) after the commandments and doctrines of men?

Meat which perisheth. *Jno. 6. 27.*—Whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly. *Mar. 7. 18, 19.*

Their fear toward me is taught by the precept of men. *Is. 29. 13.*—Their heart is far from me. In vain they do worship me, teaching for doctrines the commandments of men. *Mat. 15. 8, 9.*

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. *Mat. 23. 27.*

Ye shall not add unto the word which I command you. *De. 4. 2.*

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. *1 Co. 10. 31.*—Not doing thine own ways, nor finding thine own pleasure. *Is. 58. 13.*—Make not provision for the flesh, to fulfil the lusts thereof. *Ro. 13. 14.*

CHAPTER III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath

raised him from the dead. *Col. 2. 12.*—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Ro. 6. 4, 5, 11.*—God, who is rich in mercy, ... even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. *Eph. 2. 4-6.*

Lay up for yourselves treasures in heaven. Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you. *Mat. 6. 20, 33.*—While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. *2 Co. 4. 18.*—Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi. 3. 20, 21; He. 11. 13, 16.*

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. ... My portion for ever. *Ps. 73. 25, 26.*—As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. *Ps. 17. 15.*

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. *Mar. 16. 19.*—But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. *Ac. 7. 55.*—Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He. 12. 2.*

2 Set your affection on things above, not on things on the earth.

Set your heart and your soul to seek the Lord your God. *1 Ch. 22. 19.*—If riches increase, set not your heart upon them. *Ps. 62. 10.*—Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. *Psa. 119. 36, 37.*

They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. *Ro. 8. 5, 6.*—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. *1 Jno. 2. 15.*—Lay not up for yourselves treasures upon earth. *Mat. 6. 19.*—Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. *Lu. 12. 15.*—Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. *Phi. 3. 19.*

3 For ye are dead, and your life is hid with Christ in God.

How shall we, that are dead to sin, live any longer therein? *Ro. 6. 2.*—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal. 2. 20.*—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. *Jno. 10. 28, 30.*—Because I live, ye shall live also. *Jno. 14. 19.*—We shall be saved by his life. *Ro. 5. 10.*

As thou, Father, art in me, and I in thee, that they also may be one in us. *Jno. 17. 21.*—Ye are the body of Christ, and members in particular. *1 Co. 12. 27.*—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Co. 5. 17.*—We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno. 5. 20.*

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *1 Co. 2. 14.*—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. *Re. 2. 17.*—We walk by faith, not by sight. *2 Co. 5. 7.*—Kept by the power of God through faith unto salvation. *1 Pe. 1. 5.*

4 When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory.

The Prince of life. *Ac.* 3. 15; *Ga.* 2. 20.—The Word of life. *1 Jno.* 1. 1.—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. *Jno.* 11. 25.—I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.—He that hath the Son hath life; and he that hath not the Son of God hath not life. *1 Jno.* 5. 12.

We know that, when he shall appear, we shall be like him; for we shall see him as he is. *1 Jno.* 3. 2.—Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *1 Th.* 4. 17.—Who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi.* 3. 21. It is raised in glory. *1 Co.* 15. 43.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Th.* 4. 8.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit.* 2. 13.—Unto them that look for him shall he appear the second time without sin unto salvation. *He.* 9. 28.—When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe.* 5. 4.

Thou shalt guide me with thy counsel, and afterward receive me to glory. *Ps.* 73. 24.—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jno.* 17. 24.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro.* 8. 13. They that are Christ's have crucified the flesh with the affections and lusts. *Ga.* 5. 24.—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro.* 6. 6; 7. 23.

Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ... and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Ga.* 5. 19, 21.

6 For which things' sake the wrath of God cometh on the children of disobedience:

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. *Ro.* 1. 18.

7 In the which ye also walked some time, when ye lived in them.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. *Ro.* 6. 19, 20; 7. 5.—And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 11; *Tit.* 3. 3.

The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. *1 Pe.* 4. 3.—Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph.* 2. 2.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us. *He.* 12. 1.—Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Ja. 1. 21.—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Eph.* 4. 29.—Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. *Eph.* 5. 4.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

Putting away lying, speak every man truth with his neighbour: for we are members one of another. *Eph.* 4. 25.—Surely they are my people, children that will not lie: so he was their Saviour. *Is.* 63. 8.

There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. *Re.* 21. 27.

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and ... put on the new man, which after God is created in righteousness and true holiness. *Eph.* 4. 22, 24.—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro.* 6. 6.

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Ro.* 13. 14.—A new heart also will I give you, and a new spirit will I put within you. *Eze.* 36. 26.—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Co.* 5. 17.—Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro.* 12. 2.

Create in me a clean heart, O God; and renew a right spirit within me. *Ps.* 51. 10.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. *2 Co.* 3. 18.—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co.* 4. 6.—As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. *1 Pe.* 1. 15, 16.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. *Ro.* 10. 12.—By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co.* 12. 13; *Ga.* 3. 28.

Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. *1 Co.* 7. 19.—For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. *Ga.* 5. 6.—But a new creature. *Ga.* 6. 15.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 30.—If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Ga.* 3. 29.—God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Ga.* 6. 14.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering:

Whom he did foreknow, he also did predestinate, to be conformed to the image of his Son. *Ro.* 8. 29.—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe.* 1. 2.—Remembering without ceasing your work of faith, and labour of love, ... knowing brethren beloved, your election of God. *1 Th.* 1. 3, 4.—Give diligence to make your calling and election sure. *2 Pe.* 1. 10.

The election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. *Ro.* 11. 5, 6.

He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph.* 1. 4.—Beloved of God, called to be saints. *Ro.* 1. 7.—The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. *Gal.* 5. 22, 23.

Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* 4. 32.

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.

If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Mat.* 6. 14, 15.

Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. *Mat.* 18. 21, 22.—If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. *Lu.* 17. 3, 4.—He shall have judgment without mercy, that hath shewed no mercy. *Ja.* 2. 13.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. *Mat.* 18. 15-17.

14 And above all these things *put on* charity, which is the bond of perfectness.

For charity shall cover the multitude of sins. *1 Pe.* 4. 8.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *Jno.* 13. 34. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. If we love one another, God dwelleth in us, and his love is perfected in us. God is love; and he that dwelleth in love dwelleth in God, and God in him. *1 Jno.* 4. 7, 8, 12, 16.—Speaking the truth in love, ... grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. *Eph.* 4. 15, 16.

Now abideth faith, hope, charity, these three: but the greatest of these *is* charity. *1 Co.* 13. 13.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places. *Is.* 32. 18.—The Lord will bless his people with peace. *Ps.* 29. 11.—Thou wilt keep him in perfect peace, whose mind is stayed on thee. *Is.* 26. 3.—Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *Jno.* 14. 27.—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1. The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.

Whatever ye do in word or deed, *do all* in the name of the Lord Jesus, giving thanks to God and the Father by him. *Col.* 3. 17.—Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. *Eph.* 5. 20.—Abounding ... with thanksgiving. *Col.* 2. 7.—Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. *Ro.* 7. 12.

16 Let the word of Christ dwell in you richly

in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno.* 5. 39.—The word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. *Heb.* 4. 12.—From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness. *2 Ti.* 3. 15, 16.

These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. *De.* 6. 6, 7.—I have esteemed the words of his mouth more than my necessary food. *Job.* 23. 12.—Thy word have I hid in mine heart, that I might not sin against thee. *Psa.* 119. 11.—Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. *Ja.* 15. 16.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno.* 15. 7.—Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. *1 Jno.* 2. 24.—Wherefore comfort yourselves together, and edify one another, even as also ye do. *1 Th.* 5. 11.—Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. *Eph.* 5. 19.—And when they had sung a hymn, they went out into the mount of Olives. *Mat.* 26. 30.—Is any merry? let him sing psalms. *Ja.* 5. 13.—Thy statutes have been my songs in the house of my pilgrimage. *Psa.* 119. 54.

17 And whatsoever ye do in word or deed, *do all* in the name of the Lord Jesus, giving thanks to God and the Father by him.

Whether ... ye eat, or drink, or whatsoever ye do, do all to the glory of God. *1 Co.* 10. 31.—He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Ro.* 14. 6, 8, 9.—Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe.* 2. 5.

If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ. *1 Pe.* 4. 11.—Giving thanks always for all things. *Eph.* 5. 20.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband. *Eph.* 5. 22, 24, 33.—Ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives. *1 Pe.* 3. 1.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. *Eph.* 4. 31.

Thy desire *shall be* to thy husband, and he shall rule over thee. *Ge.* 3. 16.—The head of the woman *is* the man. *1 Co.* 11. 3.

We ought to obey God rather than men. *Ac.* 5. 29.—As becometh saints. *Eph.* 5. 8.

19 Husbands, love *your* wives, and be not bitter against them.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Let every one of you in particular so love his wife even as himself. *Eph. 5. 25, 28, 33.*—Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. *1 Pe. 3. 7.*—For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. ... But God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? *1 Co. 7. 14-16.*

20 Children, obey *your* parents in all things: for this is wellpleasing unto the Lord.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. *Eph. 6. 1-3.*—[Jesus] was subject unto them. *Lu. 2. 51.*—Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. *Ex. 20. 12; De. 21. 18-21.*—Cursed be he that setteth light by his father or his mother. *De. 27. 16.*

My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. *Pr. 6. 20-23.*—The eyes that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. *Pr. 30. 17.*—If thou wilt enter into life, keep the commandments. Honour thy father and thy mother. *Mat. 19. 17, 19.*

21 Fathers, provoke not your children to anger, lest they be discouraged.

Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. *Eph. 6. 4.*

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Eph. 6. 7, 8; Tit. 2. 9.*—Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. *1 Pe. 2. 18.*

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. *1 Ti. 6. 1.*—Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? *Phile. 16.*—We ought to obey God rather than men. *Ac. 5. 29.*

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. *1 Sa. 16. 7.*—So did not I, because of the fear of God. *Ne. 5. 15.*—Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Ec. 12. 13, 14.*

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *Ec. 9. 10.*—For whether we live, we live unto the Lord. *Ro. 14. 8.*—In every work that ye do, do it as unto the Lord, in the service of the house of God, and in accordance with the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. *2 Ch. 31. 21.*

24 Knowing that of the Lord ye shall receive

the reward of the inheritance: for ye serve the Lord Christ.

To him that soweth righteousness shall be a sure reward. *Pr. 11. 18.*—Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Eph. 6. 8.*—Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro. 2. 6, 7.*

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Jno. 12. 26.*

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

We must all appear before the judgment seat of Christ; that every one may receive the things *done* in his body, according to that he hath done, whether it be good or bad. *2 Co. 5. 10.*—There is no respect of persons with God. *Ro. 2. 11.*—Who without respect of persons, judgeth according to every man's work. *1 Pe. 1. 17.*—The Lord your God is ... a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. *De. 10. 17.*

CHAPTER IV.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

Ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. *Eph. 6. 9.*—Thou shalt not rule over him with rigour; but shalt fear thy God. *Le. 25. 43.* Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee. *De. 15. 15.*—Did not he that made me in the womb make him? and did not one fashion us in the womb? *Job 31. 15.*

I will be a swift witness against ... those that oppress the hireling in his wages. *Mal. 3. 5.*

2 Continue in prayer, and watch in the same with thanksgiving;

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. *Eph. 6. 18.*—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phi. 4. 6.*—Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. *1 Th. 5. 17, 18.*

Men ought always to pray, and not to faint. *Lu. 18. 1.*—I will not let thee go, except thou bless me. *Ge. 32. 26.*—Evening, and morning, and at noon, will I pray. *Ps. 55. 17.*

Watch and pray, that ye enter not into temptation. *Mat. 26. 41.*—The end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 Pe. 4. 7.*

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1. 12, 13.*—By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. *He. 13. 15.*

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in

That utterance may be given unto me, that I may (mouth) boldly, to make known the mystery of the gospel. *Col. 4. 3.*—Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. *Ro. 15. 30.*—Brethren, pray for us. *1 Th. 5. 25.*

To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the

key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. *Re. 3. 7, 8.*—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 Co. 4. 1.—*Eves* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. *Col. 1. 26.*—It is given unto you to know the mysteries of the kingdom of heaven. *Mat. 13. 11.*

The things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. *Phi. 1. 12-14.*—The word of God is not bound. 2 Ti. 2. 9.

4 That I may make it manifest, as I ought to speak.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. 1 Co. 2. 4.—Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. 2 Co. 2. 14, 17.

5 Walk in wisdom toward them that are without, redeeming the time.

See then that ye walk circumspectly, not as fools, but as wise. *Eph. 5. 15.*—Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. *Mat. 10. 16.*—The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. *Ja. 3. 17.*

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. *Ja. 3. 13.*—As we have therefore opportunity, let us do good unto all men. *Gal. 6. 10; Ec. 9. 10.*

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. *Ps. 37. 30.*—The lips of the righteous feed many. *Pr. 10. 21.*—The words of a wise man's mouth are gracious. *Ec. 10. 12.*

They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. *Mat. 8. 16, 17.*—Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. *Mat. 12. 34, 35.*—And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. *Lu. 4. 22.*

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

Ac. 20. 4. 2 Ti. 4. 12. Eph. 6. 21.

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts:

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. 2 Th. 2. 16, 17.

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

I beseech thee for my son Onesimus, whom I have begotten in my bonds. *Phile. 10.*

10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

Ac. 19. 29; 20. 4; 27. 2.

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

Epaphras, my fellowprisoner in Christ Jesus. *Phile. 23.*—If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. *Joe. 12. 26.*—The effectual fervent prayer of a righteous man availeth much. *Ja. 5. 16; Eph. 4. 11-13; Mat. 5. 48.*

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Th. 5. 23.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

Only Luke is with me. Demas hath forsaken me, having loved this present world. 2 Ti. 4. 11, 10.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

Ro. 16. 5.

16 And when this epistle is read among you, cause that it be read also in the church of Laodiceans; and that ye likewise read epistle from Laodicea.

1 Th. 5. 27.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

2 Ti. 4. 1, 2, 5.

Archippus our fellowsoldier. *Phile. 2.*

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac. 20. 28; 1 Th. 4. 6.*

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

1 Co. 16. 21.

Written from Rome to the Colossians, by Tychicus and Onesimus.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phi.* 4. 6.

God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. *Ro.* 1. 9; *Eph.* 1. 16; *2 Th.* 1. 3; *Phile.* 4.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. *1 Th.* 2. 13.

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

Timotheus ... brought us good tidings of your faith and charity. *1 Th.* 3. 6.—We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power. *2 Th.* 1. 3, 11.

In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Gal.* 5. 6.—Faith, if it hath not works, is dead, being alone. *Ja.* 2. 17.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal. *2 Co.* 4. 17, 18.

4 Knowing, brethren beloved, your election of God.

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. *2 Th.* 2. 13.—He which hath begun a good work in you will perform *it* until the day of Jesus Christ. *Phi.* 1. 6.—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph.* 1. 4.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what

manner of men we were among you for your sake.

My speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. *1 Co.* 2. 4.—The kingdom of God *is* not in word, but in power. *1 Co.* 4. 20.—As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *is* the thing whereto I sent it. *Is.* 55. 10, 11.

Unto all riches of the full assurance of understanding. *Col.* 2. 2.

Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children. *1 Th.* 2. 10, 11; *2 Th.* 3. 7, 9.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

They ... first gave their own selves to the Lord, and unto us by the will of God. *2 Co.* 8. 5.—Be ye followers of me, even as I *also* am of Christ. *1 Co.* 11. 1.

And the disciples were filled with joy, and with the Holy Ghost. *Ac.* 13. 52.—The fruit of the Spirit is ... joy. *Gal.* 5. 22.

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. *2 Th.* 1. 4.—I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. *Ro.* 1. 8.

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. *Phi.* 3. 20.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit.* 2. 13.

If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. *Jno. 14. 3.*—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac. 1. 11.*

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. *1 Th. 4. 16.*—The Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th. 1. 7.*—Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. *Re. 1. 7.*

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac. 2. 24.*

We shall be saved from wrath through him. *Ro. 5. 9.*—God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. *1 Th. 5. 9.*

[They] said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? *Re. 6. 16, 17.*—The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. *Mat. 13. 43, 50.*

CHAPTER II.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. *1 Th. 1. 5, etc.*

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. *Col. 1. 26, 29.*

Ac. 16. 22; 17. 1, 3.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. *2 Co. 2. 17.*—We ... have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co. 4. 1, 2.*

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

A dispensation of the gospel is committed unto me. *1 Co. 9. 17.*—The glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. *1 Ti. 1. 11, 12.*—Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. *Gal. 1. 10.*

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

I have coveted no man's silver, or gold, or apparel. *Ac. 20. 33.*

If our heart condemn us not, *then* have we confidence toward God. *1 Jno. 3. 21.*

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

I receive not honour from men. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? *Jno. 5. 41, 44.*—They loved the praise of men more than the praise of God. *Jno. 12. 43.*

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. *2 Th. 3. 8, 9.*—I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children. *2 Co. 12. 14.*—If others be partakers of *this* power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. *1 Co. 9. 12, 18.*

7 But we were gentle among you, even as a nurse cherisheth her children:

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. *1 Co. 9. 22.*—I ... beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you. *2 Co. 10. 1.*—He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is. 40. 11.*

The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. *2 Ti. 2. 24.*—Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. *1 Ti. 5. 1, 2.*

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno. 3. 16.*—I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. *2 Co. 12. 15.*

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. *Ac. 20. 34; 1 Co. 9. 11, 13, 14.*

10 Ye are witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

We have wronged no man, we have corrupted no man, we have defrauded no man. *2 Co. 7. 2.*—Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co. 1. 12.*

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

We beseech you, brethren, and exhort you by the Lord Jesus,

that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 1 *Th.* 4. 1.—I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. *Eph.* 4. 1.—Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col.* 1. 10.—Let your conversation be as it becometh the Gospel of Christ. *Phi.* 1. 27.

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 *Th.* 2. 13, 14.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 *Th.* 1. 9.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 *Co.* 1. 9.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

He ... that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. 1 *Th.* 4. 8.—He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. *Mat.* 10. 40.—My temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. *Gal.* 4. 14.

Of his own will begat he us with the word of truth. *Ja.* 1. 18. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 *Pe.* 1. 23.

14 For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno.* 15. 5.—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 *Co.* 1. 30.

Partly, whilst ye were made a gazingsstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He.* 10. 33, 34.

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *Ac.* 7. 52.

Saul ... confounded the Jews which dwelt at Damascus, proving that this is very Christ. And ... the Jews took counsel to kill him. *Ac.* 9. 22, 23.

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. *Ac.* 13. 50. There came ... certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. *Ac.* 14. 19.—When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred

up the people. *Ac.* 17. 13.—When Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat. *Ac.* 18. 12.

Fill ye up then the measure of your fathers. Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. *Mat.* 23. 32, 34; 24. 1, 2, 21, 34.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. *Col.* 2. 5.

Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. 1 *Th.* 3. 10.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

The devil shall cast some of you into prison, that ye may be tried. *Re.* 2. 10.—The devil ... put into the heart of Judas Iscariot, Simon's son, to betray him. After the sop Satan entered into him. *Jno.* 13. 2, 27.

19 For what is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

We are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus. 2 *Co.* 1. 14.—My joy and crown, ... my dearly beloved. *Phi.* 4. 1.—Behold, I and the children whom the Lord hath given me. *Is.* 8. 18.

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *Re.* 22. 12.

CHAPTER III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

They that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. *Ac.* 17. 15.

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *Ac.* 14. 22.

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

I desire that ye faint not at my tribulations for you, which is your glory. *Eph.* 3. 13.

Ye shall be hated of all men for my name's sake. *Mat.* 10. 22.—They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *Jno.* 16. 2, 33.

I will shew him how great things he must suffer for my name's sake. *Ac.* 9. 16.—The Holy Ghost witnesseth in every

city, saying, that bonds and afflictions abide me. But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.* 20. 23, 24.

Yea, and all that will live godly in Christ Jesus shall suffer persecution. *2 Th.* 3. 12.—For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. *1 Pe.* 2. 21.—If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro.* 8. 17.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. *2 Co.* 11. 3.—I am afraid of you, lest I have bestowed upon you labour in vain. *Ga.* 4. 11.

They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. *Lu.* 8. 13.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. *2 Th.* 1. 3, 4.—Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *1 Pe.* 1. 5, 7.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

After these things Paul departed from Athens, and came to Corinth. *Ac.* 18. 1.

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. *2 Co.* 7. 6, 7.

8 For now we live, if ye stand fast in the Lord.

I have no greater joy than to hear that my children walk in truth. *3 Jo.* 4.

Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. *Eph.* 6. 10, 11.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

1 Th. 2. 19, 20.

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. *Ro.* 1. 11.

This also we wish, even your perfection. *2 Co.* 13. 9.

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

Even our Father. *2 Th.* 2. 16.

I and my Father are one. *Jno.* 10. 30.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. *Pr.* 3. 5, 6.

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

Jesus Christ is Lord. *Phi.* 2. 11.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 34, 35.

13 To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 Co.* 1. 8.—The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. *1 Th.* 5. 23.

The Lord my God shall come, and all the saints with thee. *Zec.* 14. 5.—And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. *Jude* 14.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat.* 25. 31.—The Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th.* 1. 7.

CHAPTER IV.

then we beseech you, **I** brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

In the name of our Lord Jesus Christ. *1 Co.* 5. 4.—Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col.* 1. 10.

2 For ye know what commandments we gave you by the Lord Jesus.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. *Mat.* 28. 20.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. *2 Th.* 2. 13.—Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. *1 Co.* 6. 15, 18.—Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. *Eph.* 5. 3.

4 That every one of you should know how to possess his vessel in sanctification and honour;

As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. *Ro.* 6. 19.

5 Not in the lust of concupiscence, even as the Gentiles which know not God :

God ... gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. *Ro. 1. 24.*

6 That no man go beyond and defraud his brother in any matter : because that the Lord is the avenger of all such, as we also have forewarned you and testified.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. *Ro. 1. 18.*

7 For God hath not called us unto uncleanness, but unto holiness.

Ye shall be holy : for I the Lord your God am holy. *Le. 19. 2.*—Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*—As he which hath called you is holy, so be ye holy in all manner of conversation. *1 Pe. 1. 15.*

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me. *Lu. 10. 16.*—Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. *1 Co. 2. 13.*—All scripture is given by inspiration of God. *2 Ti. 3. 16.*—Prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost. *2 Pe. 1. 21.*

9 But as touching brotherly love ye need not that I write unto you : for ye yourselves are taught of God to love one another.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. *Jno. 14. 26.* Ye have an unction from the Holy One, and ye know all things. *1 Jno. 2. 20.*

Thou shalt love thy neighbour as thyself. *Mat. 22. 39.*—This is my commandment, That ye love one another, as I have loved you. *Jno. 15. 12.*—Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. *Eph. 5. 2.*—Above all things have fervent charity among yourselves : for charity shall cover the multitude of sins. *1 Pe. 4. 8.*—This is the message that ye heard from the beginning, that we should love one another. *1 Jno. 3. 11.*

10 And indeed ye do it toward all the brethren which are in all Macedonia : but we beseech you, brethren, that ye increase more and more ;

This I pray, that your love may abound yet more and more in knowledge and in all judgment. *Phi. 1. 9.*—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. *1 Pe. 1. 22.*

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you ;

Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. *1 Pe. 4. 15.*—Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Eph. 4. 28.*—I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Ac. 20. 35 ; 2 Th. 3. 7-12.*

12 That ye may walk honestly toward them

that are without, and that ye may have lack of nothing.

Walk in wisdom toward them that are without. *Col. 4. 5.*—Providing for honest things, not only in the sight of the Lord, but also in the sight of men. *2 Co. 8. 21.*—Having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. *1 Pe. 2. 12.*

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

Ye are the children of the Lord your God : ye shall not cut yourselves, nor make any baldness between your eyes for the dead. *De. 14. 1.*—Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat. *2 Sa. 12. 20.*

Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph. 2. 12.*

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Now is Christ risen from the dead, and become the firstfruits of them that slept. *1 Co. 15. 20.*

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

I am in a strait betwixt two, having a desire to depart, and to be with Christ. *Phi. 1. 23.*—Willing rather to be absent from the body, and to be present with the Lord. *2 Co. 5. 8.*—Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. *2 Co. 4. 14.*—Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. *2 Th. 2. 2.*

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :

They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Mat. 24. 30, 31.*—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac. 1. 11.*—The Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th. 1. 7.*—But every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming. In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. *1 Co. 15. 23, 52.*—The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. *Re. 20. 5, 6.*

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

We shall not all sleep, but we shall all be changed. 1 Co. 15. 51. Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi.* 3. 20, 21.—Where I am, there shall also my servant be. *Jno.* 12. 26.—If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. *Jno.* 14. 3.—Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jno.* 17. 24.

CHAPTER V.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

What *shall* be the sign of thy coming, and of the end of the world? Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. *Mat.* 24. 3, 36.—It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac.* 1. 7.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

If the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. *Lu.* 12. 39, 40.—The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *2 Pe.* 3. 10.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re.* 16. 15.—At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. *Mat.* 25. 6.—Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *Lu.* 21. 34–36.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *2 Th.* 1. 9.—They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Lu.* 17. 27–29.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Ye were sometime darkness, but now *are* ye light in the Lord; walk as children of light. *Eph.* 5. 8.—Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col.* 1. 12, 13.—Because the darkness is past, and the true light now shineth. *1 Jno.* 2. 8.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

While the bridegroom tarried, they all slumbered and slept. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. *Mat.* 25. 5, 13.

Now *is* it high time to awake out of sleep: for now *is* our

salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. *Ro.* 13. 11–13.—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe.* 5. 8.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. *Eph.* 6. 14, 16, 17.—Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. *1 Pe.* 1. 13.—Time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. *He.* 11. 32, 34.

I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Th.* 1. 12.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat.* 22. 37–40.—Then shall I not be ashamed, when I have respect unto all thy commandments. *Ps.* 119. 6.—We ... have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and steadfast. *He.* 6. 18, 19.

9 For God hath not appointed us to but to obtain salvation by our Lord Jesus Christ,

Who will have all men to be saved, and to come unto the knowledge of the truth. *1 Th.* 2. 4.—For God sent not his Son into the world to condemn the world; but that the world through him might be saved. *Jno.* 3. 17.—*What* if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction? *Ro.* 9. 22.

A stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. *1 Pe.* 2. 8.—There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men. *Jude* 4.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. *2 Th.* 2. 13, 14.

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

1 Th. 4. 15–18.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

They ... ordained them elders in every church. *Ac.* 14. 23.—Acknowledge ye them that are such. *1 Co.* 16. 18.—Receive him

therefore in the Lord with all gladness; and hold such in reputation. *Phi.* 2. 29.—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *1 Th.* 5. 17.—Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. *He.* 13. 7, 17.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. *2 Th.* 3. 6.

We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. *Ro.* 15. 1.—I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Ac.* 20. 35.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. *Gal.* 6. 1, 2.—With longsuffering, forbearing one another in love. *Eph.* 4. 2.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. *Pr.* 20. 22.—Say not, I will do so to him as he hath done to me: I will render to the man according to his work. *Pr.* 24. 29.—Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat.* 5. 39, 44.—Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. *1 Pe.* 3. 9.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal.* 6. 10.

16 Rejoice evermore.

Rejoice in the Lord alway: and again I say, Rejoice. *Phi.* 4. 4.—As sorrowful, yet alway rejoicing. *2 Co.* 6. 10.

17 Pray without ceasing.

He spake a parable unto them to this end, that men ought always to pray, and not to faint. *Lu.* 18. 1.—Watch ye therefore and pray always. *Lu.* 21. 36.—Continuing instant in prayer. *Ro.* 12. 12.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. *Eph.* 6. 18.—Continue in prayer, and watch in the same with thanksgiving. *Col.* 4. 2.—The end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 Pe.* 4. 7.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Whosoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Col.* 3. 17.—Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. *Eph.* 5. 20.

19 Quench not the Spirit.

Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph.* 4. 30.

My Spirit shall not always strive with man. *Ge.* 6. 3.—They rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them. *Is.* 63. 10.

Stir up the gift of God, which is in thee by the putting on of my hands. *2 Th.* 1. 6.

20 Despire not prophesying.

He that prophesieth speaketh unto men to edification, and exhortation, and comfort. *1 Co.* 14. 3.—Judas and Silas, being

prophets, ... exhorted the brethren with many words, and confirmed them. *Ac.* 15. 32.—He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lu.* 10. 16.—Desire spiritual gifts, but rather that ye may prophesy. *1 Co.* 14. 1.

21 Prove all things; hold fast that which is good.

Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 Jno.* 4. 1.—Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. *Mat.* 7. 15, 16.—He that is spiritual judgeth all things. *1 Co.* 2. 15.—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. *Is.* 8. 20.—They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. *Ac.* 17. 11.

Stand fast, and hold the traditions which ye have been taught, whether by word, or your epistle. *2 Th.* 2. 15.—Abhor that which is evil; cleave to that which is good. *Ro.* 12. 9.—Hold that fast which thou hast, that no man take thy crown. *Re.* 3. 11.

22 Abstain from all appearance of evil.

Walk honestly toward them that are without. *1 Th.* 4. 12.—It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. *Ro.* 14. 21.

23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

God was in Christ, reconciling the world unto himself. *2 Co.* 5. 19.—In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi.* 4. 6, 7.

Sanctified by God the Father, and preserved in Jesus Christ. *Jude* 1.—Sanctify them through thy truth: thy word is truth. *Jno.* 17. 17.—Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25, 27.—Ye are sanctified, ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 11.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 Co.* 1. 8.

24 Faithful is he that calleth you, who also will do it.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. *1 Co.* 1. 9.—God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co.* 10. 13.—The Lord is faithful, who shall establish you, and keep you from evil. *2 Th.* 3. 3.—Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. *Phi.* 1. 6.—Whom he called, them he also justified: and whom he justified, them he also glorified. *Ro.* 8. 30.—Who are kept by the power of God through faith unto salvation. *1 Pe.* 1. 5.

25 Brethren, pray for us.

Praying ... for us, that God would open unto us a door of utterance, to speak the mystery of Christ. *Col.* 4. 3.—Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified. *2 Th.* 3. 1.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

The first epistle unto the Thessalonians was written from Athens.

THE SECOND EPISTLE OF PAUL THE APOSTLE

THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ :

Truly our fellowship is with the Father, and with his Son Jesus Christ. *1 Jno. 1. 3.*

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ;

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. *Col. 1. 3 ; Eph. 1. 15-17 ; 1 Co. 1. 4, 5.*

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure :

Time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets : who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection : and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. *He. 11. 32-36.*

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He. 12. 1-3.*

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

In nothing terrified by your adversaries : which is to them an evident token of perdition, but to you of salvation, and that of God. *Phi. 1. 28.*—Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven. *Mat.*

5. 10.—Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe. 4. 12, 13.*—*It is a faithful saying :* For if we be dead with him, we shall also live with him : if we suffer, we shall also reign with him. *2 Ti. 2. 11, 12.*—If children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. *Ro. 8. 17.*—We must through much tribulation enter into the kingdom of God. *Ac. 14. 22.*

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you ;

For thus saith the Lord of hosts ; After the glory hath he sent me unto the nations which spoiled you : for he hath toucheth you toucheth the apple of his eye. *Zec. 2. 8.*

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

There remaineth ... a rest to the people of God. *He. 4. 9.*—I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours. *Re. 14. 13 ; 7. 13, 14.*

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. *1 Th. 4. 16 ; Mat. 16. 27.*

As ... the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity : and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. *Mat. 13. 40-42.*

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :

Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. *Is. 66. 15.*—A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. *He. 10. 27.*—For our God is a consuming fire. *He. 12. 29.* The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *2 Pe. 3. 7 ; Re. 21. 8.*—The wicked shall be turned into hell, and all the nations that forget God. *Ps. 9. 17 ; Ro. 1. 18.* etc.—Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. *Ro. 2. 9.*

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: And these shall go away into everlasting punishment. *Mat. 25. 41, 46.*—Suffering the vengeance of eternal fire. *Jude 7.*—He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever. *Re. 14. 10, 11.*

In thy presence is fulness of joy; at thy right hand *there are pleasures* for evermore. *Ps. 16. 11.*

They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. *Is. 2. 19.*

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *Eph. 3. 10.*—What is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. *1 Th. 2. 19, 20.*—Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. *Re. 7. 9, 12.*

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace. *2 Ti. 1. 9.*—Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. *Lu. 12. 32.*—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Eph. 1. 5.*

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. *Phi. 1. 6.*—Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. *1 Pe. 1. 5.*—Jesus, the author and finisher of our faith. *He. 12. 2.*

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

I am glorified in them. *Jno. 17. 10.*

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jno. 17. 24.*

CHAPTER II.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

Exhorting *one another*: and so much the more, as ye see the day approaching. *He. 10. 25.*—The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: *then* we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *1 Th. 4. 16, 17.*

2 That ye be not soon shaken in mind, or be

troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 Jno. 4. 1.*

He ... spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. *Lu. 19. 11.*—After a long time the lord of those servants cometh, and reckoneth with them. *Mat. 25. 19.* As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. *Mat. 24. 3, 6.*

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *Mat. 24. 14.*—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. *1 Co. 15. 24.*—But now we see not yet all things put under him. *He. 2. 8.*

The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged. *Re. 11. 15–18.*

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. *2 Pe. 3. 13.*

He hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead. *Ac. 17. 31.*

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Mat. 25. 31–34, 41; Re. 20; 21.*

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, *and* commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *1 Ti. 4. 1, 3.*—Those that thou gavest me I have kept, and none of them is lost, but the son of perdition. *Jno. 17. 12; Re. 13. 11; 19. 20.*

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Da. 7. 23–26; 11. 36; Re. 13. 1, 6.

The house of God, which is the church of the living God. *1 Ti. 3. 15.*—Unto the church of God which is at Corinth. *1 Co. 1. 2.*—Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. *2 Co. 6. 16.*

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways. *2 Pe. 2. 1, 2.*—Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. *1 Jno. 4. 3.*

I saw a woman sit on a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. *Re. 17. 3-6.*

Let no man beguile you of your reward in a voluntary humility and worshipping of angels. *Col. 2. 18. Jno. 11. 48; 19. 12; Da. 7. 23-26.*

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I heard then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. *Da. 7. 10, 11.*—He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. *Is. 11. 4.*

The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. *He. 4. 12; Re. 2. 16.*

Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. *Re. 19. 15.*

I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. *Re. 14. 6-8.*—Alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. *Re. 18. 10, 21.*

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

The magicians did so with their enchantments, and brought up frogs upon the land of Egypt. *Ex. 8. 7.*—There shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. *Mat. 24. 24.*—He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. *Re. 13. 18.*

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

It was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. *Re. 9. 4.*—All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re. 13. 8.*

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno. 3. 19.*

11 And for this cause God shall send them strong delusion, that they should believe a lie:

My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. *Ps. 81. 11, 12.*—As they did not like to retain God in their knowledge, God gave them over to a reprobate mind. *Ro. 1. 28.*—If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co. 4. 3, 4.*

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

He that believeth not shall be damned. *Mar. 16. 16.*

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

Knowing, brethren beloved, your election of God. *1 Th. 1. 4.* Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro. 8. 29, 30.*—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 4.*—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe. 1. 2.*—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. *2 Ti. 2. 19.*—Of his own will begat he us with the word of truth. *Ja. 1. 18.*

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Walk worthy of God, who hath called you unto his kingdom and glory. *1 Th. 2. 12.*—I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *2 Ti. 2. 10.*—The God of all grace, ... hath called us unto his eternal glory by Christ Jesus. *1 Pe. 5. 10.*—The glory which thou gavest me I have given them. *Jno. 17. 22.*

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

For now we live, if ye stand fast in the Lord. *1 Th. 3. 8.*—Watch ye, stand fast in the faith, quit you like men, be strong. *1 Co. 16. 13.*—My brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. *Phi. 4. 1.*

I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. *1 Co. 11. 2.*

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

I and my Father are one. *Jno.* 10. 30.—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno.* 4. 10.—Unto him that loved us, and washed us from our sins in his own blood. *Ro.* 1. 5.—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. *1 Pe.* 1. 3.—Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro.* 5. 5.—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. *2 Co.* 13. 14.

17 Comfort your hearts, and stablish you in every good word and work.

The Father of mercies, and the God of all comfort. *2 Co.* 1. 3.

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 Co.* 1. 8.

CHAPTER III.

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you :

Praying ... for us, that God would open unto us a door of utterance, to speak the mystery of Christ. *Col.* 4. 3.—Pray ye ... the Lord of the harvest, that he will send forth labourers into his harvest. *Mat.* 9. 38.

2 And that we may be delivered from unreasonable and wicked men ; for all men have not faith.

I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me ; that I may be delivered from them that do not believe in Judæa. *Ro.* 15. 30, 31.—By grace are ye saved through faith ; and that not of yourselves ; it is the gift of God. *Eph.* 2. 8.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co.* 10. 13.—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe.* 2. 9.—I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *Jno.* 17. 15.—He that is begotten of God keepeth himself, and that wicked one toucheth him not. *1 Jno.* 5. 18.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

The fruit of the Spirit is love. *Gal.* 5. 22.—Praying in the Holy Ghost, keep yourselves in the love of God. *Jude* 20, 21.—Patient continuance in well doing. (*Marg.*) *Ro.* 2. 7 ; *He.* 12. 1, etc.—Be patient, ... brethren, unto the coming of the Lord. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy. *Ja.* 5. 7, 11.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye with-

draw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one no not to eat. Them that are without God judgeth. Therefore put away from among yourselves that wicked person. *1 Co.* 5. 11, 13.—I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned ; and avoid them. *Ro.* 16. 17 ; *2 Th.* 3. 11, 12, 14, 15 ; *1 Th.* 6. 3-5 ; *2 Jno.* 10, 11.

7 For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ;

Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe. *1 Th.* 2. 10.—Be ye followers of me, even as I also am of Christ. *1 Co.* 11. 1.

8 Neither did we eat any man's bread for nought ; but wrought with labour and travail night and day, that we might not be chargeable to any of you :

Because he was of the same craft, he abode with them, and wrought : for by their occupation they were tentmakers. *Ac.* 18. 3.—Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. *Ac.* 20. 34. And labour, working with our own hands. *1 Co.* 4. 12.

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

If others be partakers of this power over you, are not we rather ? Nevertheless we have not used this power ; but suffer all things, lest we should hinder the gospel of Christ. *1 Co.* 9. 12.—Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. *1 Th.* 5. 18.—The workman is worthy of his meat. *Mat.* 10. 10.

When I was present with you, and wanted, I was chargeable to no man. But what I do, that I will do, that I may cut off occasion from them which desire occasion. *2 Co.* 11. 9, 12.

Those things, which ye have both learned, and received, and heard, and seen in me, do. *Phi.* 4. 9.—Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. *Phi.* 3. 17.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return. *Ge.* 3. 19.—Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Eph.* 4. 28.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. *1 Th.* 5. 8.

Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. *1 Pe.* 4. 15.—Tattlers ... and busybodies, speaking things which they ought not. *1 Th.* 5. 13.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Study to be quiet, and to do your own business, and to work with your own hands. *1 Th.* 4. 11.

13 But ye, brethren, be not weary in well doing.

Let us not be weary in well doing: for in due season we shall reap, if we faint not. *Gal. 6. 9.*—Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *1 Co. 15. 58.*

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

If he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. *Mat. 18. 17.*

2 Th. 3. 6.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Le. 19. 17.—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. *Gal. 6. 1.*

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

God is not *the author* of confusion, but of peace. *1 Co. 14. 33.* Live in peace; and the God of love and peace shall be with you. *2 Co. 13. 11; 1 Th. 5. 23.*

Nu. 6. 24-27.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

The salutation of *me* Paul with mine own hand. *1 Co. 16. 21.* The salutation by the hand of me Paul. *Col. 4. 18.*

The second *epistle* to the Thessalonians was written from Athens.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO

T I M O T H Y.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

We trust in the living God, who is the Saviour of all men, specially of those that believe. 1 *Ti.* 4. 10.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. 2 *Ti.* 1. 9, 10; *Ti.* 3. 4, etc.

Christ in you, the hope of glory. *Col.* 1. 27.

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

Ye know the proof of him, that as a son with the father he hath served with me in the gospel. *Phi.* 2. 22.—Timotheus, who is my beloved son, and faithful in the Lord. 1 *Co.* 4. 17.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

Acts, chaps. 19, 20.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Ga.* 1. 6-8.

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so* do.

Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Foolish and unlearned questions avoid, knowing that they do gender strifes. 2 *Ti.* 2. 14, 23.—Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. *Ti.* 3. 8.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col.* 2. 8.

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

All the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. *Ga.* 5. 14.—Now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 *Co.* 13. 13.—Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 *Jno.* 3. 18, 19; 1 *Pe.* 1. 22.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He.* 9. 14.

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

The law *is* holy, and the commandment holy, and just, and good. *Ro.* 7. 12.

If there had been a law given which could have given life, verily righteousness should have been by the law. *Ga.* 3. 21.—Christ is the end of the law for righteousness to every one that believeth. *Ro.* 10. 4.—The just shall live by faith. *Ga.* 3. 11.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. *Ga.* 5. 22, 23.

11 According to the glorious gospel of the blessed God, which was committed to my trust.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 *Co.* 4. 6.

The unsearchable riches of Christ. *Eph.* 3. 8.—The grace that is given to me of God. *Ro.* 15. 15.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament. 2 *Co.* 3. 5, 6.

13 Who was before a blasphemer, and a per-

secutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. *Ac.* 8. 3; 9. 1; 22. 4.—Beyond measure I persecuted the church of God, and wasted it. *Gal.* 1. 13.

Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. *Ro.* 9. 18.—Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. *Jno.* 9. 39.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

Where sin abounded, grace did much more abound. *Ro.* 5. 20.—By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. *1 Co.* 15. 10.—By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph.* 2. 8.—Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. *Lu.* 7. 47.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

I came not to call the righteous, but sinners to repentance. *Lu.* 5. 32.—The Son of man is come to seek and to save that which was lost. *Lu.* 19. 10.—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Ro.* 5. 8.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ. *2 Ti.* 1. 9, 10.

I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. *1 Co.* 15. 9.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. *Ro.* 15. 4.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno.* 3. 36.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. *1 Ti.* 6. 15, 16.—To God only wise, be glory, through Jesus Christ, for ever. *Ro.* 16. 27.—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Jude* 25.

The Lord is King for ever and ever. *Psa.* 10. 16.—There was given (the Son of man) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da.* 7. 14.—The eternal Spirit. *He.* 9. 14.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Jno.* 1. 18.

Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *1 Ch.* 29. 10, 11.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

Lu. 1. 66, 67, 76, etc.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. *1 Ti.* 6. 12.

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

Holding the mystery of the faith in a pure conscience. *1 Ti.* 3. 9.—These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. *Ti.* 3. 8.—Shall we sin, because we are not under the law, but under grace? God forbid. *Ro.* 6. 15.—Faith, if it hath not works, is dead, being alone. *Ja.* 2. 17.—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat.* 7. 21.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness. *Jude* 3, 4.

They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. *1 Jno.* 2. 19.

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Their word will eat as doth a canker; of whom is Hymenæus and Philetus. *2 Ti.* 2. 17.—Alexander the coppersmith did us much evil. *2 Ti.* 4. 14.

If he neglect to hear the church, let him be unto thee as a heathen man and a publican. *Mat.* 18. 17.—Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. *1 Co.* 5. 5.

CHAPTER II.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. *Eph.* 6. 18, 19.—Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word. *Nu.* 14. 19, 20.—God forbid that I should sin against the Lord in ceasing to pray for you. *1 Sa.* 12. 23; *Ex.* 32. 11, etc.

A multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people. *2 Ch.* 30. 18, 20.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. *De.* 29. 29.—After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. *Mat.* 6. 9, 10.

2 For kings, and for all that are in authority;

that we may lead a quiet and peaceable life in all godliness and honesty.

Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. *Ja. 29. 7.*—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. *Ro. 13. 1.*

3 For this is good and acceptable in the sight of God our Saviour;

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti. 1. 9.*

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? *Eze. 18. 23.*—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. *Jno. 3. 16, 17.*—The grace of God that bringeth salvation hath appeared to all men. *Ti. 2. 11.*

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. 3. 9.*—O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! *Lu. 13. 34.*

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno. 17. 3.*—In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. *2 Ti. 2. 25.*

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

The Father, ... the Son, and ... the Holy Ghost. *Mat. 28. 19.* Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. *Is. 45. 22.*—The Lord our God is one Lord. *Mar. 12. 29.*—There is none other God but one. To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. *1 Co. 8. 4, 6.*—One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. *Eph. 4. 5, 6.*

The Mediator of the new testament. *He. 9. 15.*—If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. *1 Jno. 2. 1, 2.* He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25.*

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *He. 2. 9, 14, 17.*

6 Who gave himself a ransom for all, to be testified in due time.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Ti. 2. 14.*—The Son of man came ... to give his life a ransom for many. *Mat. 20. 28.*—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 7.*

Behold the Lamb of God, which taketh away the sin of the world. *Jno. 1. 29.*

Go ye into all the world, and preach the gospel to every crea-

ture. *Mar. 16. 15.*—Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. *Eph. 3. 5.*—[God] hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour. *Ti. 1. 3; Ro. 5. 6; Ga. 4. 4.*

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

I was made a minister, according to the gift of the grace of God. *Eph. 3. 7.*—We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. *2 Co. 5. 20.*

The minister of Jesus Christ to the Gentiles, ministering the gospel of God. *Ro. 15. 16.*

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. *Ja. 4. 8.*—Having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He. 10. 21, 22; 1 Jno. 3. 20, 22.*

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. *Mat. 5. 23, 24.*

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. *Mar. 11. 24.*

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. *Ja. 1. 5, 7.*

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. *1 Pe. 3. 3, 4; Is. 3. 18, etc.*

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Let your women keep silence in the churches. *1 Co. 14. 34.*—As the church is subject unto Christ, so let the wives be to their own husbands in every thing. *Eph. 5. 24.*

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

The rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. *Ge. 2. 22.*

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. The serpent beguiled me, and I did eat. Unto the woman he said,

I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall* be to thy husband, and he shall rule over thee. *Ge. 3. 6, 13, 16.*

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

e shall bring forth a son, and thou shalt call his name for he shall save his people from their sins. *Mat. 1. 21.*

CHAPTER III.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons. *Phi. 1. 1.*—From Miletus he sent to Ephesus, and called the elders of the church. And... said unto them,... Take heed... unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac. 20. 17, 18, 28.*—For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Eph. 4. 12.*

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. *Tit. 1. 6, 9.*

I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. *Ac. 20. 29-31.*

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe. 5. 1-3.*—I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. *Ac. 20. 33, 34.*—The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. *2 Ti. 2. 24.*

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. *Ge. 18. 19.*—As for me and my house, we will serve the Lord. *Jos. 24. 15.*

I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer. Mine eyes *shall* be upon the faithful

of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. *Ps. 101. 2, 4, 7.*

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Pride *goeth* before destruction, and a haughty spirit before a fall. *Pr. 16. 18.*

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Walk honestly toward them that are without. *1 Th. 4. 12.*—Give none occasion to the adversary to speak reproachfully. *1 Ti. 5. 14.*—Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*. *Ac. 22. 12.*

8 Likewise *must* the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. *Ac. 6. 1-5.*

They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. *Ps. 12. 2.*

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. *1 Ti. 5. 23.*

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Stephen, full of faith and power, did great wonders and miracles among the people. And they were not able to resist the wisdom and the spirit by which he spake. *Ac. 6. 8, 10.*

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *1 Co. 3. 16.*—And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are built together for a habitation of God through the Spirit. *Eph. 2. 20, 22.*

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 *Jno.* 3. 1-3.

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. *Is.* 9. 6.—Emmanuel. *Mat.* 1. 23. The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno.* 1. 14; 14. 9-11.—Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. *Phi.* 2. 5-7.

I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. *Jno.* 1. 32, 33; 15. 26.—He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me. *Jno.* 16. 8, 9.—This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. *Ac.* 2. 32-36.—Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 *Pe.* 3. 18; 1 *Jno.* 5. 6.

The angel of the Lord came upon them, and the glory of the Lord shone around about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host: praising God. *Lu.* 2. 9-11, 13.—The devil leaveth him, and, behold, angels came and ministered unto him. *Mat.* 4. 11.—There appeared an angel unto him from heaven, strengthening him. *Lu.* 22. 43; *Mat.* 28. 2; *Jno.* 20. 12. While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac.* 1. 10, 11.

Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. *Ac.* 13. 46, 48.—He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. *Gal.* 2. 8; *Eph.* 3. 5, 6, 8.

Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. *Ro.* 10. 18; *Col.* 1. 27, 28.—Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. *Col.* 1. 6.

While he blessed them, he was parted from them, and carried up into heaven. *Lu.* 24. 51.—Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. 1 *Pe.* 3. 22.—From henceforth expecting till his enemies be made his footstool. *He.* 10. 13.

CHAPTER IV.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 *Pe.* 1. 21.—When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. *Jno.* 16. 13.

I beheld, and the same horn made war with the saints, and prevailed against them. *Da.* 7. 21.—Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 2 *Th.* 2. 3, 7; 2 *Th.* 2. 18; 3. 13.—There shall come in the last days scoffers, walking after their own lusts. 2 *Pe.* 3. 8; 2. 1. Ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 1 *Jno.* 2. 18.

There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. *Jude* 4.—False apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. 2 *Co.* 11. 13, 14.

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron:

Through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 *Pe.* 2. 8.

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *He.* 13. 4.

If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? *Col.* 2. 20.—Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 1 *Co.* 8. 8.—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.

In vain they do worship me, teaching for doctrines the commandments of men. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. *Mat.* 15. 9, 11.

Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. *Ge.* 1. 29.—Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. *Ge.* 9. 3.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. *Ro.* 14. 14.—If I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 *Co.* 10. 30, 31.

5 For it is sanctified by the word of God and prayer.

The people will not eat until he come, because he doth bless the sacrifice. 1 *Sa.* 9. 13.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 2 *Pe.* 1. 12, 13, 15. As newborn babes, desire the sincere milk of the word, that ye may grow thereby. 1 *Pe.* 2. 2.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying and worthy of all acceptation.

Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 1 *Co.* 8. 8.—Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. *Col.* 2. 23.

Delight thyself ... in the Lord; and he shall give thee the desires of thine heart. *Ps.* 37. 4.—For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. *Ps.* 84. 11.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Mat.* 6. 33; 19. 29.

We know that all things work together for good to them that love God, to them who are the called according to his purpose. *Ro.* 8. 28.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

1 *Co.* 4. 11, 12.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. *Heb.* 11. 24–26.—Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. 1 *Th.* 6. 17; *Ps.* 107. 6, etc.

Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.—He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 *Co.* 5. 15.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee. *Tit.* 2. 15.

Be ye followers of me, even as I also am of Christ. 1 *Co.* 11. 1. Neither as being lords over God's heritage, but being ensamples to the flock. 1 *Pe.* 5. 3.—In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned. 2 *Co.* 6. 4, 6.—In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. *Tit.* 2. 7.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. *Gal.* 5. 22, 23.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Stir up the gift of God, which is in thee by the putting on of my hands. 2 *Th.* 1. 6.—As ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 1 *Co.* 14. 12.—I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 7, 8.

When they had prayed, they laid *their* hands on them. *Ac.* 6. 6.—Then laid they *their* hands on them, and they received the Holy Ghost. *Ac.* 8. 17.—When they had fasted and prayed, and laid *their* hands on them, they sent *them* away. *Ac.* 13. 3.—When Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. *Ac.* 19. 6.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

We will give ourselves continually to prayer, and to the ministry of the word. *Ac.* 6. 4.—The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.* 20. 23, 24.—To me to live is Christ. *Phi.* 1. 21.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Feed the church of God, which he hath purchased with his own blood. *Ac.* 20. 28.

If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. *Eze.* 33. 9.—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *Da.* 12. 3. If any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. *Ja.* 5. 20.

CHAPTER V.

REBUKE not an elder, but intreat *him* as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord. *Le.* 19. 32.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first command-

ment with promise; that it may be well with thee, and thou mayest live long on the earth. *Eph.* 6. 1. 3; *Ge.* 45. 10, 11.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

[Anna] was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. *Lu.* 2. 37.—Let thy widows trust in me. *Je.* 49. 11.—He spake a parable unto them to this end, that men ought always to pray, and not to faint. *Lu.* 18. 1.

6 But she that liveth in pleasure is dead while she liveth.

Dead in trespasses and sins. *Eph.* 2. 1.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea. *Ro.* 16. 1.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. *1 Co.* 7. 39.

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

There was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. *Ac.* 9. 36.

When [Lydia] was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. *Ac.* 16. 15.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *Heb.* 13. 2.—Use hospitality one to another, without grudging. *1 Pe.* 4. 9.

He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. *Jno.* 13. 5, 14.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? *2 Co.* 6. 14.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

Teach the young women ... to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. *Tit.* 2. 4, 5.

For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. *2 Th.* 3. 11, 12.

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. *Mat.* 12. 36.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Walk in wisdom toward them that are without. Let your speech be alway with grace, seasoned with salt. *Col.* 4. 5, 6.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

So hath the Lord ordained that they which preach the gospel should live of the gospel. *1 Co.* 9. 14.—Know them which labour among you, and are over you in the Lord, and admonish you; and ... esteem them very highly in love for their work's sake. *1 Th.* 5. 12, 13.—Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. *Heb.* 13. 7, 17.

We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. *Col.* 1. 28, 29.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

In the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. *Lu.* 10. 7; *De.* 25. 4; *1 Co.* 9. 9.

19 Against an elder receive not an accusation, but before two or three witnesses.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. *De.* 19. 15.

20 Them that sin rebuke before all, that others also may fear.

There are many unruly and vain talkers and deceivers, ... wherefore rebuke them sharply, that they may be sound in the faith. *Tit.* 1. 10, 13.—Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. *Le.* 19. 17.—Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. *Ac.* 5. 5; *De.* 13. 6, 11.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. *Mat.* 25. 31, 32.—The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude.* 6.

Henceforth know we no man after the flesh. *2 Co.* 5. 16.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

As they ministered to the Lord, and fasted, the Holy Ghost me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. *Ac.* 13. 2, 3.

He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds. *2 Jno.* 9. 11.—I take you to record this day, that I am pure from the blood of all men. *Ac.* 20. 26.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Not given to wine. *1 Ti.* 3. 3; 4. 4.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

I ... have judged already, as though I were present, concerning him that hath so done this deed. *1 Co.* 5. 3; *Ac.* 8. 18, etc.; *1.* 16, etc.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

He must have a good report of them which are without. *1 Ti.* 3. 7.—A certain disciple ... named Timotheus, ... which was well reported of by the brethren, ... him would Paul have to go forth with him. *Ac.* 16. 1. 3.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* 5. 16.

When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. *Mat.* 6. 3, 4.

CHAPTER VI.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. *Eph.* 6. 5; *Col.* 3. 22; *Tit.* 2. 9, 10.—Not only to the good and gentle, but also to the froward. *1 Pe.* 2. 18.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Partakers of the heavenly calling. Partakers of Christ. *He.* 3. 1, 14.—A partaker of the glory that shall be revealed. *1 Pe.* 5. 1.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. *Gal.* 1. 8.—If I come again, I will not spare: since ye seek a proof of Christ speaking in me. *2 Co.* 13. 2, 3.—It is not ye that speak, but the Spirit of your Father which speaketh in you. *Mat.* 10. 20.

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

If any man think that he knoweth any thing, he knoweth nothing, even as he ought to know. *1 Co.* 8. 2.
Foolish and unlearned questions avoid, knowing that they do gender strifes. *2 Ti.* 2. 23.

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. *Ro.* 16. 17.—What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. *Phi.* 3. 7, 8.

6 But godliness with contentment is great gain.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. *1 Ti.* 4. 8.—A little that a righteous man hath is better than the riches of many wicked. *Ps.* 37. 16.—Better is little with the fear of the Lord than great treasure and trouble therewith. *Pr.* 15. 16.

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. *2 Co.* 9. 8.—Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. *He.* 13. 5.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

Naked came I out of my mother's womb, and naked shall I return thither. *Job.* 1. 21.—Be not thou afraid when one is made rich, when the glory of his house is increased: for when he dieth he shall carry nothing away: his glory shall not descend after him. *Ps.* 49. 16, 17.—Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. *Ps.* 39. 6; *Luk.* 12. 19–21.

8 And having food and raiment let us be therewith content.

Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. *Ge.* 28. 20–22.—Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. *Pr.* 30. 8, 9.—Give us this day our daily bread. *Mat.* 6. 11.

9 But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

He ... that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat.* 13. 22.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Teaching things which they ought not, for filthy lucre's sake. *Tit.* 1. 11.

Jos. 7. 24, 25; *2 Ki.* 5. 25, etc.—Judas ... said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. *Mat.* 26. 14, 15. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. *Mat.* 27. 5.

11 But thou, O man of God, flee these
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things; and follow after righteousness, godliness, faith, love, patience, meekness.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 2 Co. 6. 17; *Phi.* 4. 8, 9.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. 1 Co. 4. 1, 2.—Take my yoke upon you, and learn of me; for I am meek and lowly in heart. *Mat.* 11. 29.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Endure hardness, as a good soldier of Jesus Christ. 2 Ti. 2. 3. Give diligence to make your calling and election sure: ... for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pe. 1. 10, 11.

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.) *He.* 10. 23.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 2 Ti. 4. 1, 2.

Pilate ... said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. *Jno.* 18. 37.

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means. 2 Th. 2. 2, 3.

15 Which in his times he shall shew, *who* is the blessed and only Potentate, the King of kings, and Lord of lords;

They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac.* 1. 6, 7.

The Lamb ... is Lord of lords, and King of kings. *Re.* 17. 14.

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

The everlasting God. *Ro.* 16. 26.—I am Alpha and Omega, the beginning and the end, the first and the last. *Re.* 22. 13.—The eternal Spirit. *He.* 9. 14.

His countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. *Re.* 1. 16, 17.—Thou canst not see my face: for there shall no man see me, and live. *Ex.* 33. 20.—Not that any man hath seen the Father, save he which is of God, he hath seen the Father. *Jno.* 6. 46.

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. *Re.* 4. 11.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

How hard is it for them that trust in riches to enter into the kingdom of God! *Mar.* 10. 24.—Lo, *this* is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. *Pr.* 52. 7.—Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. *Pr.* 23. 5.

We both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 1 Ti. 4. 10.—He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. *Ac.* 14. 17.—He giveth to all life, and breath, and all things. *Ac.* 17. 25.—Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Mat.* 6. 31, 33.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

To do good, and to communicate, forget not: for with such sacrifices God is well pleased. *He.* 13. 16.—Distributing to the necessity of saints; given to hospitality. *Ro.* 12. 13.—Let him that is taught in the word communicate unto him that teacheth in all good things. *Gal.* 6. 6.

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. *Mat.* 19. 21.—Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. *Luk.* 16. 9.—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Ti. 4. 8.—He which soweth bountifully shall reap also bountifully. 2 Co. 9. 6.—Faith which worketh by love. *Gal.* 5. 6.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 2 Ti. 1. 14.—Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. *Ti.* 1. 9.—Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 Ti. 4. 5.

The wisdom of this world is foolishness with God. 1 Co. 3. 19.

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

Put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 2 Ti. 2. 14.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

I am Jesus whom thou persecutest. ... I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. 26. 15-18.*

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

My own son in the faith. 1 Th. 1. 2.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

I have lived in all good conscience before God until this day. *Ac. 23. 1.*—Whom I am, and whom I serve. *Ac. 27. 23.*—Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co. 1. 12.*—God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. *Ro. 1. 9.*

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

They all wept sore, and fell on Paul's neck. *Ac. 20. 37.*

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Timotheus, the son of a certain woman, which was a Jewess, and believed. *Ac. 16. 1.*—From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. *2 Th. 3. 15.*

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

1 Th. 4. 14.—Quench not the Spirit. *1 Th. 5. 19.*—The manifestation of the Spirit is given to every man to profit withal. *1 Co. 12. 7.*—Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. *Col. 4. 17.*

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro. 8. 15.*—There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. *1 Jo. 4. 18.*

Ye shall receive power, after that the Holy Ghost is come upon you. *Ac. 1. 8.*—My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. *1 Co. 2. 4, 5.*

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. *Ro. 1. 16.*—The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac. 20. 23, 24.*—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Ac. 21. 13.*—Who-soever ... shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. *Mar. 8. 38.*

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *2 Th. 4. 5.*—I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. *2 Co. 12. 10.*

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

Tit. 3. 4.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called. *Ro. 8. 29, 30; Eph. 1. 3. 7.*—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. *2 Th. 2. 13, 14.*

According to the eternal purpose which he purposed in Christ Jesus our Lord. *Eph.* 3. 11.—According to his good pleasure which he hath purposed in himself. *Eph.* 1. 9.—In hope of eternal life, which God, that cannot lie, promised before the world began. *Tit.* 1. 2.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. *De.* 7. 7, 8.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Christ in you, the hope of glory. *Col.* 1. 27.—Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. *1 Pe.* 1. 20; *He.* 2. 14.

O death, where is thy sting? O grave, where is thy victory? *1 Co.* 15. 55.

I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. *Jno.* 11. 25, 26.

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

By revelation he made known unto me the mystery. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* 3. 3, 8.—Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, ... a teacher of the Gentiles in faith and verily. *1 Ti.* 2. 6, 7.

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. *Ac.* 9. 15, 16.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *2 Ti.* 2. 9, 10; *Lu.* 12. 4, etc.

Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. *Lu.* 23. 46.—Lord Jesus, receive my spirit. *Ac.* 7. 59.

Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. *1 Pe.* 4. 19.—The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. *2 Ti.* 4. 18.

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti.* 4. 7, 8.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. *2 Ti.* 3. 14.—Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. *Tit.* 1. 9.—Ye have obeyed from the heart that form of doctrine which was delivered you. *Ro.* 6. 17.

Whosoever is not of faith is sin. *Ro.* 14. 23.

If ye love me, keep my commandments. *Jno.* 14. 15.—By this shall all men know that ye are my disciples, if ye have love one

to another. *Jno.* 13. 35.—Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. *1 Co.* 13. 2.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

The glorious gospel of the blessed God, which was committed to my trust. *1 Ti.* 1. 11.—The word of reconciliation. *2 Co.* 5. 19. The Spirit also helpeth our infirmities. *Ro.* 8. 26.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

For Demas hath forsaken me, having loved this present world. At my first answer no man stood with me, but all men forsook me. *2 Ti.* 4. 10, 16.

If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. *2 Pe.* 2. 20-22.

Ilc. 6. 4-8.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He.* 6. 10.—Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat.* 25. 40.

When we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. *Ac.* 28. 16.

CHAPTER II.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

Be strong in the Lord, and in the power of his might. *Eph.* 6. 10.—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. *2 Co.* 12. 9.—I can do all things through Christ which strengtheneth me. *Phi.* 4. 13.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Ho that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. *Je.* 23. 28.—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. *1 Co.* 4. 1, 2.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 2 *Th.* 4. 5.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. 2 *Th.* 4. 7, 8.

Every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1 *Co.* 9. 25, 27.

If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. *Ja.* 1. 5.

8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. *Ro.* 1. 3, 4; *He.* 12. 2, 3.—I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures. 1 *Co.* 15. 1-4.

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. *Phi.* 1. 14.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. 2 *Co.* 1. 6.—Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. *Col.* 1. 24.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 *Pe.* 5. 10.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

How shall we, that are dead to sin, live any longer therein? If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. *Ro.* 6. 2, 5-8.

Ye are dead, and your life is hid with Christ in God. When

Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 3, 4.

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu.* 22. 28-30; *Mat.* 10. 33; *Mar.* 8. 38.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* 3. 21.—If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. *Ro.* 8. 17.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 1 *Pe.* 4. 13.

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

What if some did not believe? shall their unbelief make the faith of God without effect? *Ro.* 3. 3.—God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? *Nu.* 23. 19.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

Doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth. 1 *Th.* 6. 4, 5.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 1 *Th.* 4. 6.—We labour, that, whether present or absent, we may be accepted of him. 2 *Co.* 5. 9.—Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. *Gal.* 1. 10.—Not as pleasing men, but God, which trieth our hearts. 1 *Th.* 2. 4.

I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able. 1 *Co.* 3. 2.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. *Tit.* 3. 9.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 *Th.* 1. 20.

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

If ye then be risen with Christ, seek those things which are above. *Col.* 3. 1.

They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us. 1 *Jno.* 2. 19.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

There shall arise false Christs, and false prophets, and shall

show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. *Mat. 24. 24.*—Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. *Is. 28. 16.*—Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe. 2. 5.*

Thou art the Christ, the Son of the living God. Upon this rock I will build my church; and the gates of hell shall not prevail against it. *Mat. 16. 18, 19.*—Other foundation can no man lay than that is laid, which is Jesus Christ. *1 Co. 3. 11.*

The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. *Nu. 1. 7.*—I am the good shepherd, and know my sheep, and am known of mine. *Jno. 10. 14.*—The Lord will shew who are his, and who is holy. *Nu. 16. 5.*

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 22, 23.*—As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. *1 Pe. 1. 15, 16.*—They that are Christ's have crucified the flesh with the affections and lusts. *Gal. 5. 24.*

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! *Isa. 4. 2.*

Mat. 13. 24–30.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. *1 Pe. 2. 11.*—The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law. *1 Th. 1. 5–7.*—Now abideth faith, hope, charity, these three; but the greatest of these is charity. *1 Co. 13. 13.*

Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*—God hath called us to peace. *1 Co. 7. 15.*—He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. *1 Pe. 3. 10, 11.*—The wisdom that is from above is first pure, then peaceable. *Ja. 3. 17.*

The church of God which is at Corinth, ... them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord. *1 Co. 1. 2.*—The prayer of the upright is his delight. *Pr. 15. 8.*—These people draweth high unto me with their mouth, and honoureth me with their lips; but their heart is far from me. *Mat. 15. 8.*

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench. *Mat. 12. 18–20.*—Learn of me; for I am meek. *Mat. 11. 29.*—I Paul myself beseech you by the meekness

and gentleness of Christ. *2 Co. 10. 1.*—Remember, that by the space of three years I ceased not to warn every one night and day with tears. *Ac. 20. 31.*

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. *Gal. 6. 1.*—Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. *1 Pe. 3. 15.*

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. *Ac. 8. 22.*

God our Saviour ... will have all men to be saved, and to come unto the knowledge of the truth. *1 Th. 2. 3, 4.*—Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. 5. 31.*

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Lest Satan should get an advantage of us; for we are not ignorant of his devices. *2 Co. 2. 11.*—I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. *Ac. 26. 17, 18.*—The Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. *Job 1. 12.*—Jesus answered, Thou couldest have no power at all against me, except it were given thee from above. *Jno. 19. 11.*—The God of peace shall bruise Satan under your feet shortly. *Rom. 16. 20.*

CHAPTER III.

THIS know also, that in the last days perilous times shall come.

The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. *1 Th. 4. 1, 2.*—There shall come in the last days scoffers, walking after their own lusts. *2 Pe. 3. 3.*—Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. *1 Jno. 2. 18.* They told you there should be mockers in the last time, who should walk after their own ungodly lusts. *Jude 18.*

Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *Mat. 24. 10–12, 14.*

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. *2 Th. 2. 3, 4.*

Ro. 1. 30, 31.

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. *Tit. 1. 16.*

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

A scooner seeketh wisdom, and *findeth it not*: but knowledge is easy unto him that understandeth. *Pr. 14. 6.*—Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Eph. 4. 14.*

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents. *Ex. 7. 10-12.*

Reprobate silver shall men call them, because the Lord hath rejected them. *Je. 6. 30.*—As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. *Rom. 1. 28.*

9 But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

Aaron's rod swallowed up their rods. *Ex. 7. 12.*—The magicians did so with their enchantments to bring forth lice, but they could not. *Ex. 8. 18.*—The magicians could not stand before Moses because of the boils; for the boil was upon the magicians. *Ex. 9. 11.*

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

I determined not to know any thing among you, save Jesus Christ, and him crucified. *1 Co. 2. 2.*—Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. *Ac. 20. 18-21.*

The things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. *2 Co. 1. 17-19.*—To me to live is Christ. *Phi. 1. 21.*—I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. *2 Co. 12. 15.*

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

Acts 13; 14.

We despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us. *2 Co. 1. 8-10.*—Many are the afflictions of the righteous: but the Lord delivereth him out of them all. *Psa. 34. 19.*

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Whosoever doth not bear his cross, and come after me, cannot be my disciple. *Lu. 14. 27.*—The world hath hated them, because

they are not of the world, even as I am not of the world. *Jno. 17. 14.*—We must through much tribulation enter into the kingdom of God. *Ac. 14. 22.*—No man should be moved by these afflictions: for yourselves know that we are appointed thereto. *1 Th. 3. 3.*

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. *2 Th. 2. 11, 12.*

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. *1 Th. 2. 13.*—He that heareth you heareth me. *Lu. 10. 16.*

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. *De. 6. 6, 7.*

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno. 5. 39.*

In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. *1 Pe. 1. 8-11.*

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. *2 Pe. 1. 21.*—Whosoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. *Rom. 15. 4.*

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. *Psa. 19. 7-11.*

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee. *Psa. 119. 9, 11.*

17 That the man of God may be perfect, thoroughly furnished unto all good works.

Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. *1 Th. 6. 11.*—If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. *2 Th. 2. 21.*

CHAPTER IV.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. *Ac.* 10. 42.—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. *Mat.* 25. 31, etc.—I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. *Re.* 20. 12, 13.

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. *Col.* 1. 28, 29.

It pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. *1 Co.* 1. 21, 23. God ... hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. *2 Co.* 5. 19, 20.

If any man speak, let him speak as the oracles of God. *1 Pe.* 4. 11.—The word of this salvation. *Ac.* 13. 26.—The word of faith. *Ro.* 10. 8.—The word of life. *Phi.* 2. 16.—The engrafted word which is able to save your souls. *Ja.* 1. 21.—All the words of this life. *Ac.* 5. 20.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying. *1 Ti.* 1. 4.—Jewish fables, and commandments of men, that turn from the truth. *Ti.* 1. 14.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief. *He.* 13. 17.

Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. *1 Ti.* 4. 15.

6 For I am now ready to be offered, and the time of my departure is at hand.

If I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. *Phi.* 2. 17.

I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. *Phi.* 1. 23.—Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. *2 Pe.* 1. 14.

7 I have fought a good fight, I have finished my course, I have kept the faith:

Fight the good fight of faith, lay hold on eternal life. *1 Ti.* 6. 12; *1 Co.* 9. 24—27.—Be thou faithful unto death, and I will give thee a crown of life. *Re.* 2. 10.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to

me only, but unto all them also that love his appearing.

When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe.* 5. 4.—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe.* 1. 4.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 4.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Ti.* 2. 13.

He will swallow up death in victory. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is.* 25. 8, 9.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. *1 Jno.* 2. 15, 17.—Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Ju.* 14. 33.—No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *Ju.* 16. 13.

Col. 4. 14. *Phile.* 24. *2 Co.* 8. 23.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

All they which are in Asia be turned away from me. *2 Ti.* 1. 15.—Luke, the beloved physician, and Demas, greet you. *Col.* 4. 14.

Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, ... and Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me. *Col.* 4. 10, 11; *Ac.* 15. 37.

12 And Tychicus have I sent to Ephesus.

That ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose. *Eph.* 6. 21, 22.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

We both hunger, and thirst, and are naked. *1 Co.* 4. 11.—In cold and nakedness. *2 Co.* 11. 27.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

They drew Alexander out of the multitude, the Jews putting him forward. *Ac.* 19. 33.—Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. *1 Ti.* 1. 20.

The workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert. *Ps.* 28. 3, 4.—The sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness. *2 Sa.* 3. 39.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

All the disciples forsook him, and fled. *Mat.* 26. 56.
Lord, lay not this sin to their charge. *Ac.* 7. 60.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. *Mat.* 10. 19, 20.—The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *Ac.* 23. 11.—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. *2 Co.* 12. 9.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe.* 2. 9.

Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe.* 5. 8.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

The Lord shall preserve thee from all evil: he shall preserve thy soul. *Ps.* 121. 7.—The Lord... forsaketh not his saints; they are preserved for ever. *Ps.* 37. 28.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

Paul... came to Corinth; and found a certain Jew named... born in Pontus, lately come from Italy, with his wife Priscilla; ... and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. *Ac.* 18. 1, 3.—Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. *Ro.* 16. 3; *2 Ti.* 1. 16–18.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

He sent into Macedonia two of them that ministered unto him, Timotheus and Erastus. *Ac.* 19. 22.—Erastus the chamberlain of the city saluteth you. *Ro.* 16. 23.

For they had seen before with him in the city Trophimus an Ephesian. *Ac.* 21. 29.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

They shall call his name Emmanuel, which being interpreted is, God with us. *Mat.* 1. 23.—Lo, I am with you alway, *even* unto the end of the world. *Mat.* 28. 20.

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL

TO

T I T U S.

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Whose I am, and whom I serve. *Ac.* 27. 23.

So hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. *Ac.* 13. 47, 48.

Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 *Ti.* 3. 16.—His divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2 *Pe.* 1. 3, etc.—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph.* 1. 4.

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

The promise of life which is in Christ Jesus. 2 *Ti.* 1. 1.—A lively hope by the resurrection of Jesus Christ from the dead. 1 *Pe.* 1. 3.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu.* 23. 19.—Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. *He.* 6. 17.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and

brought life and immortality to light through the gospel. 2 *Ti.* 1. 9, 10.—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat.* 25. 34.

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

The preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began. *Ro.* 16. 25.—Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope. 1 *Ti.* 1. 1.—We trust in the living God, who is the Saviour of all men, specially of those that believe. 1 *Ti.* 4. 10.

4 To Titus, mine own son after the common

faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Titus, *he is* my partner and fellowhelper concerning you. 2 *Co.* 8. 23; 1 *Ti.* 1. 2.

5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

They ... ordained them elders in every church. *Ac.* 14. 23.—Bishops. *Phi.* 1. 1.

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

1 *Ti.* 3. 2-9, 12.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. 1 *Co.* 4. 1, 2.—The elders ... I exhort, ... Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind. 1 *Pe.* 5. 1, 2.

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Hold fast the form of sound words, which thou hast heard of me. 2 *Ti.* 1. 13.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Ro.* 16. 17, 18.

Certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. *Ac.* 15. 1.

12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

Reprova, rebuke, exhort with all longsuffering and doctrine. *2 Ti.* 4. 2.—The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. *2 Ti.* 2. 24, 25.

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

In vain they do worship me, teaching for doctrines the commandments of men. *Mat.* 15. 9.

15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

There is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. *Ro.* 14. 14, 20.—Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. *1 Ti.* 4. 3, 4.—He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. *Ro.* 14. 23.—Purifying their hearts by faith. *Ac.* 15. 9.

CHAPTER II.

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The hoary head is a crown of glory, if it be found in the way of righteousness. *Pr.* 16. 31.

For love's sake I rather beseech thee, being such a one as Paul the aged. *Phile.* 9.—The elder unto the elect lady and her children, whom I love in the truth. I beseech thee, lady, ... that we love one another. *2 Jno.* 1. 5.

Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. *Ja.* 5. 8, 10.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Wives, submit yourselves unto your own husbands, as unto the Lord. *Eph.* 5. 22.—Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives. Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well. *1 Pe.* 3. 1, 6.—I will ... that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. *1 Ti.* 5. 14.

6 Young men likewise exhort to be sober minded.

Flee ... youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. *2 Ti.* 2. 22.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. *1 Ti.* 4. 12.—Neither as being lords over God's heritage, but being examples to the flock. *1 Pe.* 5. 3.

I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose I was not a whit behind the very chiefest apostles. *2 Co.* 11. 3, 5.—But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Gal.* 1. 8.—For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. *2 Co.* 2. 17.—Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co.* 4. 2.

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Walk in wisdom toward them that are without. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. *Col.* 4. 5, 6.—Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? *Nu.* 5. 9.—Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. *1 Pe.* 2. 12, 15.—Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. *1 Pe.* 3. 16.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Eph.* 6. 5, 8.—Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. *1 Pe.* 2. 18.

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. *1 Ti.* 6. 1, 2.

10 Not purloining, but shewing all good fidelity

lity; that they may adorn the doctrine of God our Saviour in all things.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*—Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Phi. 2. 15.*

11 For the grace of God that bringeth salvation hath appeared to all men,

If through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is by one man, Jesus Christ, hath abounded unto many. Ro. 5. 15.*—*That was the true Light, which lighteth every man that cometh into the world. Jno. 1. 9.*—God our Saviour ... will have all men to be saved, and to come unto the knowledge of the truth. For *there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 Ti. 2. 3. 6.*

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? *Ro. 6. 1, 2.*—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti. 1. 9.*—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph. 1. 4.*—For God hath not called us unto uncleanness, but unto holiness. *1 Th. 4. 7.*—That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. *1 Pe. 4. 2.*—For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. *1 Jno. 2. 16.*

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

We look for the Saviour, the Lord Jesus Christ. *Phi. 3. 20.*—Waiting for the coming of our Lord Jesus Christ. *1 Co. 1. 7.* Looking for and hasting unto the coming of the day of God. *2 Pe. 3. 12.*—The hope which is laid up for you in heaven. *Col. 1. 5.*

Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28.*—When Christ, *who is our life, shall appear, then shall ye also appear with him in glory. Col. 3. 4.*

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *1 Th. 4. 16, 17.*

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. *1 Jno. 3. 2.*

The Lord Jesus Christ, ... shall judge the quick and the dead at his appearing and his kingdom. *2 Ti. 4. 1.*—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th. 1. 7, 8.*

The Son of man ... shall come in his own glory, and in his Father's, and of the holy angels. *Lu. 9. 26.*

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Who gave himself for our sins, that he might deliver us from this present evil world. *Gal. 1. 4; Eph. 5. 2.*—Who gave himself a ransom for all. *1 Ti. 2. 6.*—He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co. 5. 15.*—The life which

I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal. 2. 20.*

Such a high priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He. 7. 26.*—Let Israel hope in the Lord: for with the Lord *there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. Ps. 130. 7, 8.*

We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 10.*—*Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness unto his marvellous light. 1 Pe. 2. 9.*—If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. *Ex. 19. 5.*

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Reprove, rebuke, exhort with all longsuffering and doctrine. *2 Ti. 4. 2.*

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. *1 Ti. 4. 12.*—He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lu. 10. 16.*

CHAPTER III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. *Ro. 13. 1.*—Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. *1 Pe. 2. 13, 14.*

As we have ... opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal. 6. 10.*

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

Put on, ... as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. *Col. 3. 12.*—Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. *Eph. 4. 31.*

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

Know ye not that the unrighteous shall not inherit the kingdom of God? And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 9, 11.*—*You hath he quickened, who were dead in trespasses and sins. We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Eph. 2. 1, 3.*—Ye were sometime darkness, but now are ye light in the Lord: walk as children of light. *Eph. 5. 8.*—For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries. *1 Pe. 4. 3.*

4 But after that the kindness and love of God our Saviour toward man appeared,

The grace of God that bringeth salvation hath appeared to all men. *Ti. 2. 11.*—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the

propitiation for our sins. 1 *Jno.* 4. 9, 10.—*There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.* *Is.* 45. 21, 22.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

By grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast. *Eph.* 2. 8, 9.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 *Ti.* 1. 9.—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Gal.* 2. 16.—Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. *Ro.* 3. 20.

Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno.* 3. 3, 5.

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro.* 12. 2.—Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind. *Eph.* 4. 22, 23.

6 Which he shed on us abundantly through Jesus Christ our Saviour;

Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. *Jno.* 7. 37, 39.—Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. *Ac.* 2. 33.

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Being justified freely by his grace through the redemption that is in Christ Jesus. *Ro.* 3. 24.—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Whom he justified, them he also glorified. *Ro.* 8. 16, 17, 30.—This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 *Jno.* 5. 11, 12.—In hope of eternal life, which God, that cannot lie, promised before the world began. *Ti.* 1. 2.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 *Co.* 15. 58.—Faith, if it hath not works, is dead, being alone. *Ja.* 2. 17.

Ti. 2. 14.

9 But avoid foolish questions, and genealo-

gies, and contentions, and strivings about the law; for they are unprofitable and vain.

Let no man ... judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body *is* of Christ. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. *Col.* 2. 16, 17, 20, 23.

10 A man that is an heretic after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 *Ti.* 1. 19, 20.—If he neglect to hear the church, let him be unto thee as a heathen man and a publican. *Mat.* 18. 17.—Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. *Ro.* 16. 17.—Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 *Ti.* 3. 6, 14.—Having a form of godliness, but denying the power thereof: from such turn away. 2 *Ti.* 3. 5.—If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds. 2 *Jno.* 10, 11.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Tychicus have I sent to Ephesus. 2 *Ti.* 4. 12.—Tychicus, a beloved brother and faithful minister in the Lord. *Eph.* 6. 21.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. *Ac.* 18. 24; 1 *Co.* 1. 12.

14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

So labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Ac.* 20. 35.—Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Eph.* 4. 28.—Ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 1 *Th.* 2. 9.—Not because I desire a gift: but I desire fruit that may abound to your account. *Phi.* 4. 17.—Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth. 3 *Jno.* 5-8.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

THE EPISTLE OF PAUL TO PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, and fellowlabourer,

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. *Eph.* 4. 1. To make known the mystery of the gospel, for which I am an ambassador in bonds. *Eph.* 6. 19, 20.

Phile. 9.

2 And to *our* beloved Apphia, and Archippus *our* fellowsoldier, and to the church in thy house :

Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. *Col.* 4. 17.

3 Grace to you, and peace, from God *our* Father and the Lord Jesus Christ.

God resisteth the proud, and giveth grace to the humble. *1 Pe.* 5. 5.—The God of peace. *Heb.* 13. 20.

The grace of *our* Lord Jesus Christ *be* with you. *1 Co.* 16. 23. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. *Jno.* 14. 27.

4 I thank my God, making mention of thee always in my prayers,

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy. *Phi.* 1. 3, 4.—God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. *Ro.* 1. 9.

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints ;

Faith which worketh by love. *Ga.* 5. 6.—Your faith in the Lord Jesus, and love unto all the saints. *Eph.* 1. 15.

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* 5. 16.—Having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. *1 Pe.* 2. 12.—By the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*. *2 Co.* 9. 13.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds :

I Paul myself beseech you by the meekness and gentleness of Christ. *2 Co.* 10. 1.

Onesimus, a faithful and beloved brother, who is *one* of you. *Col.* 4. 9.

Though ye have ten thousand instructors in Christ, yet *have* ye not many fathers : for in Christ Jesus I have begotten you through the gospel. *1 Co.* 4. 15.

11 Which in time past was to thee unprofitable, but now profitable to thee and to me :

12 Whom I have sent again : thou therefore receive him, that is, mine own bowels :

Phile. 10.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel :

14 But without thy mind would I do nothing ; that thy benefit should not be as it were of necessity, but willingly.

Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity : for God loveth a cheerful giver. *2 Co.* 9. 7.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever ;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord ?

17 If thou count me therefore a partner, receive him as myself.

Partakers of the heavenly calling. *Heb.* 3. 1.

18 If he hath wronged thee, or oweth thee ought, put that on mine account ;

VER. 19.]

PHILEMON.

[VER. 25.

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

For in Christ Jesus I have begotten you through the gospel.
1 Co. 4. 15.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

Ye also helping together by prayer for us. 2 Co. 1. 11.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

Epaphras our dear fellowservant, who is for you a faithful minister of Christ. Col. 1. 7.—Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Col. 4. 12.

24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

Luke, the beloved physician, and Demas, greet you. Col. 4. 14.—Demas hath forsaken me, having loved this present world. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 2 Ti. 4. 10, 11.—Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark. Ac. 12. 25.—Gaius and Aristarchus, whose surname was Mark. Ac. 12. 25.—Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. Ac. 19. 29.

Written from Rome to Philemon, by Onesimus a servant.

toward men. *Lu.* 2. 10, 11, 13, 14.—I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.* *Re.* 5. 11-13.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Who maketh his angels spirits; his ministers a flaming fire. *Ps.* 104. 4; 103. 20, 21.—Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. *Da.* 9. 21.—The mountain was full of horses and chariots of fire round about Elisha. *2 Ki.* 6. 17.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. *Ps.* 45. 6.

The Word was God. *Jno.* 1. 1.—One like the Son of man came with the clouds of heaven, and came to the Ancient of days. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da.* 7. 13, 14.—Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. *Is.* 9. 7.—Behold, a king shall reign in righteousness. *Is.* 32. 1.—I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je.* 23. 5.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

He had done no violence, neither was any deceit in his mouth. *Is.* 53. 9.—Who did no sin, neither was guile found in his mouth. *1 Pe.* 2. 22.

I ascend unto my Father, and your Father; and to my God, and your God. *Jno.* 20. 17.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. This day is this scripture fulfilled in your ears. *Lu.* 4. 18, 21.—God giveth not the Spirit by measure unto him. *Jno.* 3. 34.—God anointed Jesus of Nazareth with the Holy Ghost and with power. *Ac.* 10. 38.

The fruit of the Spirit is ... joy. *Gal.* 5. 22.

Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren. *He.* 2. 11, 16, 17.—Truly our fellowship is with the Father, and with his Son Jesus Christ. *1 Jno.* 1. 3.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a gar-

ment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. *Ps.* 102. 25-27.

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner. *Is.* 51. 6.—Heaven and earth shall pass away, but my words shall not pass away. *Mat.* 24. 35. The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *2 Pe.* 3. 7.

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *2 Pe.* 3. 10.—I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. *Re.* 20. 11.—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. *Re.* 21. 1.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *Re.* 1. 8.—Jesus Christ the same yesterday, and to day, and for ever. *He.* 13. 8.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? *Mat.* 22. 41, 44; *Ps.* 110. 1.—Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mar.* 14. 62; *Lu.* 22. 69.—After the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. *Mar.* 16. 19.—Who is even at the right hand of God. *Ro.* 8. 34. He raised him from the dead, and set him at his own right hand in the heavenly places. *Eph.* 1. 20.—Where Christ sitteth on the right hand of God. *Col.* 3. 1.—He must reign, till he hath put all enemies under his feet. *1 Co.* 15. 25.

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The angel of the Lord encampeth round about them that fear him, and delivereth them. *Ps.* 34. 7.—He shall give his angels charge over thee, to keep thee in all thy ways. *Ps.* 91. 11.

The angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. *Ge.* 19. 15.—My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. *Da.* 6. 22.—The angel ... said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. *Lu.* 1. 19.—The angel of the Lord came upon him, ... and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. *Ac.* 12. 7; 10. 1-6.—There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul. *Ac.* 27. 23, 24.

If children, then heirs; heirs of God, and joint-heirs with Christ. *Ro.* 8. 17.—That being justified by his grace, we should be made heirs according to the hope of eternal life. *Tit.* 3. 7.

CHAPTER II.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life. *De.* 4. 9.—Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that

prophet, shall be destroyed from among the people. *Ac.* 3. 22, 23.—My people are destroyed for lack of knowledge: ... because they have left off to take heed to the Lord. *Ho.* 4. 6, 10; *Lu.* 8. 12, 15.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;

The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. *De.* 33. 2.—Who have received the law by the disposition of angels, and have not kept it. *Ac.* 7. 53.—It was ordained by angels in the hand of a mediator. *Gal.* 3. 19.

He that despised Moses' law died without mercy under two or three witnesses. *He.* 10. 28.—The soul that doeth ought presumptuously, ... shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off. *Nu.* 15. 30, 31.—Nadab and Abihu, the sons of Aaron, ... offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them. *Le.* 10. 1, 2.—While the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses. *Nu.* 15. 32, 36.

Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. *De.* 4. 3.—Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 *Co.* 10. 11.

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He.* 10. 29.—See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. *He.* 12. 25.—He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *Jno.* 12. 48.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno.* 3. 16.—He is able ... to save them to the uttermost that come unto God by him. *He.* 7. 25.

Jesus came into Galilee, preaching the gospel of the kingdom of God. *Mar.* 1. 14.—And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. *Lu.* 24. 47, 48.—But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. *Ac.* 1. 8.—And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. *Ac.* 5. 32; 10. 39.

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

They went forth, and preached every where, the Lord working with them, and confirming the word with signs following. *Mar.* 16. 20.—Many wonders and signs were done by the apostles. *Ac.* 2. 43.—Long time ... abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. *Ac.* 14. 3.—God wrought special miracles by the hands of Paul. *Ac.* 19. 11.—I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the

power of the Spirit of God. *Ro.* 15. 18, 19.—My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. 1 *Co.* 2. 4.

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

The powers of the world to come. *He.* 6. 5.—I create new heavens and a new earth. *Is.* 65. 17.—The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re.* 11. 15.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

Ps. 8. 4, 8.

Lord, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him? *Ps.* 144. 3.—What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? *Job.* 7. 17.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, ... through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *Lu.* 1. 68, 78, 79.

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

Then the devil leaveth him, and, behold, angels came and ministered unto him. *Mat.* 4. 11.—There appeared an angel unto him from heaven, strengthening him. *Lu.* 22. 43.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church. *Eph.* 1. 20, 22.—Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. *Mat.* 28. 18.—He hath put all things under his feet. He must reign, till he hath put all enemies under his feet. 1 *Co.* 15. 27, 25.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

[Jesus Christ] made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi.* 2. 7–11.

If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Ro.* 8. 17, 18.

Make crowns, and set them upon the head of Joshua ... the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; ... even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne;

and he shall be a priest upon his throne. *Zec. 6. 11-13.*—For thou prevailest him with the blessings of goodness; thou settest a crown of pure gold on his head. His glory in thy salvation: honour and majesty hast thou laid upon him. *Ps. 21. 3, 6.*—Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously. *Ps. 45. 3, 4.*—On his head were many crowns. *Re. 19. 12.*

Behold the Lamb of God, which taketh away the sin of the world. *Jno. 1. 29.*—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 16.*—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*—Receive not the grace of God in vain. *2 Co. 6. 1.*—He is the propitiation for our sins: and not for our's only, but also for the *sins* of the whole world. *1 Jno. 2. 2.*

They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Re. 5. 9.*

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Thus it behoved Christ to suffer. *Lu. 24. 46.*—That he might be just, and the justifier of him which believeth in Jesus. *Ro. 3. 26.*

Of him, and through him, and to him, *are* all things. *Ro. 11. 36.*

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. 7. 9, 10, 14.*—I have given him for a witness to the people, a leader and commander to the people. *Is. 55. 4.*—Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. *He. 5. 8, 9.*—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. *1 Pe. 5. 10.*

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

We are sanctified through the offering of the body of Jesus Christ once for all. By one offering he hath perfected for ever them that are sanctified. *He. 10. 10, 14.*—Jesus also, that he might sanctify the people with his own blood, suffered without the gate. *He. 13. 12.*—If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He. 9. 13, 14.*—The blood of Jesus Christ ... cleanseth us from all sin. *1 Jno. 1. 7.*

He stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat. 12. 49, 50.*—Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. *Jno. 20. 17.*

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Ps. 22. 22.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

The Lord is my rock, and my fortress, and my deliverer; my

God, my strength, in whom I will trust. *Ps. 18. 2.*—I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. *Is. 8. 17.*—The Lord God will help me; therefore shall I not be confounded. *Is. 50. 7.*—I can of mine own self do nothing. *Jno. 5. 30; He. 2. 18.*

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel. *Is. 8. 18.*—Those that thou gavest me I have kept, and none of them is lost, but the son of perdition. *Jno. 17. 12.*

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

The Word was made flesh, and dwelt among us. *Jno. 1. 14.*—God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *Ro. 8. 3.*—Who ... made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. *Phi. 2. 6, 7.*—Jesus Christ ... hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti. 1. 10.*—When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Co. 15. 54-57.*

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. *Re. 1. 18.*

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. 3. 29.*

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. *He. 5. 1, 2.*

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He. 4. 15; Mat. 4. 1-3, etc.; 26. 37-39.* Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He. 12. 3.*—My grace is sufficient for thee: for my strength is made perfect in weakness. *2 Co. 12. 9.*

CHAPTER III.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti. 1. 9.*—Whom he did predestinate, them he also

called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro. 8. 30.*—God hath not called us unto uncleanness, but unto holiness. *1 Th. 4. 7.*—Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. *1 Co. 1. 2.*—I press toward the mark for the prize of the high calling of God in Christ Jesus. *Phi. 3. 14.*

As my Father hath sent me, even so send I you. *Jno. 20. 21.*—Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. *He. 7. 26, 27.*

He. 2. 17, 18.

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

I do always those things that please him. *Jno. 8. 29.*—I have glorified thee on the earth: I have finished the work which thou gavest me to do. *Jno. 17. 4.*

My servant Moses is not so, who is faithful in all mine house. *Nu. 12. 7.*—I have taught you statutes and judgments, even as the Lord my God commanded me. *De. 4. 6.*—Thus did Moses: according to all that the Lord commanded him, so did he. *Ex. 40. 16.*

The house of God, which is the church of the living God. *1 Th. 3. 15.*—The vineyard of the Lord of hosts is the house of Israel. *Is. 5. 7.*

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. *Zec. 6. 12.*—Upon this rock I will build my church. *Mat. 16. 18.*

This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us. *Ac. 7. 38.*

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. *Ro. 3. 21.*—The law having a shadow of good things to come. *He. 10. 1.*

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

All mine are thine, and thine are mine. While I was with them in the world, I kept them in thy name. *Jno. 17. 10, 12.*

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *2 Co. 6. 16.*—In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit. *Eph. 2. 21, 22.*—Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe. 2. 5.*

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro. 5. 2.*—If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel. *Col. 1. 23.*—We desire that every one of you do shew the same diligence to the full assurance of hope unto the end. *He. 6. 11.*—He that endureth to the end shall be saved. *Mat. 10. 22.*—Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure

in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. *He. 10. 35, 38, 39.*—They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. *1 Jno. 2. 19.*

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

The Spirit of the Lord spake by me, and his word was in my tongue. *2 Sa. 23. 2.*—David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. *Mar. 12. 36.*—This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas. *Ac. 1. 16.*

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. *Pr. 27. 1.*—Seek ye the Lord while he may be found, call ye upon him while he is near. *Is. 55. 6.*—Behold, now is the accepted time; behold, now is the day of salvation. *2 Co. 6. 2.*

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Re. 3. 20.*

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness;

9 When your fathers tempted me, proved me, and saw my works forty years.

Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord. *De. 9. 7.*—Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it. *Nu. 14. 22, 23.*—Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. *1 Co. 10. 9.*

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways.

How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. *Ps. 78. 40, 41.*—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph. 4. 30.*

They did not like to retain God in their knowledge. *Ro. 1. 28.*

11 So I swear in my wrath, They shall not enter into my rest.)

As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. *Nu. 14. 28, 30.*—The Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. *Nu. 32. 13.*

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. *Mar. 7. 21, 22.*—They tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. *Ps. 78. 56, 57.*—My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. *Je. 2. 13.*

13 But exhort one another daily, while it is

called To day; lest any of you be hardened through the deceitfulness of sin.

Thou knewest not the time of thy visitation. *Lu. 19. 44.*—Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. *Jno. 12. 35, 36.*

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re. 3. 21.*

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto he went. *Nu. 14. 24.*—I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land wherupon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God. *Jos. 14. 8, 9.*

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

De. 1. 12, etc.; 9. 23, etc.
They despised the pleasant land, they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to overthrow them in the wilderness. *Ps. 106. 24-26.*

CHAPTER IV.

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 21-23.*

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. *Gal. 3. 8, 9.*

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath,

if they shall enter into my rest: although the works were finished from the foundation of the world.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. *Mat. 11. 28.*—Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro. 5. 1, 2.*—It is a righteous thing with God to recompense ... to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven. *2 Th. 1. 6, 7.*—Here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours. *Re. 14. 12, 13.*

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. *Ge. 2. 2.*—In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. *Ex. 20. 11.*—In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. *Ex. 31. 17.*

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

Your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. *Nu. 14. 31.*

7 (Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

That is, *Joshua*, margin.
Ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. *De. 12. 9.*—After that the Lord had given rest unto Israel from all their enemies round about, ... Joshua waxed old. *Jos. 23. 1.*

9 There remaineth therefore a rest to the people of God.

Let no man therefore judge you ... in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come. *Col. 2. 16, 17.*—God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. *Re. 21. 4.*

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.)

The Forerunner is for us entered. *He. 6. 20.*—I have finished the work which thou gavest me to do. *Jno. 17. 4.*
Not having mine own righteousness, which is of the law. *Phi. 3. 9.*

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall

be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 *Pe.* 1. 10, 11.—Strive to enter in at the strait gate. *Lu.* 13. 24.—So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 1 *Co.* 9. 24, 25.—I press toward the mark for the prize of the high calling of God in Christ Jesus. *Phi.* 3. 14.

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

The lively oracles. *Ac.* 7. 38.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 *Pe.* 1. 23.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? *Je.* 23. 29.—The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 *Co.* 10. 4, 5.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. *Ro.* 1. 16.—When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 *Th.* 2. 13.

He hath made my mouth like a sharp sword. *Is.* 49. 2.—Out of his mouth went a sharp twoedged sword. *Re.* 1. 16.—Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. *Re.* 2. 16.—The sword of the Spirit, which is the word of God. *Eph.* 6. 17.

Not ... handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 2 *Co.* 4. 2.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

His eyes are upon the ways of man, and he seeth all his goings. *Job.* 34. 21.—Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. *Ps.* 90. 8.

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. *Ps.* 139. 1-4, 11, 12.

The Lord looketh on the heart. 1 *Sa.* 16. 7.—Hell and destruction are before the Lord: how much more then the hearts of the children of men? *Psa.* 15. 11.—1 the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je.* 17. 10.

These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works. *Re.* 2. 18, 19.

He shall lay the burnt offering, and cut it into his pieces. His inwards ... shall he wash in water. *Le.* 1. 6, 9.—Behold, thou desirest truth in the inward parts. *Psa.* 51. 6.—Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. *Psa.* 139. 23, 24.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. *He.* 3. 1; 7. 21, etc.—Neither by the blood of goats and calves,

but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *He.* 9. 12, 24.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.) *He.* 10. 19-23.—Who is gone into heaven, and is on the right hand of God. 1 *Pe.* 3. 22.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

He is despised and rejected of men; a man of sorrows, and acquainted with grief. *Is.* 53. 3.—Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. *Lu.* 4. 2.—Jesus ... being wearied with his journey, sat thus on the well. *Jno.* 4. 6. When Jesus ... saw her weeping, and the Jews also weeping which came with her, he groined in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. *Jno.* 11. 33-35.—The scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. *Lu.* 11. 53, 54.—Ye are they which have continued with me in my temptations. *Lu.* 22. 28.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. *Jno.* 14. 30.—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 *Co.* 5. 21.—Who did no sin, neither was guile found in his mouth. 1 *Pe.* 2. 22.—Ye know that he was manifested to take away our sins; and in him is no sin. 1 *Jno.* 3. 5.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

He shall be a priest upon his throne. *Zec.* 6. 13.—Thou shalt put the mercy seat above upon the ark. ... And there I will meet with thee. *Ex.* 25. 21, 22.—Christ Jesus: whom God hath set forth to be a propitiation [or mercy seat]. *Ro.* 3. 24, 25.—Through him we both have access by one Spirit unto the Father. *Eph.* 2. 18.—In whom we have boldness and access with confidence by the faith of him. *Eph.* 3. 12.

CHAPTER V.

FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish, unto the Lord for a sin offering. *Le.* 4. 3.—Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. *Le.* 16. 6.—Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them; as the Lord commanded. *Le.* 9. 7.—Who needeth not daily, as

those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. *He. 7. 27.*

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office. *Ex. 28. 1.*—Thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. *Nu. 3. 10.*

They withstood Uzziah the king, and said unto him, *It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.* Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the Lord. *2 Ch. 26. 18, 19, 21.*—*To be* a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses. *Nu. 16. 40.*

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God. *Jno. 8. 54.*

Ps. 2. 7.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec. *Ps. 110. 4.*

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. *Ps. 22. 2.*—Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. *Jno. 12. 27.* And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he left them, and went away again, and prayed the third time, saying the same words. *Mat. 26. 39, 42, 44.*

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. *Mar. 14. 36.*—Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? *Mat. 26. 53.*

There appeared an angel unto him from heaven, strengthening him. *Lu. 22. 43.*—Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. *Jno. 12. 28.*—In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. He sent from above, he took me, he drew me out of many waters. He brought me forth also into a large place; he delivered me, because he delighted in me. *Ps. 18. 6, 16, 19.*—Thou hast heard me from the horns of the unicorns. He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. *Ps. 22. 1, 24.*

8 Though he were a Son, yet learned he obedience by the things which he suffered;

I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. *Is. 50. 5, 6.*—And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi. 2. 8.*

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. *He. 2. 10.*—The third day I shall be perfected. *Lu. 13. 32.*—Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. *Ro. 1. 4.*—Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. *He. 7. 26.*—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. *He. 9. 12.*—The salvation which is in Christ Jesus with eternal glory. *2 Ti. 2. 10.*—Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. *Mar. 1. 14, 15.*—He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 16.*—By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. *He. 11. 8.*

10 Called of God an high priest after the order of Melchisedec.

Ps. 110. 4.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. *Mat. 13. 14, 15.*

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Unto them were committed the oracles of God. *Ro. 3. 2.*—I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. *1 Co. 3. 1, 2; Eph. 1. 3, etc.*

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. *Eph. 4. 14.*—Him that is weak in the faith receive ye, but not to doubtful disputations. *Ro. 14. 1.*

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. *2 Ti. 3. 16, 17.*—Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. *Ro. 1. 17.*

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use

have their senses exercised to discern both good and evil.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. 1 Co. 2. 14, 15.—This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent. [try things that differ. *marg.*] *Ph.* 1. 9, 10.

CHAPTER VI.

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

If ... perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was *there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. *He.* 7. 11, 12, 18.

The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 2 Ti. 2. 19.—Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. *Eze.* 18. 30.—John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. *Mar.* 1. 4.

The works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* 5. 19, 21.—The wages of sin is death. *Rom.* 6. 23.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.—Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. But without faith *it* is impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. *He.* 11. 1, 2, 6.

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on *them* until the time of reformation. *He.* 9. 9, 10; *Mar.* 7. 3, 4.—John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. *Ac.* 19. 4, 5.

Thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: and Aaron shall offer the Levites before the Lord *for* an offering of the children of Israel, that they may execute the service of the Lord. *Nu.* 8. 10, 11.—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. *Ac.* 13. 2, 3; 19. 6.

That the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living. *Lu.* 20. 37, 38.—My flesh ... shall rest in

hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. *Ps.* 16. 9, 10.—Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is* as the dew of herbs, and the earth shall cast out the dead. *Is.* 26. 19. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. *Da.* 12. 2.—The Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. *Ac.* 23. 8.

Enoch, ... the seventh from Adam, prophesied ... saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed. *Jude* 14, 15.—The Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was* like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. *Da.* 7. 9, 10.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ... and these shall go away into everlasting punishment: but the righteous into life eternal. *Mat.* 25. 31, 34, 41, 46.—He hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. *Ac.* 17. 31.

3 And this will we do, if God permit.

Ye *ought* to say, If the Lord will, we shall live, and do this, or that. *Ja.* 4. 15.—Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God. 2 Co. 3. 5.

4 For *it* is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. *He.* 10. 32.—Touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 1 Co. 8. 1, 2.—Though I have the *gift* of prophecy, and understand all mysteries, and all knowledge; ... and have not charity, I am nothing. 1 Co. 13. 2. Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open. *Nu.* 24. 3, 4.

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues. 1 Co. 12. 8, 10.—They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. *Ac.* 10. 45, 46.—I long to see you, that I may impart unto you some spiritual gift. *Ro.* 1. 11.—No man can say that Jesus is the Lord, but by the Holy Ghost. 1 Co. 12. 3.

5 And have tasted the good word of God, and the powers of the world to come,

Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar.* 6. 20.—He that received the seed into stony places, the same is he that heareth the

word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat. 13. 20, 21.*—My Father giveth you the true bread from heaven: I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. *Jno. 6. 32, 51.*

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 22, 23.*—Then went up Moses, and Aaron, Nadab, and Abihu ... they saw God, and did eat and drink. *Ex. 24. 9, 11.*

As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. *Ac. 24. 25.*

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He. 10. 26, 29.*

If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. *2 Pe. 2. 20, 21.*

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. *Mat. 12. 31, 32.*—Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. *2 Pe. 2. 15.*

Nadab and Abihu died before the Lord, when they offered strange fire before the Lord. *Nu. 3. 4.*—The Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. *Jude 5.*—I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest. *He. 3. 10, 11.*—From that time many of his disciples went back, and walked no more with him. *Jno. 6. 66.* Judas by transgression fell, that he might go to his own place. *Ac. 1. 25.*

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. *1 Jno. 2. 19, 20.*

My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno. 10. 27, 28.*

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

See, the smell of my son is as the smell of a field which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. *Ge. 27. 27, 28.*—Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. *Ps. 65. 10.*—

He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty. *Mat. 13. 23.*—Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. *Jno. 15. 2.*

8 But that which beareth thorns and briers is rejected, and is high unto cursing; whose end is to be burned.

Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee. *Ge. 3. 17, 18.*—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. *Mat. 7. 19.*—If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. *Jno. 15. 6.*

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. *Is. 5. 4, 6.*

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

We are not of them who draw back unto perdition; but of them that believe to the saving of the soul. *He. 10. 39.*—To be spiritually minded is life and peace. *Ro. 8. 6;* *Mat. 5. 3, 8.*—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Co. 5. 17.*—In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Gal. 5. 6.*—We know that we have passed from death unto life, because we love the brethren. *1 Jno. 3. 14.*

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. *Mat. 10. 42.*—The King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat. 25. 40.*—Thy prayers and thine alms are come up for a memorial before God. *Ac. 10. 4.*—The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. *Ac. 4. 32.*—And sold their possessions and goods, and parted them to all men, as every man had need. *Ac. 2. 45.*

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Pe. 1. 10, 11.*—Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. *1 Jno. 3. 18, 19.*

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. *He. 10. 22.*

Unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. *Col. 2. 2.*

We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *He. 3. 14, 6.*—Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. *1 Pe. 1. 13.*

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

He. 11. 3, etc.

We have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land. *Ja. 18. 9.*—His lord answered and said unto him, *Thou* wicked and slothful servant. *Mat. 25. 26.*

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. *He. 12. 1.*—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro. 2. 7.*—Remembering without ceasing your work of faith, and labour of love, and patience of hope. *1 Th. 1. 3.*

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore. *Ge. 22. 16, 17.*

15 And so, after he had patiently endured, he obtained the promise.

The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. *De. 1. 10.*

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham. *Lu. 1. 68, 69, 72, 73.*—Your father Abraham rejoiced to see my day: and he saw it, and was glad. *Jno. 8. 56.*

The word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. *Ge. 15. 1.*

The beggar died, and was carried by the angels into Abraham's bosom. *Lu. 16. 22.*

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son. And Abraham said, I will swear. *Ge. 21. 23, 24.*—I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites. *Ge. 24. 3.*

The herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours'. Then Abimelech went to him from Gerar. And they said, ... Let there be now an oath betwixt us, ... and let us make a covenant with thee. And they ... swore one to another: and Isaac sent them away, and they departed from him in peace. *Ge. 26. 20, 26, 28, 31.*

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. *Ps. 33. 11.*—Thy counsels of old are faithfulness and truth. *Is. 25. 1.*—My counsel shall stand, and I will do all my pleasure. Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. *Is. 46. 10, 11.*—I am the Lord, I change not; therefore ye sons of Jacob are not consumed. *Mal. 3. 6.*—The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed. *Ro. 4. 13, 16.*—The gifts

and calling of God are without repentance. *Ro. 11. 29.*—The Father of lights, with whom is no variableness, neither shadow of turning. *Ja. 1. 17.*

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. 3. 29.*—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. *Eph. 1. 11.*

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

The word of the Lord endureth for ever. *1 Pe. 1. 25.*—The Lord swore and will not repent. *He. 7. 21.*

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu. 23. 19.*—God that cannot lie. *Tit. 1. 2.*

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts. *2 Th. 2. 16, 17.*—Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Ro. 15. 13.*

God is our refuge and strength, a very present help in trouble. *Ps. 46. 1.*—Ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. *Nu. 35. 11.*

Fight the good fight of faith, lay hold on eternal life. *1 Th. 6. 12.*

19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. 1. 3, 4.*—The hope which is laid up for you in heaven. *Col. 1. 5.*—For a helmet, the hope of salvation. *1 Th. 5. 8.*—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col. 3. 1.*

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. *He. 4. 14.*—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *He. 9. 24.*—This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 24, 25.*—Jesus Christ the same yesterday, and to day, and for ever. *He. 13. 8.*

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. *Jno. 14. 2, 3.*—Now is Christ risen from the dead, and become the firstfruits of them that slept. *1 Co. 15. 20.*—Whom have I in heaven but thee? *Ps. 73. 25.*

CHAPTER VII.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

The king of Sodom went out to meet [Abram], after his return from the slaughter of Chedorlaomer, and of the kings that were with him. ... And Melchizedek king of Salem brought

forth bread and wine: and he ~~was~~ the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. *Ge. 14. 17-20.*

In Judah ~~is~~ God known: his name ~~is~~ great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. *Ps. 76. 1, 2.*

The man whose name is The BRANCH; ... he shall ... sit and rule upon his throne; and he shall be a priest upon his throne. *Zec. 6. 12, 13.*

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

THE LORD OUR RIGHTEOUSNESS. *Je. 23. 6.*—In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. *Ps. 72. 7.*

Righteousness and peace have kissed *each other*. *Ps. 85. 10.*—Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*—Having made peace through the blood of his cross. *Col. 1. 20.*—The Lord of peace himself give you peace always by all means. The Lord *be* with you all. *2 Th. 3. 16.*

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Of the children of the priests: the children of Habaiah, ... sought their register *among* those that were reckoned by genealogy, but they were not found. *Ezra 2. 61, 62.*—In the beginning was the Word, and the Word was with God, and the Word was God. *Jno. 1. 1.*—But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth have been from of old, from everlasting. *Mi. 5. 2.*—I was set up from everlasting, from the beginning, or ever the earth was. *Pr. 8. 23.*—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *Re. 1. 8.*—The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. *Mat. 1. 18.*—Thy years shall have no end. *Ps. 102. 27.*

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

Thy name shall be Abraham; for a father of many nations have I made thee. *Ge. 17. 5.*—He received the sign of circumcision, a seal of the righteousness of the faith which *he had* yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *Ro. 4. 11.*

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

No man taketh this honour unto himself, but he that is called of God, as *was* Aaron. *He. 5. 4.*

I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation. *Nu. 18. 21.*—All the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the Lord's. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. *Le. 27. 30, 32.*

6 But he whose descent is not counted from

them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. *Eph. 1. 3.*—By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph. *He. 11. 20, 21.*

Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. *Nu. 6. 23-26.*

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

I am he that liveth, and was dead; and, behold, I am alive for evermore. *Re. 1. 18.*

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

Abraham begat Isaac; and Isaac begat Jacob: and Jacob begat Judas and his brethren. *Mat. 1. 2.*

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. He taketh away the first, that he may establish the second. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified. *He. 10. 1, 5, 9, 11, 12, 14.*—If righteousness come by the law, then Christ is dead in vain. *Gal. 2. 21.*

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge. 49. 10.*—There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. *Is. 11. 1.*—Jesus ... the son of Joseph, ... the son of David, ... the son of Juda. *Lu. 3. 23, 31, 33.*—Jesus Christ our Lord, which was made of the seed of David according to the flesh. *Ro. 1. 3.*—The Lion of the tribe of Juda, the Root of David, hath prevailed to open the book. *Re. 5. 5.*—I am the root and the offspring of David, and the bright and morning star. *Re. 22. 16.*—JESUS OF NAZARETH THE KING OF THE JEWS. *Jno. 19. 19.*

The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. *De. 10. 8; Nu. 3. 5-8.*

The people of Judah took Uzziah, ... and made him king. He transgressed against the Lord his God, and went into the temple of the Lord to burn incense, ... and ... was a leper unto the day of his death. 2 *Ch.* 26. 1, 16, 21.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. *Col.* 2. 14.—Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. *He.* 9. 10; 7. 18.

As the Father hath life in himself; so hath he given to the Son to have life in himself. *Jno.* 5. 26.—We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 *Jno.* 5. 20.—I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore. *Re.* 1. 17, 18.—The Prince of life. *Ac.* 3. 15.—I know that my Redeemer liveth. *Job* 19. 25.
He. 7. 3, 8.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec. *Psa.* 110. 4.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *Ro.* 8. 3.—Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Gal.* 3. 23, 24.—But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? *Gal.* 4. 9.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. *He.* 9. 6-9.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. *Ro.* 3. 20, 21.—By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac.* 13. 39. I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.

Now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; ... for through him we both have access by one Spirit unto the Father. *Eph.* 2. 13-15, 18.—In whom we have boldness and access with confidence by the faith of him. *Eph.* 3. 12.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. *Ro.* 5. 2.

Having therefore, brethren, boldness to enter into the holiest

by the blood of Jesus. *He.* 10. 19.—Let us ... come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He.* 4. 16.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. *Is.* 53. 5.—Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. *He.* 8. 6.—And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. *He.* 9. 15.—Jesus the mediator of the new covenant, ... the blood of sprinkling, that speaketh better things than that of Abel. *He.* 12. 24.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

The holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days. *Ex.* 29. 29, 30.—The priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement. *Le.* 16. 32.—Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount. *Nu.* 20. 28.

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *Jno.* 6. 37, 39.—I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 *Th.* 1. 12.—Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. *Jude* 24.—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Ro.* 8. 34.

If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Ro.* 5. 10.—Because I live, ye shall live also. *Jno.* 14. 19.—If any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 *Jno.* 2. 1.

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *He.* 9. 24.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

The priests ... shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy. Neither shall he go in to any dead body, nor defile himself. *Le.* 21. 1, 6, 11.—Thou shalt make holy garments

for Aaron thy brother for glory and for beauty. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. ... Upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord. *Ex.* 28. 2, 36-38.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He.* 4. 15.—If any man sin, we have an advocate with the Father, Jesus Christ the righteous. *1 Jno.* 2. 1.—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co.* 5. 21.—Ye know that he was manifested to take away our sins; and in him is no sin. *1 Jno.* 3. 5.—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He.* 9. 14.—The Holy Ghost shall come upon thee, ... therefore also that holy thing which shall be born of thee shall be called the Son of God. *Lu.* 1. 35.—I know thee who thou art, the Holy One of God. *Mar.* 1. 24.

He that is holy. *Re.* 3. 7.—Which of you convinceth me of sin? *Jno.* 8. 46.—When the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. *Lu.* 23. 47.—He had done no violence, neither was any deceit in his mouth. *Is.* 53. 9.—Who did no sin, neither was guile found in his mouth. *1 Pe.* 2. 22.—The precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe.* 1. 19.

He that descended is the same also that ascended up far above all heavens, that he might fill all things. *Eph.* 4. 10.

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

This is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. And I will sanctify ... both Aaron and his sons, to minister to me in the priest's office. *Ex.* 29. 38, 44.—And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. Then shall he kill the goat of the sin offering, that is for the people. *Le.* 16. 6, 15.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Christ was once offered to bear the sins of many. *He.* 9. 12, 28.—One sacrifice for sins for ever. *He.* 10. 12.—In that he died, he died unto sin once; but in that he liveth, he liveth unto God. *Ro.* 6. 10.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Pe. 110. 4.

It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. *He.* 2. 10.—And being made perfect, he became the author of eternal salvation unto all them that obey him. *He.* 5. 9.

CHAPTER VIII.

NOW of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He.* 1. 3; 10. 12.

[Stephen] being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on

the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Ac.* 7. 55, 56.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. *He.* 4. 14.—He wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. *Eph.* 1. 20.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* 3. 1. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He.* 12. 2.

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

A high priest over the house of God. *He.* 10. 21.—The house of God, which is the church of the living God. *1 Ti.* 3. 15.—Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit. *Eph.* 2. 19, 22.

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *He.* 9. 24.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

Le. 16. 11, 15, 16; 1. 2, etc.; 23. 37, etc.

When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. *He.* 10. 5-7, 11, 12.—Christ ... hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. *Eph.* 5. 2.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. *He.* 7. 14.—That no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord. *Nu.* 16. 40.

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. *He.* 10. 1.—Which are a shadow of things to come; but the body is of Christ. *Col.* 2. 17.

Look that thou make them after their pattern, which was shewed thee in the mount. *Ex.* 25. 40.—And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount. *Ex.* 26. 30.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

[God] hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. If that which is done away *was* glorious, much more that which remaineth *is* glorious. 2 Co. 3. 6, 11.

Moses ... took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. Ex. 24. 6-8.

Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. He. 10. 8, 9.

He. 7. 22.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Ro. 8. 3.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Je. 31. 32-34.

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

The anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died. Ju. 2. 20, 21.

They rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. 2 Ki. 17. 15-18.—Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth. Je. 15. 1.—Ye are not my people, and I will not be your God. Ho. 1. 9.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be

to them a God, and they shall be to me a people:

A new heart ... will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness. Eze. 36. 26-29.—I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. Ho. 2. 23.—I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. Zec. 8. 8.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Ac. 2. 41.—That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Ro. 8. 4.

Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 2 Co. 3. 3.—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God. 1 Pe. 2. 9, 10.

I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Co. 6. 16-18.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

They shall be safe in their land, and shall know that I am the Lord. Eze. 34. 27.—All thy children shall be taught of the Lord; and great shall be the peace of thy children. Is. 54. 13.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Is. 11. 9.—This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Jno. 17. 3.—Ye have an unction from the Holy One, and ye know all things. The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things. 1 Jno. 2. 20, 27.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

I, *even* I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Is. 43. 25.—O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins. Is. 44. 21, 22.—The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. Je. 50. 20.—He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. Mi. 7. 19, 20.—This is my covenant unto them, when I shall take away their sins. Ro. 11. 27.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 Jno. 1. 9.—You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Col. 2. 13.—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation. Jno. 6. 24.

13 In that he saith, A new *covenant*, he hath

made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAPTER IX.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

Let them make me a sanctuary; that I may dwell among them. *Ex.* 25. 8.—There I will meet with the children of Israel, and the *tabernacle* shall be sanctified by my glory. *Ex.* 29. 43.—And the Kohathites set forward, bearing the sanctuary. *Nu.* 10. 21.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

Thou shalt make a candlestick of pure gold: ... his shaft and his branches ... shall be of the same. *Ex.* 25. 31.—The seven candlesticks which thou sawest are the seven churches. *Re.* 1. 20.—I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno.* 15. 5.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* 5. 16.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? *1 Co.* 10. 16-18.—Truly our fellowship is with the Father, and with his Son Jesus Christ. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. *1 Jno.* 1. 3, 7.

3 And after the second veil, the tabernacle which is called the holiest of all;

Thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made. And thou shalt hang up the veil under the tables, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. *Ex.* 26. 31, 33, 34, 36.

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

He shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring *it* within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not. *Le.* 16. 12, 13.

Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. *Ex.* 16. 33, 34.

Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to

pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi *was* budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. *Nu.* 17. 6-8, 10.

I ... came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me. *De.* 10. 5.—There *was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a *covenant* with the children of Israel, when they came out of the land of Egypt. *1 Ki.* 8. 9.—He made the mercy seat of pure gold. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat. And the cherubims spread out *their* wings on high, and covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims. *Ex.* 37. 6, 7, 9.—And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark. *Ex.* 40. 20.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself. Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses. *Le.* 16. 2, 11, 15, 34.—If any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make a atonement for him; and it shall be forgiven him. But the soul that doeth *ought* presumptuously, ... the same reproacheth the Lord; and that soul shall be cut off from among his people. His iniquity shall be upon him. *Nu.* 15. 27, 28, 30, 31.

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. *2 Pe.* 1. 21.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.—A new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. *He.* 10. 19, 20.—The veil of the temple was rent in twain from the top to the bottom. *Mat.* 27. 51.

I dwell in the high and holy place. *Is.* 57. 15.—And there shall in no wise enter into it any thing that defileth. *Re.* 21. 27.

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thierunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have

had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. *He. 10. 1-4, 11.*—There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. *He. 7. 18, 19.*

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. *Gal. 3. 21.*

Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psa. 51. 16, 17.*

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. *Le. 11. 2, 4, etc.*

The Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. *Le. 10. 8, 9.*—When either man, or woman shall separate themselves to vow a vow of a Nazirite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes. *Nu. 6. 2, 3.*—All drink that may be drunk in every such vessel shall be unclean. *Le. 11. 34.*

Moses brought Aaron and his sons, and washed them with water. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. *Le. 8. 6, 12.*—Moses and Aaron and his sons washed their hands and their feet: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses. *Ex. 40. 31, 32.*

This is the law of the sin offering. When there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. And if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. *Le. 6. 25, 27, 28.*—If his offering be of the flocks, ... the priest ... shall wash the inwards and the legs with water. *Le. 1. 10, 12, 13.* Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering. *Le. 16. 3, 4, 23, 24.*—The priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. *Nu. 19. 6, 12, 17, 19.*—He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean. *Nu. 19. 13, 12.*—This shall be the law of the leper in the day of his cleansing. He that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean. *Le. 14. 2, 8; 17. 15, 16.*

But the hour cometh, and now is; when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *Jno. 4. 23.*—Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. *Eph. 2. 15.*—Let no man therefore judge you in meat, or in drink, ... which are a shadow of things to come; but the body is of Christ. *Col. 2. 16, 17.*

11 But Christ being come an high priest of good things to come, by a greater and more

perfect tabernacle, not made with hands, that is to say, not of this building;

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. *Eph. 1. 3.*

We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. *He. 8. 1, 2.*—Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. *Jno. 2. 19, 21.*—We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. *2 Co. 5. 1.*

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. *Le. 16. 9, 3.*

It is not possible that the blood of bulls and of goats should take away sins. *He. 10. 4.*—The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect. *He. 13. 20.*—And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain. *Re. 5. 6.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1. 7.*—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe. 1. 18, 19.*—They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. *Re. 5. 9.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth in the purifying of the flesh:

Nu. 19. 17-19.

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. *1 Jno. 1. 7.*

Christ ... hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. *1 Pe. 3. 18.*—For God giveth not the Spirit by measure unto him. *Jno. 3. 34.*—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. *Lu. 4. 18.*

Christ also hath loved us, and hath given himself for us offering and a sacrifice to God for a sweet-smelling savour. *Eph. 5. 2.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14; 1 Pe. 1. 18, 19.*

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. *He. 10. 22.* This my son was dead, and is alive again. *Lu. 15. 24.*—You hath he quickened, who were dead in trespasses and sins. *Eph. 2. 1.*—The wages of sin is death. *Ro. 6. 23.*

Yield yourselves unto God, as those that are alive from the dead. *Ro. 6. 13.*

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

By so much was Jesus made a surety of a better testament. *He. 7. 22.*—Jesus the mediator of the new covenant, and ... the blood of sprinkling, that speaketh better things than *that of Abel. He. 12. 24.*—He is the mediator of a better covenant, which was established upon better promises. *He. 8. 6.*

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro. 3. 25.*—These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. *He. 11. 13, 16, 39, 40.*

Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro. 8. 30.*

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. 1. 2-4.*

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

*I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old. ... And he took unto him all these, and divided them in the midst. *Ge. 15. 7-10.* The covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof. *Je. 34. 18.**

18 Whereupon neither the first testament was deduced without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

*Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. *Ex. 24. 6-8.**

This is my blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 28.*

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

He shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. *Le. 16. 14, etc.*

22 And almost all things are by the law

purged with blood; and without shedding of blood is no remission.

The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. *Le. 17. 11.* These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God. *Re. 7. 14, 15.*

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. *1 Jno. 2. 1.*—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Ro. 8. 34.*—He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25.*

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Aaron shall make an atonement ... once in a year with the blood of the sin offering of atonements. *Ex. 30. 10.*—Speak unto Aaron thy brother, that he come not at all times into the holy place. In the seventh month, on the tenth day of the month, ye shall afflict your souls: ... for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. And he ... shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. *Le. 16. 2, 29, 30, 18.*

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Christ ... hath once suffered for sins, the just for the unjust, that he might bring us to God. *1 Pe. 3. 18.*—We are sanctified through the offering of the body of Jesus Christ once for all. *He. 10. 10.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar zealous of good works. *Tit. 2. 14.*—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. *Ro. 5. 19.*—For sin shall not have dominion over you: for ye are not under the law, but under grace. *Ro. 6. 14.*—The sting of death is sin. ... But thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Co. 15. 56, 57.*

27 And as it is appointed unto men once to die, but after this the judgment:

There is ... a time to be born, and a time to die. *Ec. 3. 1, 2.*—Dust thou art, and unto dust shalt thou return. *Ge. 3. 19.*—All go unto one place; all are of the dust, and all turn to dust again. *Ec. 3. 20.*

God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Ec. 12. 14.*—He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. *Ac. 17. 31.*—We must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Co. 5. 10.*—I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged

out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. *Re.* 20. 12, 13.—Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. *Lu.* 12. 5.

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

In that he died, he died unto sin once. *Ro.* 6. 10.—This is my blood of the new testament, which is shed for many for the remission of sins. *Mat.* 26. 28.—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Pe.* 2. 24.—He was manifested to take away our sins; and in him is no sin. *1 Jno.* 3. 5.

If I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. *Jno.* 14. 3.—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac.* 1. 11.—Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 Co.* 1. 7, 8.—Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Phi.* 3. 20, 21.—The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *1 Th.* 4. 16, 17.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit.* 2. 13.—Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. *2 Pe.* 3. 12.

He was numbered with the transgressors. *Is.* 53. 12.—He hath made him to be sin for us, who knew no sin. *2 Co.* 5. 21.

It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is.* 25. 9.

CHAPTER X.

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

Let no man judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. *Col.* 2. 16, 17.—The holy places made with hands, which are the figures of the true. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. *He.* 9. 24, 9.

4 For it is not possible that the blood of bulls and of goats should take away sins.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased

with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? *Mi.* 6. 6, 7.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. *Ps.* 40. 6-8.

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. *1 Sa.* 15. 22.—I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. *Ps.* 50. 8-10.—Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. *Ps.* 51. 16. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. *Is.* 1. 11.—I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. *Ho.* 6. 6.—I hate, I despise your feastsdays, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. *Am.* 5. 21, 22.

This is my beloved Son, in whom I am well pleased; hear ye him. *Mat.* 17. 5.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. *Lu.* 24. 26, 27.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

For their sakes I sanctify myself, that they also might be sanctified through the truth. *Jno.* 17. 19.—Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. *He.* 13. 12.—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 30.—Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 11.—Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. *Jude* 1.—Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. *Ro.* 8. 29.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. *Nu.* 28. 3.

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Ps.* 110. 1.—For he must reign till he hath put all enemies under his feet. *1 Co.* 15. 25.

14 For by one offering he hath perfected for ever them that are sanctified.

While we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. *Ro.* 5. 8, 9.—*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* *Ro.* 8. 1.

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. *2 Pe.* 1. 21.

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. *Je.* 31. 33, 34.

17 And their sins and iniquities will I remember no more.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins. *Is.* 44. 22.—In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found. *Je.* 50. 20.—Thou hast cast all my sins behind thy back. *Is.* 38. 17.—As far as the east is from the west, so far hath he removed our transgressions from us. *Ps.* 103. 12.—Thou wilt cast all their sins into the depths of the sea. *Mt.* 7. 19.—Blessed is he whose transgression is forgiven, whose sin is covered. *Ps.* 32. 1.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

For through him we both have access by one Spirit unto the Father. *Eph.* 2. 18.—In whom we have boldness and access with confidence by the faith of him. *Eph.* 3. 12.

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He.* 7. 25.

Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom. *Mat.* 27. 50, 51.

21 And having an high priest over the house of God;

A great high priest, that is passed into the heavens, Jesus the

Son of God. *He.* 4. 14.—Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *He.* 3. 6.—The house of God, which is the church of the living God. *1 Th.* 3. 15.

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us ... come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He.* 4. 16. Behold, thou desirest truth in the inward parts. *Ps.* 51. 6.—Beloved, if our heart condemn us not, *then* have we confidence toward God. *1 Jno.* 3. 21.—Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! *Jno.* 1. 47.

The eunuch said, See, *here is water*; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. *Ac.* 8. 36, 37.—Through faith he kept the passover, and the sprinkling of blood. *He.* 11. 28.

Moses brought Aaron and his sons, and washed them with water. And he brought ... the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. *Le.* 8. 6, 22, 23.

If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He.* 9. 13, 14.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 11.—A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 27.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Ti.* 3. 5.—The answer of a good conscience toward God. *1 Pe.* 3. 21.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co.* 7. 1.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. *He.* 6. 19. Let us hold fast our profession. *He.* 4. 14.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. *1 Co.* 1. 9.—There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co.* 10. 13.—Faithful is he that calleth you, who also will do it. *1 Th.* 5. 24.—The Lord is faithful, who shall establish you, and keep you from evil. *2 Th.* 3. 3.—He abideth faithful: he cannot deny himself. *2 Ti.* 2. 13.

24 And let us consider one another to provoke unto love and to good works:

Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. *1 Jno.* 3. 18, 19.—As we have ... opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal.* 6. 10.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat.* 25. 40.

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. *Ac. 2. 42.*

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He. 3. 12-14.*

His disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? Verily I say unto you, This generation shall not pass, till all these things be fulfilled. *Mat. 24. 1-3, 34.*

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. *2 Pe. 3. 9, 11.*

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. *2 Pe. 3. 14.*—That day shall not come, except there come a falling away first. *2 Th. 2. 3.*—The Spirit speaketh expressly, that in the latter times some shall depart from the faith. *1 Ti. 4. 1.*

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. He. 6. 4-6, 9.—We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. *2 Th. 2. 13.*

If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. *2 Pe. 2. 20, 21.*

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. *Mat. 12. 43-45.*

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. *Mat. 12. 31.*—There is a sin unto death: I do not say that he shall pray for it. *1 Jno. 5. 16.*

The soul that doeth ought presumptuously ... shall be cut off from among his people. *Nu. 15. 30.*—Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. *Psa. 19. 12, 13.*

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. *2 Ti. 2. 25, 26; Lu. 15. 11, etc.*

Other foundation can no man lay than that is laid, which is Jesus Christ. *1 Co. 3. 11.*—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the

Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *Jno. 6. 37, 39.*—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro. 8. 38, 39.*—Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. *Phi. 1. 6.*

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

The Jews ... both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. *1 Th. 2. 14-16.*—After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. *Ro. 2. 5.*—In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th. 1. 8.*—Then shall he say ... unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Mat. 25. 41.*—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *Re. 21. 8.*

28 He that despised Moses' law died without mercy under two or three witnesses:

If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death. *De. 17. 2, 6.*—If any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. *Nu. 15. 27, 28.*

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

How shall we escape, if we neglect so great salvation? *He. 2. 3.* See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. *He. 12. 25.*

By his own blood he entered in once into the holy place, having obtained eternal redemption for us. *He. 9. 12; 10. 10.*—The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect. *He. 13. 20, 21.*

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. *Mat. 12. 31, 32.*—The Lord said, My Spirit shall not always strive with man. *Ge. 6. 3.*—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph. 4. 30.*

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

To me *belongeth* vengeance, and recompence. *De.* 32. 35.—O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou Judge of the earth. *Ps.* 94. 1, 2.—It is written, Vengeance is mine; I will repay, saith the Lord. *Ro.* 12. 19.—He shall call to the heavens from above, and to the earth, that he may judge his people. *Ps.* 50. 4.—Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *Re.* 22. 12.

Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. *Lu.* 12. 5.—Our God is a consuming fire. *He.* 12. 29.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

Those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost. *He.* 6. 4.—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co.* 4. 6.—Shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe.* 2. 9.

Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. *Phi.* 1. 29.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

My brethren, count it all joy when ye fall into divers temptations. *Ja.* 1. 2.—Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat.* 5. 12.—And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac.* 5. 41.—Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Mat.* 6. 20.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Ro.* 8. 18.—For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight.) *2 Co.* 5. 1, 6, 7.

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. *He.* 11. 26.—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe.* 1. 4-8.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

In your patience possess ye your souls. *Lu.* 21. 19.—Let us not be weary in well doing: for in due season we shall reap, if we faint not. *Gal.* 6. 9.—Strengthened with all might, according to his glorious power, unto all patience and longuffering with

joyfulness. *Col.* 1. 11.—Be not slothful, but followers of them who through faith and patience inherit the promises. *He.* 6. 12. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *Ja.* 1. 3, 4.—Receiving the end of your faith, even the salvation of your souls. *1 Pe.* 1. 9.—The promise of eternal inheritance. *He.* 9. 15.

37 For yet a little while, and he that shall come will come, and will not tarry.

The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. *Hab.* 2. 3, 4.—Jesus ... departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And ... the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? This generation shall not pass, till all these things be fulfilled. *Mat.* 24. 1-3, 34.

Be patient, ... brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. *Ja.* 5. 7, 8.—The Lord is not slack concerning his promise, as some men count slackness; but is longuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe.* 3. 9.

Behold, I come quickly. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. *Re.* 22. 7, 20.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. *Ro.* 1. 16, 17.—The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 20.—That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. *Gal.* 3. 11.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno.* 3. 16.—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.—Sirs, what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Ac.* 16. 30, 31.—By grace are ye saved through faith. *Eph.* 2. 8.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. *1 Jo.* 2. 19.

CHAPTER XI.

NOW faith is the substance of things hoped for, the evidence of things not seen.

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. *2 Co.* 4. 18.—For we walk by faith, not by sight. *2 Co.* 5. 7.—Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. *1 Pe.* 1. 8, 9.

2 For by it the elders obtained a good report.

8 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

In the beginning God created the heaven and the earth. *Ge. 1. 1.*—By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake, and it was *done*; he commanded, and it stood fast. *Ps. 33. 6, 9.*

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Abel ... brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. *Ge. 4. 4.*—There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat. *Le. 9. 24.*

Without shedding of blood is no remission. *He. 9. 22.*—Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. *Mat. 5. 10.*—Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. *1 Jno. 3. 12.*

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Enoch walked with God: and he *was* not; for God took him. *Ge. 5. 24.*—They that are in the flesh cannot please God. *Ro. 8. 8.*—Elijah. *2 Ki. 2. 11–18.*

6 But without faith *it* is impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

We ... preach unto you that ye should turn from these vanities unto the living God. *Ac. 14. 15.*—Ye turned to God from idols to serve the living and true God. *1 Th. 1. 9.*—We trust in the living God, who is the Saviour of all men, specially of those that believe. *1 Th. 4. 10.*—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. *Jno. 3. 18.*—Ye shall seek me, and find me, when ye shall search for me with all your heart. *Je. 29. 13.*

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth. Make thee an ark. Thus did Noah; according to all that God commanded him, so did he. *Ge. 6. 13, 14, 22.*

Fear God, and keep his commandments. *Ec. 12. 13.*

I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. 3. 8, 9.*—Even the righteousness of God *which* is by faith of Jesus Christ unto all and upon all them that believe. *Ro. 3. 22.* *He. 11. 1.*

8 By faith Abraham, when he was called to go out into a place which he should after receive

for an inheritance, obeyed; and he went out, not knowing whither he went.

The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. So Abram departed, as the Lord had spoken unto him. *Ge. 12. 1, 4.*—Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. *Ac. 7. 4.*

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

The Lord appeared unto Abram, and said, Unto thy seed will I give this land. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord. *Ge. 12. 7, 8.*—Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the Lord. *Ge. 13. 18.*

And Abraham ... spake unto the sons of Heth, saying, I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you. *Ge. 23. 3, 4.*—Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there. *Ge. 26. 17, 25.*—Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. *Ge. 33. 18.*—Israel journeyed, and spread his tent beyond the tower of Edar. *Ge. 35. 21.*

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

Here have we no continuing city, but we seek one to come. *He. 13. 14.*—Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem. *He. 12. 22.*—I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the wall of the *city* had twelve foundations, and in them the names of the twelve apostles of the Lamb. *Re. 21. 2, 14.*—We know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. *2 Co. 5. 1.*—In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. *Jno. 14. 2.*

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. *Ge. 17. 19.*—Now Abraham and Sarah *were* old and well stricken in age. *Ge. 18. 11.*—Sarah ... bare Abraham a son in his old age, at the set time of which God had spoken to him. *Ge. 21. 2.*—Being fully persuaded that what he had promised, he was able also to perform. *Ro. 4. 21.*

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. *Ge. 22. 17.*—The Lord your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude. *De. 1. 10.*

13 These all died in faith, not having received the promises, but having seen them afar off, and

were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. *Ge.* 48. 21.—I have waited for thy salvation, O Lord. *Ge.* 49. 18.—Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. *Jno.* 8. 56.

I am a stranger and a sojourner with you. *Ge.* 23. 4.—Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. *Ge.* 47. 9.—We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. 1 *Ch.* 29. 15.—I am a stranger with thee, and a sojourner, as all my fathers were. *Ps.* 39. 12.—I am a stranger in the earth: hide not thy commandments from me. *Ps.* 119. 19.

14 For they that say such things declare plainly that they seek a country.

He. 11. 10.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife: and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. *Ge.* 11. 31.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 *Pe.* 1. 4.

God said ... unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. *Ex.* 3. 15.

17 By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son,

I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. *Ge.* 17. 8, 19; 22. 1, etc.

God so loved the world, that he gave his only begotten Son. *Jno.* 3. 16; 1 *Jno.* 4. 9.

18 Of whom it was said, That in Isaac shall thy seed be called:

In Isaac shall thy seed be called. *Ge.* 21. 12.

19 Accounting that God *was* able to raise him up, even from the dead; from whence also he received him in a figure.

Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. *Ge.* 22. 4, 5.—The third day he shall rise again. *Mat.* 20. 19.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

Ge. 27. 27-40; 28. 1-4.

21 By faith Jacob, when he was a dying,

blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

Israel bowed himself upon the bed's head. *Ge.* 47. 31; 48. 5-20.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob, ... and ye shall carry up my bones from hence. *Ge.* 50. 24, 25.

And Moses took the bones of Joseph with him. *Ex.* 13. 19.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

When she saw him that he *was* a goodly child, she hid him three months. *Ex.* 2. 2.

Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river. *Ex.* 1. 22.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

The child grew, and she brought him unto Pharaoh's daughter, and he became her son. *Ex.* 2. 10.—And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. *Ac.* 7. 22-25.

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. *Ps.* 84. 10.—All that will live godly in Christ Jesus shall suffer persecution. 2 *Ti.* 3. 12.—I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Ro.* 8. 18.—The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. *Job.* 20. 5.

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

In thee shall all families of the earth be blessed. *Ge.* 12. 3.—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. *Ge.* 49. 10.—There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? 2 *Pe.* 3. 3, 4.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven. *Mat.* 5. 11, 12.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. 1 *Pe.* 4. 13, 14.—Let us go forth therefore unto him without the camp, bearing his reproach. *He.* 13. 13.—If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Ro.* 8. 17, 18.—If we suffer, we shall also reign with him. 2 *Ti.* 2. 12.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian : and he sat down by a well. *Ex.* 2. 15.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen *are* temporal ; but the things which are not seen *are* eternal. *2 Co.* 4. 17, 18.—Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He.* 12. 1, 2.—The blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see. *1 Ti.* 6. 15, 16.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood. For the Lord will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. *Ex.* 12. 21, 23.

Whom God hath set forth to be a propitiation through faith in his blood. *Ro.* 3. 25.

29 By faith they passed through the Red sea as by dry land : which the Egyptians assaying to do were drowned.

The Lord said unto Moses, ... Speak unto the children of Israel, that they go forward. And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them ; there remained not so much as one of them. *Ex.* 14. 15, 22, 23, 28.

He rebuked the Red sea also, and it was dried up : so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies : there was not one of them left. Then believed they his words ; they sang his praise. *Psa.* 106. 9-12.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

Jos. 6. 12-20.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

The ... spies went in, and brought out Rahab, and ... all her kindred, and left them without the camp of Israel. *Jos.* 6. 23.

Joshua ... sent ... two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there. *Jos.* 2. 1.

The book of the generation of Jesus Christ. Salmon begat Booz of Rahab. *Mat.* 1. 1, 5.

32 And what shall I more say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets :

Judges, chaps. 6, 7 ; 4. 6, etc. ; 15, 16 ; 11. 32, etc.

Then said David to the Philistine, Thou comest to me with

a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. *1 Sa.* 17. 45.

1 Sa. 7. 9.

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Jos. chaps. 6-12 ; *1 Sa.* 7 ; *2 Sa.* chaps. 5, 8.

David ... did as God commanded him : and they smote the host of the Philistines. *1 Ch.* 14. 16, 17.—Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes : and they shall judge the people with just judgment. *De.* 16. 18.

Be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. *He.* 6. 12-15.

Then went Samson down ... to Timnath, ... and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid. *Ju.* 14. 5, 6.—David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock : and I went out after him, and smote him, and delivered it out of his mouth : and when he arose against me, I caught him by his beard, and smote him, and slew him. *1 Sa.* 17. 34, 35.—My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him innocency was found in me. *Da.* 6. 22.

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Lo, I see four men loose, walking in the midst of the fire, and they have no hurt. *Da.* 3. 25.

Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest. ... And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host : and they came by night, and compassed the city about. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. *2 Ki.* 6. 12-14, 18.—The hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death. *Je.* 26. 24.

Tell Hezekiah, ... Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold, I will heal thee : on the third day thou shalt go up unto the house of the Lord. *2 Ki.* 20. 5.

Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood. ... And he bowed himself with all his might ; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. *Ju.* 16. 28-30.

He found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. *Ju.* 15. 15.—David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. *1 Sa.* 17. 51.

35 Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection :

And the word of the Lord came unto [Elijah], saying, Arise, get thee to Zarephath : ... behold, I have commanded a widow woman there to sustain thee. And it came to pass, ... that the

son of the woman ... fell sick; and his sickness was so sore, that there was no breath left in him. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. 1 *Ki.* 17. 8, 9, 17, 22.—When Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: ... and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. ... And when she was come in unto him, he said, Take up thy son. 2 *Ki.* 4. 32, 33, 35, 36.

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

Joseph's master took him, and put him into the prison. *Ge.* 39. 20.—And [Ahab] the king of Israel said, Take Micaiah ... unto Amon the governor; ... and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. 1 *Ki.* 22. 26, 27. Pashur smote Jeremiah the prophet, and put him in the stocks. *Je.* 20. 2.—The princes were wroth with Jeremiah, and smote him, and put him in prison. *Je.* 37. 15.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented;

The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord? And they conspired against him, and stoned him with stones at the commandment of the king. 2 *Ch.* 24. 20, 21. Elijah. 2 *Ki.* 1.

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. 1 *Ki.* 18. 4.—And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? 1 *Ki.* 19. 9.

39 And these all, having obtained a good report through faith, received not the promise:

Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham. *Lu.* 1. 68-73.—In thee shall all families of the earth be blessed. *Ge.* 12. 3.

40 God having provided some better thing for us, that they without us should not be made perfect.

Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. *Mat.* 13. 16, 17.

Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. *Ro.* 3. 21, 22, 25.—Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven. 1 *Pe.* 1. 10, 12.—That in the dispensation of the fulness of times he might gather together in one all things in Christ. *Eph.* 1. 10.

CHAPTER XII.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? *Ps.* 89. 1, 8.—O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. *Is.* 25. 1.—Great is thy faithfulness. *La.* 3. 23.—Our fathers trusted in thee: they trusted, and thou didst deliver them. *Ps.* 22. 4.—Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength. *Is.* 26. 3, 4.

Let us therefore cast off the works of darkness. *Ro.* 13. 12.—Love not the world, neither the things that are in the world. 1 *Jno.* 2. 15.—Be ye not unequally yoked together with unbelievers. 2 *Co.* 6. 14.—Casting all your care upon him. 1 *Pe.* 5. 7.—What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. *Phi.* 3. 7-14.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe. *Pr.* 29. 25.—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *He.* 3. 12.—Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 1 *Co.* 9. 24, 25.—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro.* 2. 7.—I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness. 2 *Ti.* 4. 7, 8.

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He.* 1. 3.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will

also persecute you; if they have kept my saying, they will keep yours also. *Jno. 15. 20.*—If they have called the master of the house Beelzebub, how much more shall they call them of his household? *Mat. 10. 25.*

Let us not be weary in well doing: for in due season we shall reap, if we faint not. *Gal. 6. 9.*

4 Ye have not yet resisted unto blood, striving against sin.

But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He. 10. 32-34.*—They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. *Re. 12. 11.*—Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno. 3. 16.*

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

My son, despise not the chastening of the Lord; neither be weary of his correction. *Pr. 3. 11.*—Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. *Job 5. 17.*—If ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. *Le. 26. 23, 24.*

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. *Pr. 3. 12.*—As many as I love, I rebuke and chasten: be zealous therefore, and repent. *Re. 3. 19.* Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. *Ps. 94. 12.*—I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. *Ps. 119. 75.*—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja. 1. 12.*

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. *De. 8. 5.* I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. *2 Sa. 7. 14.*—He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. *Pr. 13. 24.*

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *Jno. 16. 33.*

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

The God of the spirits of all flesh. *Nu. 16. 22.*—In whose hand is the soul of every living thing, and the breath of all mankind. *Job 12. 10.*—The spirit shall return unto God who gave it. *Ec. 12. 7.*—A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts. *Mal. 1. 6.*—Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. *1 Pe. 5. 6, 7.*

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. *1 Pe. 1. 15, 16; Le. 19. 2.*

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Before I was afflicted I went astray: but now have I kept thy word. *Ps. 119. 67.*—Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro. 5. 1-5.*

Great peace have they which love thy law: and nothing shall offend them. *Ps. 119. 165.*—The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. *Is. 32. 17.*

12 Wherefore lift up the hands which hang down, and the feeble knees;

Strengthen ye the weak hands, and confirm the feeble knees. *Is. 35. 3.*—I desire that ye faint not at my tribulations for you, which is your glory. *Eph. 3. 13.*

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil. *Pr. 4. 26, 27.*

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. *Ro. 14. 21.*

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. *Gal. 6. 1.*

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

Depart from evil, and do good; seek peace, and pursue it. *Ps. 34. 14.*—If it be possible, as much as lieth in you, live peaceably with all men. *Ro. 12. 18.*—Let us therefore follow after the things which make for peace. *Ro. 14. 19.*—Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. *2 Ti. 2. 22.*—Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. *Mat. 5. 8, 9.*—Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. *1 Jno. 3. 2, 3.*—There shall in no wise enter into it any thing that defileth. *Re. 21. 27.*

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

We beseech you also that ye receive not the grace of God in vain. *2 Co. 6. 1.*—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *He. 3. 12.*—Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest

there should be among you a root that beareth gall and wormwood. *De. 29. 18.*—The father, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. *2 Pe. 1. 10.*

Know ye not that a little leaven leaveneth the whole lump? *1 Co. 5. 6; Ga. 5. 9.*—Be not deceived: evil communications corrupt good manners. *1 Co. 15. 33.*

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Fornication, and all uncleanness, ... let it not be once named among you, as becometh saints. *Eph. 5. 3.*—Jacob sold pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. ... And Jacob said, Sell me this day thy birthright. And he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. *Ge. 25. 29-31, 33, 34.*

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And Isaac answered and said unto Esau, Behold, I have made him thy lord. ... And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother. ... And Esau hated Jacob because of the blessing wherewith his father blessed him. *Ge. 27. 34, 37-41.*—Him hath God exalted ... to give repentance to Israel, and forgiveness of sins. *Ac. 5. 31.*—Him that cometh to me I will in no wise cast out. *Jno. 6. 37.*

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

Whosoever toucheth the mount shall be surely put to death. *Ex. 19. 12.*—The mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. *De. 4. 11.*—There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. *Ex. 19. 16, 18, 19.*—And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. *Ex. 20. 19.*

These are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. *Ga. 4. 24, 25.*

Ye are not under the law, but under grace. *Ro. 6. 14.*—Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro. 8. 15.*—God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. *2 Ti. 1. 7.*

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. *Ex. 19. 13.*—What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. *Ro. 3. 19-22.*

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Yet have I set my king upon my holy hill of Zion. *Ps. 2. 6.*—Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. *Ps. 48. 2.*—[He] chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever. *Ps. 78. 68, 69.*

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. *Ps. 125. 1.*—In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said. *Joel 2. 32.*—The Lord shall reign over them in mount Zion from henceforth, even for ever. *Mt. 4. 7.*

And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. *Re. 14. 1.*

Jerusalem which is above is free, which is the mother of us all. *Ga. 4. 26.*—I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *Re. 21. 2.*

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. *Ps. 68. 17.*—Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. *Da. 7. 10.*—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. 1. 14.*—And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Re. 5. 11, 12.*

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

All the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast; mine shall they be. *Nu. 3. 13.*—The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. *Ro. 8. 16, 17, 29.*—Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. *Ja. 1. 18.*—These were redeemed from among men, being the firstfruits unto God and to the Lamb. *Re. 14. 4.*

Rejoice, because your names are written in heaven. *Lu. 10. 20.* All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re. 13. 8.*

The Lord, the righteous judge. *2 Ti. 4. 8.*—God shall judge the secrets of men by Jesus Christ according to my gospel. *Ro. 2. 16; 3. 6.*—Who shall give account to him that is ready to judge the quick and the dead. *1 Pe. 4. 5.*—For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Ec. 12. 14.*—God is the judge: he putteth down one, and setteth up another. *Ps. 75. 7.*

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Re. 7. 14-17.*

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*.

For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. *He. 9. 15; 10. 22.*—And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 27, 28.*

Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. *Ex. 24. 8.*—The blood of Jesus Christ ... cleanseth us from all sin. *1 Jno. 1. 7.*—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. *He. 10. 19.*—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe. 1. 2.*—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He. 10. 22.*

The voice of thy brother's blood crieth unto me from the ground. *Ge. 4. 10.*
Ac. 2. 36-38.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. 13. 45, 46.*

With whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness? *He. 3. 17.*—He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *He. 10. 28, 29.*—If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ...? *He. 2. 2, 3.*—He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lu. 10. 16.*

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: ... and the whole mount quaked greatly. *Ex. 19. 18.*

Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. *Hag. 2. 6.*

27 And this word, Yet once more, signifieth the removing of those things that are shaken,

as of things that are made, that those things which cannot be shaken may remain.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. *He. 8. 13.*

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. *Ps. 102. 25, 26.*—The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *2 Pe. 3. 10.*—The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. *Re. 6. 14.*—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. *Re. 20. 11.*—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. *Re. 21. 1.*

The God of heaven [shall] set up a kingdom, which shall never be destroyed. *Da. 2. 44.*—I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da. 7. 13, 14.*

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. *Da. 7. 27.* Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. *Lu. 22. 28, 29.*—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion. *Re. 1. 5, 6.*—For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. *Re. 5. 9, 10.*—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re. 3. 21.*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.* And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro. 12. 1, 2.*—And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. *1 Pe. 1. 17.*

29 For our God is a consuming fire.

The Lord thy God is a consuming fire, even a jealous God. *De. 4. 24.*—A fire goeth before him, and burneth up his enemies round about. *Ex. 17. 3.*—The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. *Ex. 24. 17.*—God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. *Na. 1. 2, 3, 5, 6.*

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round

about him. *Ps.* 50. 3.—Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. *Is.* 66. 15.—In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th.* 1. 8.—A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. *He.* 10. 27.

CHAPTER XIII.

LET brotherly love continue.

Be kindly affectioned one to another with brotherly love; in honour preferring one another. *Ro.* 12. 10.—As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. *1 Th.* 4. 9.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently.* *1 Pe.* 1. 22.

Honour all *men.* Love the brotherhood. *1 Pe.* 2. 17.—*Be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous. *1 Pe.* 3. 8.—Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. *1 Pe.* 4. 8.—[Add] to godliness brotherly kindness; and to brotherly kindness charity. *2 Pe.* 1. 7.

This is the message that ye heard from the beginning, that we should love one another. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. *1 Jno.* 3. 11, 14, 18.—Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. *1 Jno.* 4. 7.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. *1 Jno.* 4. 20, 21.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Use hospitality one to another without grudging. *1 Pe.* 4. 9.—Distributing to the necessity of saints; given to hospitality. *Ro.* 12. 13.—[Abraham] looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. And he stood by them under the tree, and they did eat. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. *Ge.* 18. 2, 3, 8, 22.—And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. *Ge.* 19. 1, 2.—I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Mat.* 25. 35, 40.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Remember my bonds. *Col.* 4. 18.—Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. *Mat.* 25. 36.—Weep with them that weep. *Ro.* 12. 15. *He.* 13. 1, 2.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

God created man in his *own* image; ... male and female created he them. *Ge.* 1. 27.—And the Lord God said, *It is not good that the man should be alone; I will make him a help meet for him.* Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. *Ge.* 2. 18, 24.

Have ye not read, that he which made *them* at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. *Mat.* 19. 4, 6.—Yet *is* she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. *Mal.* 2. 14, 15.

To avoid fornication, let every man have his own wife, and let every woman have her own husband. *1 Co.* 7. 2.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. *1 Co.* 7. 39, etc.

There was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. *Jno.* 2. 1, 2.—The husband is the head of the wife, even as Christ is the head of the church. *Eph.* 5. 23.

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? *1 Co.* 9. 5.—The Lord said unto Moses, Speak unto the priests, ... and say unto them, ... They shall not take a wife *that is* ... profane; neither shall they take a woman put away from her husband: for he is holy unto his God. And *he that is* the high priest among his brethren, ... he shall take a wife in her virginity. *Le.* 21. 1, 7, 10, 13.

A bishop then must be blameless, the husband of one wife. Let the deacons be the husbands of one wife. *1 Ti.* 3. 2, 12.—The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry. *1 Ti.* 4. 1, 3.

The works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, ... envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* 5. 19, 21; *1 Co.* 6. 9, 10.—This ye know, that no whoremonger, nor uncleanness, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph.* 5. 5.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience. *Col.* 3. 5, 6.—Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters. *Re.* 22. 15.

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? *Mat.* 6. 25, 34.—Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. *Lu.* 12. 15; *Eph.* 5. 3.

I have learned, in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. *Phi.* 4. 11, 12.—Godliness with contentment is great gain. Having food and raiment let us be *therewith* content. *1 Ti.* 6. 6, 8.

Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of. *Ge.* 28. 15.—Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, *he is* that doth go with thee; he will not fail thee, nor forsake thee. The Lord, *he is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither

be dismayed. *De.* 31. 6, 8.—There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. *Jos.* 1. 5.

David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, *even* my God, *will* be with thee; he will not fail thee, nor forsake thee. *1 Ch.* 28. 20.—I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread. *Ps.* 37. 25.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

The Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid? *Ps.* 27. 1.—In God have I put my trust: I will not be afraid what man can do unto me. *Ps.* 56. 11.—The Lord *is* on my side; I will not fear: what can man do unto me? *Ps.* 118. 6.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. *Ac.* 7. 59.—[Herod] killed James the brother of John with the sword. *Ac.* 12. 2.

Be not slothful, but followers of them who through faith and patience inherit the promises. *He.* 6. 12.

8 Jesus Christ the same yesterday, and to day, and for ever.

Thou *art* the same, and thy years shall have no end. *Ps.* 102. 27; *He.* 1. 12.—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Fear not; I am the first and the last. *Re.* 1. 8, 17.—This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He.* 7. 24, 25.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Eph.* 4. 14.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col.* 2. 8.—Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 Jno.* 4. 1.

The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; ... *commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *1 Ti.* 4. 1, 3.—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.

He. 9. 8, 12.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. *Jno.* 6. 54, 55.—The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. *1 Co.* 11. 23, 26.

He shall take ... his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, *even* the memorial of it, unto the Lord. And the remainder thereof shall Aaron and his sons eat. This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it. *Le.* 6. 15, 16, 25, 26.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

No sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire. *Le.* 6. 30.—The bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, etc. *Le.* 16. 27; 4. 5, 12, 21.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit.* 2. 14.

He ... went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha: where they crucified him. *Jno.* 19. 17, 18.—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal.* 3. 13.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

Moses took the tabernacle, and pitched it without the camp, afar off from the camp. ... And it came to pass, *that* every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. *Ex.* 33. 7, 8.—Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He.* 12. 2.

If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. *1 Pe.* 4. 14.—They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac.* 5. 41.—Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. *He.* 11. 26.

14 For here have we no continuing city, but we seek one to come.

The city of the living God, the heavenly Jerusalem. *He.* 12. 22.—Our conversation [citizenship, *Gr.*] is in heaven. *Phi.* 3. 20. He looked for a city which hath foundations, whose builder and maker is God. Now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. *He.* 11. 10, 16.—Arise ye, and depart; for this is not *your* rest. *Mt.* 2. 10.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe.* 2. 5.—Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. *Eph.* 5. 20.—Whoso offereth praise glorifieth me. *Ps.* 50. 23.—I will offer to thee the sacrifice of thanksgiving. *Ps.* 116. 17.—I will praise the name of God with a song, and will magnify him with thanksgiving. *This* also shall please the Lord better than an ox or bullock that hath horns and hoofs. *Ps.* 69. 30, 31.—If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. *Le.* 7. 12.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal. 6. 10.*—Distributing to the necessity of saints; given to hospitality. *Ro. 12. 13.*

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti. 6. 17-19.*

Phi. 4. 18; He. 6. 10.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Know them which labour among you, and are over you in the Lord, and admonish you; and ... esteem them very highly in love for their work's sake. *1 Th. 5. 12, 13.*—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. *1 Ti. 5. 17.*

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. *Eze. 3. 17.*

I take you to record this day, that I am pure from the blood of all men. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. *Ac. 20. 26, 28.*

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment. ... He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. *1 Co. 4. 1-5.*

What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. *1 Th. 2. 19, 20.*—We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. *2 Co. 2. 15.*

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

Brethren, pray for us. *1 Th. 5. 25.*—Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified. *2 Th. 3. 1.*—I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. *Ro. 15. 30.*—That utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. *Eph. 6. 10.*—Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ. *Col. 4. 3.*

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. *Ac. 24. 16.*—I have lived in all good conscience before God until this day. *Ac. 23. 1.* Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co. 1. 12.*

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

I trust that through your prayers I shall be given unto you. *Phile. 22.*

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Now the Lord of peace himself give you peace always by all means. *2 Th. 3. 16.*—Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. *Phi. 4. 9, 6, 7.*—The very God of peace sanctify you wholly. *1 Th. 5. 23.*—Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. *2 Co. 13. 11.*—God is not the author of confusion, but of peace, as in all churches of the saints. *1 Co. 14. 33.*—Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. *Is. 57. 19.*

God hath both raised up the Lord, and will also raise up us by his own power. *1 Co. 6. 14.*—Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. *1 Pe. 1. 21.*—The chief Shepherd shall appear. *1 Pe. 5. 4.*—I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine. *Jno. 10. 11, 14.*—I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. *Eze. 34. 23.*—He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is. 40. 11.*—The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. *Psa. 23. 1-3.*—Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. *1 Pe. 2. 25.*

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. *1 Pe. 5. 10.*—Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. *2 Th. 2. 16, 17.*—Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi. 1. 11.*

It is God which worketh in you both to will and to do of his good pleasure. *Phi. 2. 13.*

Ye ... are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe. 2. 5.*

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

I Paul myself beseech you by the meekness and gentleness of Christ. *2 Co. 10. 1.*

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

Written to the Hebrews from Italy by Timothy.

THE GENERAL EPISTLE

J A M E S.

CHAPTER I.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? *Mat.* 13. 55.—Jude, the ... brother of James. *Jude* 1.

There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. *Ac.* 2. 5.—At that time there was a great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *Ac.* 8. 1.

2 My brethren, count it all joy when ye fall into divers temptations;

Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you. *Mat.* 5. 11, 12.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe.* 4. 13.

If *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. *1 Pe.* 4. 16.—They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac.* 5. 41; *He.* 10. 34; *1 Pe.* 1. 6.

No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *He.* 12. 11.

Lead us not into temptation. *Mat.* 6. 13.—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *Mat.* 26. 41.—God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co.* 10. 13.

3 Knowing *this*, that the trying of your faith worketh patience.

We glory in tribulations also, knowing that tribulation worketh patience. *Ro.* 5. 3.—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ. *1 Pe.* 1. 7.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. *He.* 10. 36.—Be patient therefore, brethren, unto the coming of the Lord. *Ja.* 5. 7, etc. Add ... to knowledge temperance; and to temperance patience; and to patience godliness. *2 Pe.* 1. 5, 6.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. *Pr.* 3. 5, 6; 2. 3-7; *1 Ki.* 3. 11, 12.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *Mat.* 7. 7.—Whatsoever ye shall ask the Father in my name, he will give it you. *Jno.* 16. 23.—This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. *1 Jno.* 5. 14, 15.

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat.* 21. 22.—What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. *Mar.* 11. 24.

8 A double minded man is unstable in all his ways.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *Mat.* 6. 24.

9 Let the brother of low degree rejoice in that he is exalted:

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja.* 2. 5.—Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *2 Co.* 8. 9.—Blessed be ye poor: for your's is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. *Luk.* 6. 20, 21.—As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. *2 Co.* 6. 10.

10 But the rich, in that he is made low: because as the flower of the grass he shall away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Let not the rich man glory in his riches. *Je. 9. 23.*—Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. *1 Ti. 6. 17; Lu. 16. 22, etc.*

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. *1 Pe. 1. 24.*—And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. *1 Jno. 2. 17.*

12 Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. *Job 5. 17.*—My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth. *Pr. 3. 11, 12.*—Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. *Mat. 19. 29.*—Be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10; 1 Ti. 4. 5-8.*—Faith ... worketh by love. *Gal. 5. 6.*

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. *De. 8. 2.*—If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. *De. 13. 1-3.*—Be ye holy; for I am holy. *1 Pe. 1. 16.*

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

O Israel, thou hast destroyed thyself; but in me is thine help. *Ho. 13. 9.*

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. *Mat. 15. 19.*

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. *1 Co. 10. 5, 6.*—The desire of the righteous is only good: but the expectation of the wicked is wrath. *Pr. 11. 23.*

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Ro. 6. 21, 23.*

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

The living God, who giveth us richly all things to enjoy. *1 Ti. 6. 17.*—He giveth to all life, and breath, and all things. *Ac. 17. 25.*

God said, Let there be light: and there was light. *Ge. 1. 3, 14, 15.*—God is light and in him is no darkness at all. *1 Jno.*

1. 5.—That was the true Light, which lighteth every man that cometh into the world. *Jno. 1. 9.*

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu. 23. 19; 1 Sa. 15. 29.*

I am the Lord, I change not; therefore ye sons of Jacob are not consumed. *Mal. 3. 6.*—The gifts and calling of God are without repentance. *Ro. 11. 29.*

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Except a man be born again, he cannot see the kingdom of God. *Jno. 3. 3.*—As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno. 1. 12, 13.*—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe. 1. 23.*

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. *Ti. 3. 5, 6.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Ti. 2. 14.*—You hath he quickened, who were dead in trespasses and sins. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 1, 10; Le. 23. 10.*

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. *Pr. 8. 34.*

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. *Ja. 3. 2.*—In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. *Pr. 10. 19.*

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. *Pr. 16. 32.*

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. *Col. 3. 8; 1 Pe. 2. 1, 2.*

That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Lu. 8. 15.*

The gospel of Christ ... is the power of God unto salvation to every one that believeth. *Ro. 1. 16.*—The holy scriptures ... are able to make thee wise unto salvation through faith which is in Christ Jesus. *2 Ti. 3. 15.*—The word of truth, the gospel of your salvation. *Eph. 1. 13.*

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. 7. 21.*—Blessed are they that hear the word of God, and keep it. *Lu. 11. 28.*—If ye know these things, happy are ye if ye do them. *Jno. 13. 17.*—Not the hearers of the law are just before God, but the doers of the law shall be justified. *Ro. 2. 13.*—Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. *Eze. 33. 32.*

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13. 14.

fast ... in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Gal. 5. 1.*

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. *Pr. 21. 13.*—If ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Mat. 6. 15.*—Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. *Mat. 7. 1, 2.*

O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. *Mat. 18. 32-35; 25. 41-45.*

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. *Mt. 7. 18.*

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 16.*—By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 8-10.*—Faith ... worketh by love. *Gal. 5. 6.*

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. *1 Jno. 3. 18, 19.*

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Every branch in me that beareth not fruit he taketh away. *Jno. 15. 2.*—Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. *Mat. 7. 18-20.*

By this shall all men know that ye are my disciples, if ye have love one to another. *Jno. 13. 35.*—If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. *1 Jno. 1. 6.*—He that saith he abideth in him ought himself also so to walk, even as he walked. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. *1 Jno. 2. 6, 29.*

Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. *2 Pe. 1. 5-8.*

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

There met him two possessed with devils, ... and, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? *Mat. 8. 28, 29.*—There was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. *Mar. 1. 23, 24.*—The evil spirit answered and said, Jesus I know, and Paul I know. *Ac. 19. 15.*

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

Abraham our father, as pertaining to the flesh, ... the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. *Ro. 4. 1, 12-16.*—By faith Abraham, when he was tried, offered up Isaac. *He. 11. 17; Ge. 22.*

Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. *1 Jno. 2. 5.*

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

He believed in the Lord; and he counted it to him for righteousness. *Ge. 15. 6.*

Abraham my friend. *Is. 41. 8.*—Ye are my friends, if ye do whatsoever I command you. *Jno. 15. 14.*

24 Ye see then how that by works a man is justified, and not by faith only.

If Abraham were justified by works, he hath *whereof* to glory but not before God. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. *Ro. 4. 2, 20-22.*—Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the law is not of faith; but, The man that doeth them shall live in them. Ye are all the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. 3. 6, 7, 12, 26, 29.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*—The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that

in these things serveth Christ is acceptable to God, and approved of men. *Ro.* 14. 17, 18.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat.* 25. 34, 35, 40.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. *He.* 11. 31; *Jos.* 2.

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

Be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. *Mat.* 23. 8.—Neither as being lords over God's heritage, but being examples to the flock. *1 Pe.* 5. 3.

For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. *Lu.* 12. 48.—When we are judged, we are chastened of the Lord, that we should not be condemned with the world. *1 Co.* 11. 32.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body.

There is no man that sinneth not. *1 Ki.* 8. 46.—Who can say, I have made my heart clean, I am pure from my sin? *Pr.* 20. 9. There is not a just man upon earth, that doeth good, and sinneth not. *Ec.* 7. 20.—If we say that we have no sin, we deceive ourselves, and the truth is not in us. *1 Jno.* 1. 8.

Keep thy tongue from evil, and thy lips from speaking guile. *Pr.* 34. 13.—If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. *Ja.* 1. 26.—By thy words thou shalt be justified, and by thy words thou shalt be condemned. *Mat.* 12. 37.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they* be so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

Death and life are in the power of the tongue. *Pr.* 18. 21.—The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. *Ps.* 12. 3.

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

An ungodly man diggeth up evil; and in his lips there is as a burning fire. *Pr.* 16. 27.

Those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart

proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. *Mat.* 15. 18, 19.

Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? *Ac.* 5. 3.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

They have sharpened their tongues like a serpent: adders' poison is under their lips. *Ps.* 140. 3.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

God said, Let us make man in our image, after our likeness. *Ge.* 1. 26.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. *2 Ti.* 2. 23–25.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. *Ja.* 1. 17.

Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? *1 Co.* 3. 3.—The works of the flesh are manifest. Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Ga.* 5. 19, 21.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

We gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. *Ga.* 2. 5.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Ga.* 5. 22, 23.

18 And the fruit of righteousness is sown in peace of them that make peace.

Follow peace with all men, and holiness, without which no man shall see the Lord. *He.* 12. 14.

CHAPTER IV.

FROM whence come wars and fightings among you? *come they* not hence, *even of* your lusts that war in your members?

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. *Ro. 6. 12, 13.*—I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. *Ro. 7. 23.*—For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. *Gal. 5. 17.*

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *Mat. 7. 7.*

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

If I regard iniquity in my heart, the Lord will not hear me. *Ps. 66. 18; Pr. 1. 28, 30.*

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *Jno. 15. 19.*—Be ye not unequally yoked together with unbelievers. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *2 Co. 6. 14, 17, 18.*

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. *1 Jno. 2. 15.*—If I yet pleased men, I should not be the servant of Christ. *Gal. 1. 10.*

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. *Ps. 138. 6.*—He hath put down the mighty from their seats, and exalted them of low degree. *Lu. 1. 52.*—Be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe. 5. 5.*

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. *1 Pe. 5. 8, 9.*—Neither give place to the devil. *Eph. 4. 27.*—Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. *Eph. 6. 11.*

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Seek ye the Lord while he may be found, call ye upon him

while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is. 55. 6, 7.*—Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Then shall we know, if we follow on to know the Lord. *Ho. 6. 1, 3.*

O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. *Ho. 14. 1, 2.*

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. *Is. 1. 16.*—Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? *Eze. 18. 30, 31.*—Every man that hath this hope in him purifieth himself, even as he is pure. *1 Jno. 3. 3.*

No man can serve two masters. *Mat. 6. 24.*

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. *Lu. 23. 28.*

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

Humble yourselves... under the mighty hand of God, that he may exalt you in due time. *1 Pe. 5. 6.*

11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. *Eph. 4. 31.*

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. *Lu. 6. 37.*—Who art thou that judgest another man's servant? to his own master he standeth or falleth. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. *Ro. 14. 4, 13.*

Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. *1 Co. 4. 5.*

Thou shalt not bear false witness against thy neighbour. *Ex. 20. 16.*

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. *Pr. 27. 1; Lu. 12. 18, 20.*

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

My days are swifter than a weaver's shuttle... my life is wind. *Job 7. 6, 7.*—As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. *Ps. 103. 15, 16.*

The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they

rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. 1 *Co.* 7. 29-31.

The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. 1 *Jno.* 2. 17.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

This will we do, if God permit. *He.* 6. 3.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. *Lu.* 12. 47; *Ro.* 2. 17, 18; *Mat.* 25. 24-30.

CHAPTER V.

GO to now, ye rich men, weep and howl for your miseries that shall come upon you.

Woe unto you that are rich! for ye have received your consolation. *Lu.* 6. 24.—They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 *Th.* 6. 9.—He that trusteth in his riches shall fall. *Pr.* 11. 28.

Jesus ... departed from the temple; and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, ... There shall not be left here one stone upon another, that shall not be thrown down. Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. *Mat.* 24. 1, 2, 21.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Mat.* 6. 20.

After thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. *Ro.* 2. 5.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

The wages of him that is hired shall not abide with thee all night until the morning. *Le.* 19. 13.—At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. *De.* 24. 15.—Woe unto him that ... useth his neighbour's service without wages, and giveth him not for his work. *Je.* 22. 13; *Mal.* 3. 5.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

They spend their days in wealth, and in a moment go down to the grave. *Job* 21. 13.—There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. *Lu.* 16. 19, 25.

6 Ye have condemned and killed the just; and he doth not resist you.

The Just One; of whom ye have been now the betrayers and murderers. *Ac.* 7. 52.—I am Jesus whom thou persecutest. *Ac.* 9. 5.—The Jews ... both killed the Lord Jesus, and their own prophets, and have persecuted us; ... forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. 1 *Th.* 2. 14-16.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? *Mat.* 26. 53, 54.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

There shall not be left here one stone upon another, that shall not be thrown down. And they shall see the Son of man coming in the clouds of heaven with power and great glory. *Mat.* 24. 2, 30.—Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *Re.* 22. 12.—Let your moderation be known unto all men. The Lord is at hand. *Phi.* 4. 5.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. *Joel* 2. 23.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

I was envious at the foolish, when I saw the prosperity of the wicked. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. Thou shalt guide me with thy counsel, and afterward receive me to glory. *Ps.* 73. 3, 19, 24.

When ye shall see all these things, know that it is near, even at the doors. *Mat.* 24. 33.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. *He.* 11. 35-38.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. *Ps.* 94. 12.—Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. *Mat.* 5. 10.—Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. *Mat.* 10. 22.—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro.* 2. 7.

Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *Job* 1. 21.—What? shall we receive good at the hand of God, and shall we not receive evil? *Job* 2. 10.

Though he slay me, yet will I trust in him. *Job* 13. 15.—He knoweth the way that I take: when he hath tried me, I shall come forth as gold. *Job* 23. 10.—The Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. *Job* 42. 10.

The Lord is longsuffering, and of great mercy. *Nu.* 14. 18.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy. *Ps.* 103. 8.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. *Ex.* 20. 7.—Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. *Mat.* 5. 33, 34, 37.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. *Ps.* 50. 15.—In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. *Ps.* 18. 6.

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. *Ps.* 116. 3-6.—I looked on my right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. I poured out my complaint before him; I shewed before him my trouble. *Ps.* 142. 4-6, 2.

At midnight Paul and Silas prayed, and sang praises unto God. *Ac.* 16. 25; *Mat.* 26. 38, 39.—Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord. *Eph.* 5. 19.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

They cast out many devils, and anointed with oil many that were sick, and healed them. *Mar.* 6. 13.—If ye have faith, and doubt not, ... if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat.* 21. 21, 22.—These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. *Mar.* 16. 17, 18.

To one is given by the Spirit the word of wisdom; ... to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles. *1 Co.* 12. 8-10.

Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. *Mat.* 9. 2, 6, 7.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. *Mat.* 18. 15.

The Spirit also helpeth our infirmities: for we know not what

we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. *Ro.* 8. 26.

By the obedience of one shall many be made righteous. *Ro.* 5. 19.

Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants. *Ge.* 20. 17.—When Moses prayed unto the Lord, the fire was quenched. *Nu.* 11. 2.

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy. And the Lord said, I have pardoned according to thy word. *Nu.* 14. 19, 20.—I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also. And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. *De.* 9. 18-20.

Samuel called unto the Lord; and the Lord sent thunder and rain that day. *1 Sa.* 12. 18.—[Jeroboam] said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again. *1 Ki.* 13. 6.

When Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. ... And the child opened his eyes. *2 Ki.* 4. 32, 33, 35.

Isaiah ... sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. *2 Ki.* 19. 20.—Turn again, and tell Hezekiah the captain of my people, ... I have heard thy prayer, I have seen thy tears: behold, I will heal thee. *2 Ki.* 20. 5.

Peter ... was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod. And ... he came to the house of Mary ... where many were gathered together praying. *Ac.* 12. 5, 11, 12.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

1 Ki. 17. 1, etc.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Elijah went up to the top of Carmel: and he cast himself down upon the earth, and put his face between his knees. And it came to pass, in the mean while, that the heaven was black with clouds and wind, and there was a great rain. *1 Ki.* 18. 42, 45.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Beloved, ... beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. *2 Pe.* 3. 17.—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. *Gal.* 6. 1.

Sin, when it is finished, bringeth forth death. *Ja.* 1. 15.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity. *Ps.* 32. 1, 2.—*I even I, am* he that bloteth out thy transgressions for mine own sake, and will not remember thy sins. *Is.* 43. 25.—The blood of Jesus Christ his Son cleanseth us from all sin. *1 Jno.* 1. 7.

Hatred stirreth up stripes: but love covereth all sins. *Pr.* 10. 12.—Have fervent charity among yourselves: for charity shall cover the multitude of sins. *1 Pe.* 4. 8.

THE FIRST EPISTLE GENERAL

P E T E R.

CHAPTER I.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

The names of the twelve apostles are these; The first, Simon, who is called Peter. *Mat.* 10. 2.—Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. Feed my sheep. *Jno.* 21. 15, 16.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

A chosen generation. 1 *Pe.* 2. 9.—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph.* 1. 4; *Ro.* 8. 29, 30.—God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth. 2 *Th.* 2. 13.

If any man have not the Spirit of Christ, he is none of his. *Ro.* 8. 9.

Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. *Ex.* 24. 8; *Le.* 16. 14, 16.—Almost all things are by the law purged with blood; and without shedding of blood is no remission. *He.* 9. 22.

If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He.* 9. 13, 14.

The blood of Jesus Christ his Son cleanseth us from all sin. 1 *Jno.* 1. 7.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* 10. 22.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno.* 1. 12, 13.—Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno.* 3. 3, 5.

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. *Eph.* 2. 4, 6.—Of his own will begat he us with the word of truth. *Ja.* 1. 18.—By the washing of regeneration, and renewing of the Holy Ghost. *Tit.* 3. 5.

Now is Christ risen from the dead, and become the first fruits of them that slept. 1 *Co.* 15. 20.—God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace. 2 *Th.* 2. 16.—Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus. *He.* 6. 19, 20.

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. *Col.* 1. 12.

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 *Pe.* 3. 13; *Re.* 21. 1, 2.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 *Th.* 4. 8.—The hope which is laid up for you in heaven. *Col.* 1. 5.

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Sanctified by God the Father, and preserved in Jesus Christ. *Jude* 1.—I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. *Jno.* 10. 28, 29.—Faithful is he that calleth you, who also will do it. 1 *Th.* 5. 24. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 *Co.* 1. 8.

The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. *Ps.* 121. 7, 8.—The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. *Ps.* 18. 2.

After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession. *Eph.* 1. 13, 14.

By faith ye stand. 2 *Co.* 1. 24.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 4.—When he shall come to be glorified in his saints, and to be admired in all them that believe ... in that day. 2 *Th.* 1. 10.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat.* 25. 34.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations :

We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also : knowing that tribulation worketh patience. *Ro. 5. 2, 3.*—Rejoicing in hope ; patient in tribulation. *Ro. 12. 12.*—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. *1 Pe. 5. 10.*

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ :

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe. 4. 12, 13.*—I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. *Zec. 13. 9.*

To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life. *Ro. 2. 7.*—To the angel of the church in Philadelphia write. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly : hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God : and I will write upon him my new name. *Re. 3. 7, 10, 12.*

8 Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory :

If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. *1 Co. 16. 22.*—We love him, because he first loved us. *1 Jno. 4. 19.*

Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed. *Jno. 20. 29.*—We walk by faith, not by sight. *2 Co. 5. 7.*—Faith is the substance of things hoped for, the evidence of things not seen. By faith [Moses] forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible. *He. 11. 1, 27.*

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him. *Phi. 3. 8, 9 ; Ro. 5. 2.*

9 Receiving the end of your faith, even the salvation of your souls.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. *Jno. 5. 24.*—There is now no condemnation to them which are in Christ Jesus. *Ro. 8. 1.*

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you :

Many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them. *Mat. 13. 17.*

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

The testimony of Jesus is the spirit of prophecy. *Re. 19. 10.*

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect. *He. 11. 13, 39, 40.*

They went forth, and preached every where, the Lord working with them, and confirming the word with signs following. *Mar. 16. 20.*—They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 4.*—Who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 22.*

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *Eph. 3. 10.*

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ ;

Let your loins be girded about, and your lights burning. *Lu. 12. 35.*—Your loins girt about with truth. *Eph. 6. 14.*

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Lu. 21. 34.*—The end of all things is at hand : be ye therefore sober, and watch unto prayer. *1 Pe. 4. 7.*—Let us not sleep, as do others ; but let us watch and be sober. Let us, who are of the day, be sober, putting on the breastplate of faith and love ; and for a helmet, the hope of salvation. *1 Th. 5. 6, 8.*—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit. 2. 13.*

I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing. *2 Ti. 4. 7, 8.*—Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28 ; 1 Jno. 3. 2.*

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance :

Be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. *Ro. 12. 2.*—Every man that hath this hope in him purifieth himself, even as he is pure. *1 Jno. 3. 3.*—That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. *1 Pe. 4. 2.*

15 But as he which hath called you is holy, so be ye holy in all manner of conversation ;

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co. 7. 1.*—For God hath not called us unto uncleanness, but unto holiness. *1 Th. 4. 7.*—Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. *2 Pe. 3. 11.*

16 Because it is written, Be ye holy ; for I am holy.

I am the Lord your God : ye shall therefore sanctify yourselves, and ye shall be holy ; for I am holy. *Le. 11. 44.*

17 And if ye call on the Father, who without

respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear :

Peter ... said, Of a truth I perceive that God is no respecter of persons. *Ac.* 10. 34.—There is no respect of persons with God. *Ro.* 2. 11; *De.* 10. 17, 20.

God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. *Ec.* 12. 14.—We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Co.* 5. 10.

Here have we no continuing city, but we seek one to come. *He.* 13. 14.

Serve the Lord with fear, and rejoice with trembling. *Ps.* 2. 11.—My flesh trembleth for fear of thee; and I am afraid of thy judgments. *Ps.* 119. 120.—Happy is the man that feareth alway. *Pr.* 28. 14.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Gal.* 5. 1.

19 But with the precious blood of Christ, as of a lamb without blemish and without spot;

Your lamb shall be without blemish. *Ex.* 12. 5.—He is brought as a lamb to the slaughter, ... because he had done no violence, neither was any deceit in his mouth. *Is.* 53. 7, 9.—Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.—He was manifested to take away our sins; and in him is no sin. *1 Jno.* 3. 5.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno.* 4. 10. By his own blood he entered in once into the holy place, having obtained eternal redemption for us. *He.* 9. 12.—Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. *1 Co.* 6. 20.

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

The Lamb slain from the foundation of the world. *Re.* 13. 8. The mystery, which from the beginning of the world hath been hid in God. The eternal purpose which he purposed in Christ Jesus our Lord. *Eph.* 3. 9, 11.—His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. *2 Ti.* 1. 9, 10.

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal.* 4. 4, 5.

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

He that believeth on me, believeth not on me, but on him that sent me. *Jno.* 12. 44.—I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. *He.* 2. 9.—God also hath highly exalted him, and given him a name which is above every name. *Phi.* 2. 9.—He raised him from the dead, and set him at his own right hand in the heavenly places. *Eph.* 1. 20.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro.* 8. 34, 32.

22 Seeing ye have purified your souls in obey-

ing the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently :

God ... bare them witness, giving them the Holy Ghost, ... purifying their hearts by faith. *Ac.* 15. 8, 9.—Ye are washed, ... ye are sanctified, ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 11.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. *Ti.* 3. 5.—It is God which worketh in you both to will and to do of his good pleasure. *Phi.* 2. 13.

Let us not love in word, neither in tongue; but in deed and in truth. *1 Jno.* 3. 18.—Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous. *1 Pe.* 3. 8.—Above all things have fervent charity among yourselves. *1 Pe.* 4. 8.

By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 35.—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. *Eph.* 1. 4.

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno.* 3. 5.—Of his own will begat he us with the word of truth. *Ja.* 1. 18.—Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. *1 Jno.* 3. 9.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. *Is.* 40. 6-8.—The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. *1 Jno.* 2. 17.

CHAPTER II.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. *Eph.* 4. 31. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* 5. 21.—Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. *Ja.* 1. 21.

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby :

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. *2 Ti.* 3. 16, 17.

3 If so be ye have tasted that the Lord is gracious.

O taste and see that the Lord is good. *Ps.* 34. 8.—His fruit was sweet to my taste. *Ca.* 2. 3.—He that believeth on the Son of God hath the witness in himself. *1 Jno.* 5. 10.

4 To whom coming, *as unto a living stone*, disallowed indeed of men, but chosen of God, and precious,

Have ye not read this scripture: The stone which the builders rejected is become the head of the corner? *Mar. 12. 10; Ps. 118. 22.*—Simon Peter ... said, Thou art the Christ, the Son of the living God. And Jesus answered, ... Upon this rock I will build my church. *Mat. 16. 18.*—Other foundation can no man lay than that is laid, which is Jesus Christ. *1 Co. 3. 11.*—Ye will not come to me, that ye might have life. *Jno. 5. 40.*

He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25; De. 12. 5, 6.*

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit. *Eph. 2. 19-22.*—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *1 Co. 3. 16.*

Kings and priests unto God. *Re. 1. 6; Mi. 6. 6-8.*—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Ro. 12. 1.*—By him ... let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. *He. 13. 15.*

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. *Is. 28. 16.*

7 Unto you therefore which believe *he is precious*: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

I count all things *but loss* for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but dung*, that I may win Christ. *Phi. 3. 8.*

Them that do not believe. *Ro. 15. 31.*

This is the stone which was set at nought of you builders, which is become the head of the corner. *Ac. 4. 11.*

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

He shall be ... for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. *Is. 8. 14; Lu. 2. 34.*

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? *Eze. 33. 11.*

If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co. 4. 3, 4.*

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people;

that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: ... and ye shall be unto me a kingdom of priests, and a holy nation. *Ex. 19. 5, 6; Zec. 6. 13.*—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe. 1. 2.* According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Eph. 1. 4, 5.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*—Herein is my Father glorified, that ye bear much fruit. *Jno. 15. 8.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14.*—Purchased with his own blood. *Ac. 20. 28.*

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

He saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God. *Ro. 9. 25, 26.*

Ye *are* not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye *are* not my people, there it shall be said unto them, Ye *are* the sons of the living God. *Ho. 1. 9, 10.*—I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou art my people; and they shall say, Thou art my God. *Ho. 2. 23.*

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

We are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro. 8. 12, 13.*—But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Ro. 13. 14.*

Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. *Gal. 5. 16, 17, 19-21.*

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

Walk honestly toward them that are without. *1 Th. 4. 12.*—Herein do I exercise myself to have always a conscience void of offence toward God, and toward men. *Ac. 24. 16.*—Lead me, O Lord, in thy righteousness because of mine enemies. *Ps. 5. 8.* Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. *1 Pe. 3. 16.*

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Render ... unto Caesar the things which are Caesar's. *Mat. 22. 21.*—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. *Ro. 13. 1, 2.*

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. *Ro. 13. 3, 4.*

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Tit. 2. 8.*

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

There is ... now no condemnation to them which are in Christ Jesus. *Ro. 8. 1.*—Sin shall not have dominion over you: for ye are not under the law, but under grace. Being then made free from sin, ye became the servants of righteousness. *Ro. 6. 14, 18.*—Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. *Gal. 5. 13.*—Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. *1 Co. 8. 9.*

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

Render ... to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. *Ro. 13. 7.*—As we have ... opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal. 6. 10.*

Be thou in the fear of the Lord all the day long. *Pr. 23. 17.*

18 Servants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. *1 Tim. 6. 1.*

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. *Mat. 5. 10.*

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *Heb. 12. 1, 2.*

22 Who did no sin, neither was guile found in his mouth:

He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.* We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *Heb. 4. 15.*

Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. *Heb. 7. 26, 27.*—Ye know that he was manifested to take away our sins; and in him is no sin. *1 Jno. 3. 5.*

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

The Jews ... said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. *Jno. 8. 48, 49.*—He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is. 53. 7.*—When he was accused of the chief priests and elders, he answered nothing. *Mat. 27. 12, 39–44.*—Then said Jesus, Father, forgive them; for they know not what they do. *Luk. 23. 34.*—Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *Heb. 12. 3.*

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. *Is. 53. 4, 6, 11.*

Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *Heb. 9. 28.*—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. 2. 14.*—Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Ro. 6. 11.*

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

I have gone astray like a lost sheep; seek thy servant. *Psa. 119. 176.*—All we like sheep have gone astray; we have turned every one to his own way. *Is. 53. 6.*

I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. *Eze. 34. 23.*—Our Lord Jesus, that great shepherd of the sheep. *Heb. 13. 20.*—I am the good shepherd: the good shepherd giveth his life for the sheep. *Jno. 10. 11, 14, 16.*

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. *Luk. 15. 1–6.*

CHAPTER III.

LIKELIKE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives *be* to their own husbands in every thing. *Eph. 5. 22-24; Col. 3. 18; 1 Ti. 2. 11-14.*

The head of the woman is the man. He is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. *1 Co. 11. 3, 7-9.*

What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? *1 Co. 7. 16.*

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

I will therefore... that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. *1 Ti. 2. 8-10; 12. 3. 16-18.*

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

The meek will he guide in judgment: and the meek will he teach his way. *Ps. 25. 9.*—He will beautify the meek with salvation. *Ps. 149. 4.*—Blessed are the meek: for they shall inherit the earth. *Mat. 5. 5.*

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

My lord being old also. *Ge. 18. 12.*

The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe. *Pr. 29. 25.*

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. *Eph. 5. 25, 28.*—Husbands, love your wives, and be not bitter against them. *Col. 3. 19.*

Not... as the Gentiles which know not God. *1 Th. 4. 5.*

The gift of God is eternal life through Jesus Christ our Lord. *Ro. 6. 23.*

If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. *Mat. 18. 19.*

8 Finally, be ye all of one mind, having com-

passion one of another, love as brethren, be pitiful, be courteous:

The God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus. *Ro. 15. 5.*—I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. *1 Co. 1. 10.*—Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. *Phi. 2. 2.*

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. *1 Pe. 1. 22.*—Be kindly affectioned one to another with brotherly love; in honour preferring one another. *Ro. 12. 10.*—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph. 4. 32.*

My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. *1 Jno. 3. 18, 19, 14.*

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. *1 Th. 5. 15.*—Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee. *Pr. 20. 22.*—Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat. 5. 39, 44.*

Being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat. *1 Co. 4. 12, 13.*

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat. 25. 34.*

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. *Ps. 34. 12-14.*

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. *Pr. 18. 21.*—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Eph. 4. 29.*—If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. *Ja. 1. 26.*

In their mouth was found no guile: for they are without fault before the throne of God. *Re. 14. 5.*

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

Abhor that which is evil; cleave to that which is good. *Ro. 12. 9.*—To do good and to communicate forget not; for with such sacrifices God is well pleased. *He. 13. 16.*

If it be possible, as much as lieth in you, live peaceably with all men. *Ro. 12. 18.*—Let us... follow after the things which make for peace. *Ro. 14. 19.*—Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them

that do evil, to cut off the remembrance of them from the earth. *Ps. 34. 15, 16.*—The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. *2 Ch. 16. 9.*

If I regard iniquity in my heart, the Lord will not hear me. *Ps. 66. 18.*

13 And who *is* he that will harm you, if ye be followers of that which is good?

When a man's ways please the Lord, he maketh even his enemies to be at peace with him. *Pr. 16. 7.*—And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. *Ro. 8. 28.*

14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you. *Mat. 5. 12.*—Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja. 1. 12.*

Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. *Is. 8. 13.*

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God *is* a consuming fire. *He. 12. 28, 29.* I will speak of thy testimonies also before kings, and will not be ashamed. *Ps. 119. 46; Ac. 4. 8, etc.; 24. 14, etc.; 26. 22, etc.*

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. *2 Co. 1. 12.*

1 *Pe. 2. 12.*

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. *1 *Pe. 2. 21–25.**—He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*

Whom God hath raised up. *Ac. 2. 24.*

19 By which also he went and preached unto the spirits in prison;

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. *He. 11. 7.*—God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto

judgment; and spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly. *2 *Pe. 2. 4, 5.**

Holy men of God spake as they were moved by the Holy Ghost. *2 *Pe. 1. 21.**—The Spirit of Christ which was in them. *1 *Pe. 1. 11.**

Reserved in everlasting chains under darkness unto the judgment of the great day. *Jude 6.*

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

In the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. *Mat. 24. 38.*

The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 *Pe. 3. 9.**

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord said, I will destroy man whom I have created from the face of the earth. Yet his days shall be a hundred and twenty years. *Ge. 6. 5, 7, 3.*

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

The ark ... wherein few, that is, eight souls were saved, *1 *Pe. 3. 20.**—Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19.*—There is ... now no condemnation to them which are in Christ Jesus. *Ro. 8. 1.*

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 16.*—With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Ro. 10. 10.*—For he is not a Jew, which is one outwardly; neither is *that* circumcision, which is outward in the flesh; but he *is* a Jew, which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God. *Ro. 2. 28, 29.*

Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro. 1. 4.*—If Christ be not raised, your faith *is* vain; ye are yet in your sins. *1 Co. 15. 17.*

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Ro. 8. 34.*—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col. 3. 1.*—Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. *Eph. 1. 21.*—God ... hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth and *things* under the earth. *Phi. 2. 9, 10.*

CHAPTER IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

Christ ... suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed

himself to him that judgeth righteously : who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed. 1 *Pe.* 2. 21-24.

Wherefore ... let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He.* 12. 1, 3.

How shall we, that are dead to sin, live any longer therein? Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. *Ro.* 6. 2-12.

I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Ga.* 2. 20.—They that are Christ's have crucified the flesh with the affections and lusts. *Ga.* 5. 24.—Whosoever abideth in him sinneth not : whosoever sinneth hath not seen him, neither known him. 1 *Jno.* 3. 6.

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 *Co.* 5. 15.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of you :

In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph.* 2. 2.—We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. *Tyt.* 3. 3.

5 Who shall give account to him that is ready to judge the quick and the dead.

He hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead. *Ac.* 17. 31.—We shall all stand before the judgment seat of Christ. Every one of us shall give account of himself to God. *Ro.* 14. 10, 12.

Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. *Jude* 14, 15.—Behold, the judge standeth before the door. *Ja.* 5. 9.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand : be ye therefore sober, and watch unto prayer.

Little children, it is the last time : and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time. 1 *Jno.* 2. 18.—The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. *Ro.* 13. 12.

Let your moderation be known unto all men. The Lord is at hand. *Phi.* 4. 5.—Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching. *He.* 10. 25.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ? 2 *Pe.* 3. 8, 9, 11.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Lu.* 21. 34.—Pray without ceasing. 1 *Th.* 5. 17.

8 And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 1 *Pe.* 1. 22.—Above all ... put on charity, which is the bond of perfectness. *Col.* 3. 14.

Love covereth all sins. *Pr.* 10. 12.

Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven. *Mat.* 18. 21, 22.

If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted. *Ga.* 6. 1.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* 4. 32.

9 Use hospitality one to another without grudging.

Be not forgetful to entertain strangers ; for thereby some have entertained angels unawares. *He.* 13. 2.—Distributing to the necessity of saints ; given to hospitality. *Ro.* 12. 13.—Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity ; for God loveth a cheerful giver. 2 *Co.* 9. 7.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Charge them that are rich in this world, ... that they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 *Th.* 6. 17, 18.—Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. *Mat.* 25. 21.

11 If any man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. 1 *Co.* 4. 1, 2.—To the law and to the testimony : if they speak not according to this word, it is because there is no light in them. *Is.* 8. 20.—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Eph.* 4. 29.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness. *Ro.* 12. 6, 8.

As touching the ministering to the saints, ... every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity ; for God loveth a cheerful giver. And God is able to make all grace abound toward you : that

ye, always having all sufficiency in all *things*, may abound to every good work. 2 Co. 9. 1, 7, 8.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Co. 10. 31.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you :

Ye are in heaviness through manifold temptations : that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. 1 Pe. 1. 6, 7.—Thou, O God, hast proved us : thou hast tried us, as silver is tried. Ps. 66. 10.—Remember the word that I said unto you, 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you. Jno. 15. 20.

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding

Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you. Mat. 5. 11, 12.—Count it all joy when ye fall into divers temptations. Ja. 1. 2.—We glory in tribulations. Ro. 5. 3 ; Ac. 5. 41.

Joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified together. Ro. 8. 17.—As ye are partakers of the sufferings, so *shall ye be also* of the consolation. 2 Co. 1. 7.—Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. Col. 1. 24.—If we suffer, we shall also reign with *him* : if we deny *him*, he also will deny us. 2 Ti. 2. 12.

Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love *him*. Ja. 1. 12.—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 Pe. 5. 10.

14 If ye be reproached for the name of Christ, happy are ye ; for the spirit of glory and of God resteth upon you : on their part he is evil spoken of, but on your part he is glorified.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory *even as by the Spirit of the Lord*. 2 Co. 3. 18.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 1 Pe. 2. 20.

Study to be quiet, and to do your own business. 1 Th. 4. 11.

16 Yet if *any man suffer* as a Christian, let him not be ashamed ; but let him glorify God on this behalf.

They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. Ac. 5. 41.

17 For the time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the gospel of God ?

The time cometh, that whosoever killeth you will think that he doeth God service. Jno. 16. 2 ; 1 Th. 2. 14, 16.—When the

Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria. Is. 10. 12.—Slay utterly old and young, ... but come not near any man upon whom is the mark ; and begin at my sanctuary. Eze. 9. 8.

When we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 Co. 11. 32.

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Mat. 7. 14.—Fight the good fight of faith, lay hold on eternal life. 1 Ti. 6. 12.—We must through much tribulation enter into the kingdom of God. Ac. 14. 22.

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to *him* in well doing, as unto a faithful Creator.

Into thine hand I commit my spirit : thou hast redeemed me, O Lord God of truth. Ps. 31. 5.—I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Ti. 1. 12.

CHAPTER V.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed :

They ... ordained them elders in every church. Ac. 14. 23.

He took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Mat. 26. 37.—Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. Ac. 1. 8.

Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go thou canst not follow me now ; but thou shalt follow me afterwards. Jno. 13. 36.

If children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Ro. 8. 17, 18.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing. 2 Ti. 4. 8.

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end : that ye be not slothful, but followers of them who through faith and patience inherit the promises. He. 6. 11, 12.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs. Feed my sheep. Jno. 21. 15, 16.

Take heed ... unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Ac. 20. 28.

If I do this thing willingly, I have a reward ; but if against my will, a dispensation of the gospel is committed unto me. 1 Co. 9. 17.—A bishop must be blameless, as the steward of God ; ... not given to filthy lucre. Tit. 1. 7.

3 Neither as being lords over God's heritage, but being ensamples to the flock.

Jesus ... said, Ye know that the princes of the Gentiles exercise dominion over them, but it shall not be so among

you: but whosoever will be great among you, let him be your minister. *Mat. 20. 25, 26.*—Not for that we have dominion over your faith, but are helpers of your joy. *2 Co. 1. 24.*

I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. *3 Jno. 9.*

For the Lord's portion is his people; Jacob is the lot of his inheritance. *De. 32. 9.*

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. *1 Ti. 4. 12.*—In all things shewing thyself a pattern of good works. *Tit. 2. 7.*

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Our Lord Jesus, that great Shepherd of the sheep. *He. 13. 20.* I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. *Eze. 34. 23.*

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord. *Le. 19. 32.*—Children, obey your parents in the Lord. Servants, be obedient to them that are your masters. *Eph. 6. 1, 5.*—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. *Ro. 13. 1.* Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account. *He. 13. 17.*

In honour preferring one another. *Ro. 12. 10.*—Submitting yourselves one to another in the fear of God. *Eph. 5. 21.*—Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. *Phi. 2. 3.*

He giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. *Ja. 4. 6.*—Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. *Pr. 16. 5.*—Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Is. 57. 15.*—To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. *Is. 66. 2.*

The meek will he guide in judgment: and the meek will he teach his way. *Ps. 25. 9.*

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Humble yourselves in the sight of the Lord, and he shall lift you up. *Ja. 4. 10.*

7 Casting all your care upon him; for he careth for you.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. *Ps. 55. 22.*—Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. *Ps. 37. 5.*—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phi. 4. 6.*

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. For your heavenly Father knoweth that ye have need of all these

things. *Mat. 6. 25, 32.*—Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. *Ps. 103. 13, 14.*

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

The end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 Pe. 4. 7.*—Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always. *Lu. 21. 34, 36.*

The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. *Job 1. 7.*

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. *Lu. 22. 31, 34.*

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Resist the devil, and he will flee from you. *Ja. 4. 7.*—Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. *Eph. 6. 11.*

All that will live godly in Christ Jesus shall suffer persecution. *2 Ti. 3. 12.*

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. *He. 13. 20, 21.*—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co. 4. 17.*

I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord. *Zec. 10. 12.*—The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands. *Ps. 138. 8.*

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

Barsabas, and Silas, chief men among the brethren. *Ac. 15. 22.*—I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. *1 Co. 15. 1.*

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE GENERAL

P E T E R.

CHAPTER I.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ :

By grace are ye saved through faith ; and that not of yourselves : *it is* the gift of God. *Eph.* 2. 8.

Peter rose up, and said, ... God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. *Ac.* 15. 7.—Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe. *Ro.* 3. 22.

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno.* 17. 3.

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

For it pleased *the Father* that in him should all fulness dwell. *Col.* 1. 19.—Of his fulness have all we received, and grace for grace. *Jno.* 1. 16.—My grace is sufficient for thee. *2 Co.* 12. 9.

Whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified. *Ro.* 8. 29, 30.

4 Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of *the* divine nature, having escaped the corruption *that is* in the world through lust.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co.* 7. 1.—Put on the new man, which after God is created in righteousness and true holiness. *Eph.* 4. 24.

5 And beside this, giving all diligence, add to your faith virtue ; and to virtue knowledge ;

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end. *He.* 6. 11.

O man of God, ... follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. *1 Ti.* 6. 11, 12.

This I pray, that your love may abound yet more and more in knowledge and in all judgment ; that ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. *Phi.* 1. 9-11.

6 And to knowledge temperance ; and to temperance patience ; and to patience godliness ;

Every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown ; but we an incorruptible. I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air : but I keep under my body, and bring it into subjection. *1 Co.* 9. 25-27.

Let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. *Ja.* 1. 4.—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro.* 2. 7.

Let us have grace, whereby we may serve God acceptably with reverence and godly fear. *He.* 12. 28.

7 And to godliness brotherly kindness ; and to brotherly kindness charity.

This commandment have we from him, That he who loveth God love his brother also. *1 Jno.* 4. 21.—By this shall all *men* know that ye are my disciples, if ye have love one to another. *Jno.* 13. 35.

8 For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. Ye are my friends, if ye do whatsoever I command you. *Jno.* 15. 8, 14.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

He that saith he is in the light, and hateth his brother, is in darkness even until now. *1 Jno.* 2. 9.—How shall we that are dead to sin, live any longer therein ? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *Ro.* 6. 2-4.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall :

Whoso keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he

walked. 1 *Jno.* 2. 5, 6.—Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 *Jno.* 3. 18, 19.

The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro.* 8. 16.—Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world. 2 *Co.* 1. 12.

We give thanks to God always for you all, ... remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. 1 *Th.* 1. 2, 4.—And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. *He.* 6. 11.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Kept by the power of God through faith unto salvation. 1 *Pe.* 1. 2, 5.

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 *Th.* 4. 6, 8.—These be the last words of David. He hath made with me an everlasting covenant, ordered in all things, and sure: for *this* is all my salvation, and all my desire. 2 *Sa.* 23. 1, 5.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

I ... am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God. *Ro.* 15. 14, 15.—To write the same things to you, to me indeed is not grievous, but for you *it is safe.* *Phi.* 3. 1.—I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 1 *Jno.* 2. 21.

Seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 2 *Pe.* 3. 17.

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

Peter ... answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus. And his name through faith in his name hath made this man strong. *Ac.* 3. 12, 13, 16.

Repent ye ... and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence

of the Lord; and he shall send Jesus Christ; which before was preached unto you: whom the heaven must receive until the times of restitution of all things. *Ac.* 3. 19, 21.

He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church. *Eph.* 1. 20, 22.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe ... in that day. 2 *Th.* 1. 7, 10.

Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. *Mat.* 17. 1, 2.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

A bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. *Mat.* 17. 5.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

When the disciples heard it, they fell on their face, and were sore afraid. *Mat.* 17. 6.

Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. *Ex.* 3. 5; *Jos.* 5. 15.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Thy word is a lamp unto my feet, and a light unto my path. *Ps.* 119. 105.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 *Co.* 4. 6.—Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 *Co.* 13. 12.

20 Knowing that this first, that no prophecy of the scripture is of any private interpretation.

When he, the Spirit of truth, is come, he will guide you into all truth: ... and he will shew you things to come. *Jno.* 16. 13.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 *Pe.* 1. 11.

All scripture is given by inspiration of God. 2 *Th.* 3. 16.—The Spirit of the Lord spake by me, and his word was in my tongue. 2 *Sa.* 23. 2.

CHAPTER II.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in

damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand. 1 *Ki.* 22. 11, 12.—A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? *Je.* 5. 30, 31.

Many false prophets shall rise, and shall deceive many. *Mat.* 24. 11.—Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Ac.* 20. 30.—The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 *Ti.* 4. 1.—Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1 *Jno.* 4. 1.—There must be also heresies among you, that they which are approved may be made manifest among you. 1 *Co.* 11. 19.

Workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. 2 *Co.* 11. 3, 13, 15.

They profess that they know God; but in works they deny him. *Ti.* 1. 16.—Ye are bought with a price. 1 *Co.* 6. 20.—Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal.* 3. 13.—There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. 1 *Ti.* 2. 5, 6.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *Ro.* 16. 18.—Men of corrupt minds, and destitute of the truth, supposing that gain is godliness. 1 *Ti.* 6. 5. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. *Ti.* 1. 11.—We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. 2 *Co.* 2. 17.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude* 6.—And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. *Re.* 20. 10.

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

The Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark, because of the waters of the flood. And every living substance was destroyed which was

upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; ... and Noah only remained alive, and they that were with him in the ark. *Ge.* 7. 1, 7, 23.

6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. *Jude* 7.—The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. *Ge.* 19. 24, 25.

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

While he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. *Ge.* 19. 16.

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

Rivers of waters run down mine eyes, because they keep not thy law. *Ps.* 119. 136.—Go ... through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. *Eze.* 9. 4.

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Many are the afflictions of the righteous: but the Lord delivereth him out of them all. *Ps.* 34. 19.—There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 *Co.* 10. 13.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. *Re.* 3. 10.

I was envious at the foolish, when I saw the prosperity of the wicked. *Ps.* 73. 3.

Enoch ... prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. *Jude* 14, 15.

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

Whoremongers and adulterers God will judge. *Ite.* 13. 4.—Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. *Jude* 8, 10.

Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words. 3 *Jno.* 9, 10.—Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Honour all men. ... Honour the king. 1 *Pe.* 2. 13, 14, 17.

11 Whereas, angels, which are greater in

power and might, bring not railing accusation against them before the Lord.

Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. *Jude* 9.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

Taken captive by [the devil] at his will. *2 Ti.* 2. 26.

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear. *Jude* 12.—When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. *1 Co.* 11. 20, 21.

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

Whoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *Mat.* 5. 28.

Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil. *Je.* 13. 23.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. *Mat.* 15. 19.

As they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind. *Ro.* 1. 28.

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

Nu. 22. 5-7, etc. *Jos.* 13. 22.

Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. *Jude* 11.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

Clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. *Jude* 12, 13.—Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Eph.* 4. 14.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. *Jude* 16.—

They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. *Lu.* 8. 13.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

Whoever committeth sin is the servant of sin. *Jno.* 8. 34.—Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? *Ro.* 6. 18.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation. *Mat.* 12. 45.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh out upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. *He.* 6. 4-8.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. *He.* 10. 26, 27.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

That servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. *Lu.* 12. 47, 48.—If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. *Jno.* 15. 22.

They went out, that they might be made manifest that they were not all of us. *1 Jno.* 2. 19.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

As a dog returneth to his vomit, so a fool returneth to his folly. *Pr.* 26. 11.

CHAPTER III.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance. *2 Pe.* 1. 13.—I have not written unto you because ye know not the truth, but because ye know it. *1 Jno.* 2. 21.

2 That ye may be mindful of the words which

were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour :

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. *Jude* 17.—Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you. *1 Pe.* 1. 10.

Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. *1 Pe.* 1. 13. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. *Ja.* 5. 8.

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

They told you there should be mockers in the last time, who should walk after their own ungodly lusts. *Jude* 18.—The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. *1 Ti.* 4. 1.—As ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. *1 Jno.* 2. 18.

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! *Is.* 5. 19.—If that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. *Lu.* 12. 45, 46.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

A sower seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth. *Pr.* 14. 6.

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. *Jno.* 3. 19, 20.

God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. *Ge.* 1. 6, etc.—Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. *He.* 11. 3.

6 Whereby the world that then was, being overflowed with water, perished:

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; ... and Noah only remained alive, and they that were with him in the ark. *Ge.* 7. 11, 23.

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

The waters shall no more become a flood to destroy all flesh. *Ge.* 9. 15.

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a gar-

ment; as a vesture shalt thou change them, and they shall be changed. *Ps.* 102. 25, 26.—The heavens shall vanish away like smoke. *Is.* 51. 6.

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th.* 1. 8.

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. And whosoever was not found written in the book of life was cast into the lake of fire. *Re.* 20. 11, 12, 14, 15.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. *Ps.* 90. 4.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. *Hab.* 2. 3.—Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. *Lu.* 18. 7, 8.—Therefore will the Lord wait, that he may be gracious unto you, ... the Lord is a God of judgment: blessed are all they that wait for him. *Is.* 30. 18.

The longsuffering of God waited in the days of Noah. *1 Pe.* 3. 20.—As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? *Eze.* 33. 11.—Despiseest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? *Ro.* 2. 4.—Who will have all men to be saved, and to come unto the knowledge of the truth. *1 Ti.* 2. 4.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. *Mat.* 24. 42, 43.

Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. *1 Th.* 5. 2, 3.—Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. *Re.* 3. 8.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re.* 16. 15.—Heaven and earth shall pass away. *Mat.* 24. 35.—I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. *Re.* 21. 1.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. *1 Jno.* 2. 17.

12 Looking for and hasting unto the coming

of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distresses of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. *Lk.* 21. 25-28.—Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. *1 Co.* 1. 7.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Ti.* 2. 13.

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. *Is.* 65. 17.—I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. *Re.* 21. 1.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. *Re.* 21. 27. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. *Re.* 22. 14, 15.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

Being justified by faith we have peace with God. *Ro.* 5. 1. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. *1 Th.* 3. 13.—Be at peace among yourselves. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. *1 Th.* 5. 13, 23.—Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 Co.* 1. 8.

Little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. *1 Jno.* 2. 28, 29.

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Pe.* 1. 10, 11.—Despise thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? *Ro.* 2. 4.

When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. *Ga.* 2. 11.—Let the righteous

smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil. *Pr.* 141. 5.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. *1 Co.* 2. 13.

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

The earnest expectation of the creature waiteth for the manifestation of the sons of God. *Ro.* 8. 19.—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. *1 Co.* 15. 24.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 4.—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th.* 1. 7, 8.—Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. *1 Ti.* 6. 14.—Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He.* 9. 28.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. *Ro.* 8. 29, 30.—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? *Ro.* 9. 18, 20.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! *Ro.* 11. 33.

Called of God a high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. *He.* 5. 10, 11.

17 Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Eph.* 4. 14.—Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *1 Co.* 15. 58.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby. *1 Pe.* 2. 2.—We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col.* 1. 9, 10.—Then shall we know, if we follow on to know the Lord. *Ho.* 6. 3.

All men should honour the Son, even as they honour the Father. *Jno.* 5. 23.

THE FIRST EPISTLE GENERAL

J O H N.

CHAPTER I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

That holy thing which shall be born of thee shall be called the Son of God. *Lu.* 1. 35.

I was set up from everlasting, from the beginning, or ever the earth was. *Pr.* 8. 23.—In the beginning was the Word, and the Word was with God, and the Word was God. *Jno.* 1. 1.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Jno.* 1. 14.—For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. *2 Pe.* 1. 16.

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. *Lu.* 24. 39.—Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. *Jno.* 20. 27.

In him was life; and the life was the light of men. *Jno.* 1. 4.

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. *Jno.* 11. 25.—I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.—This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno.* 17. 3.

God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno.* 5. 11, 12, 20.

Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *1 Ti.* 3. 16.—He was manifested to take away our sins; and in him is no sin. *1 Jno.* 3. 5.

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

We cannot but speak the things which we have seen and heard. *Ac.* 4. 20.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. *Jno.* 17. 21.—Partakers of the divine nature. *2 Pe.* 1. 4.—Partakers of his holiness. *He.* 12. 10.—The Father himself loveth you. *Jno.* 16. 27.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 30.—Through him we both have access by one Spirit unto the Father. *Eph.* 2. 18.—The grace of the Lord Jesus Christ, and the love of God, and, the communion of the Holy Ghost, be with you all. *2 Co.* 13. 14.

4 And these things write we unto you, that your joy may be full.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. *Jno.* 15. 11.—Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. *Jno.* 16. 24.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

The Father of lights. *Ja.* 1. 17.—O the depth of the riches both of the wisdom and knowledge of God! *Ro.* 11. 33.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno.* 8. 12.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. He that saith he is in the light, and hateth his brother, is in darkness even until now. *1 Jno.* 2. 4, 9.—What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? *2 Co.* 6. 14.

Ye were sometime darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph.* 5. 8–11.

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

While ye have light, believe in the light, that ye may be the children of light. *Jno.* 12. 36.

But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 11.—We have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* 1. 7. That loved us, and washed us from our sins in his own blood. *Re.* 1. 5; *He.* 9. 13, 14.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

There is no man that sinneth not. 1 Ki. 8. 46.—How then can man be justified with God? or how can he be clean that is born of a woman? Job 25. 4.—Who can say, I have made my heart clean, I am pure from my sin? Pr. 20. 9.—There is not a just man upon earth, that doeth good, and sinneth not. Ec. 7. 20.—In many things we offend all. Ja. 3. 2.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; ... if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. *Le. 26. 40-42.—He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Job 33. 27, 28.*

Wash me thoroughly from mine iniquity, and cleanse me from my sin. *Ps. 51. 2.—I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Ps. 32. 5.*

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. *Pr. 28. 13.*

All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. *Ro. 3. 23-26.*

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

I acknowledge my transgressions; and my sin is ever before

est, be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. *Ro. 3. 4.*

CHAPTER II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Ye know how we exhorted and comforted and charged every one of you, as a father doth his children. *1 Th. 2. 11.—How shall we, that are dead to sin, live any longer therein? Ro. 6. 2.*

Who is he that condemneth? *It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Ro. 8. 34.—There is one God, and one mediator between God and men, the man Christ Jesus. 1 Ti. 2. 5.—He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. He. 7. 25.—Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. He. 9. 24.*

Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat. 1. 21.*

The forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec. *He. 6. 20.*

He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co. 5. 21.*

2 And he is the propitiation for our sins: and not for our's only, but also for *the* sins of the whole world.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno. 4. 10.* Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro. 3. 25.—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. 2 Co. 5. 19.—Behold the Lamb of God, which taketh away the sin of the world. Jno. 1. 29.*

3 And hereby we do know that we know him, if we keep his commandments.

Why call ye me, Lord, Lord, and do not the things which I say? *Lu. 6. 46.—If ye love me, keep my commandments. If a man love me, he will keep my words. Jno. 14. 15, 23.*

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *Jno. 13. 34.—My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 Jno. 3. 18, 19.*

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

He that hath my commandments, and keepeth them, he it is that loveth me. *Jno. 14. 21.—Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 Jno. 4. 11-13.*

I know whom I have believed. *2 Ti. 1. 12.—We desire that every one of you do shew the same diligence to the full assurance of hope unto the end. He. 6. 11.*

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

Abide in me, and I in you. For without me ye can do nothing. *Jno. 15. 4, 5.—If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 1 Jno. 1. 6.*

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Ye shall be holy: for I the Lord your God *am* holy. Thou shalt love thy neighbour as thyself. *Le. 19. 2, 18.*

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *Jno. 13. 34.—Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. 1 Jno. 3. 16.*

Ye were sometime darkness, but now *are* ye light in the Lord: walk as children of light. *Eph. 5. 8.—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Jno. 8. 12.—Our Saviour Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Ti. 1. 10.*

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 1 Co. 13. 2.—[Add] to godliness brotherly kindness; and to brotherly kindness charity. But he that lacketh these things is blind. 2 Pe. 1. 7, 9.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 Jno. 3. 14.—Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. 2 Pe. 1. 10.—Judge this... that no man put a stumblingblock or an occasion to fall in his brother's way. Ro. 14. 13.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. Jno. 12. 35.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

These things write ye unto you, that your joy may be full. 1 Jno. 1. 4.—These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 Jno. 5. 13.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Ac. 10. 43.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. 2 Pe. 1. 12, 13.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Jno. 14. 7.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6. 10, 11.

Thy word have I hid in mine heart, that I might not sin against thee. Ps. 119. 11.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Jno. 15. 7, 8.

To the angel of the church in Philadelphia write; ... thou hast a little strength, and hast kept my word. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Re. 3. 7, 8, 12.

15 Love not the world, neither the things

that are in the world. If any man love the world, the love of the Father is not in him.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Mat. 6. 24.—If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Lu. 14. 26.

Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Ro. 12. 2.—[Christ] gave himself for our sins, that he might deliver us from this present evil world. Ga. 1. 4.—By whom the world is crucified unto me, and I unto the world. Ga. 6. 14.—Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Ja. 4. 4.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

They that are Christ's have crucified the flesh with the affections and lusts. Ga. 5. 24; Jos. 7. 20, etc.

Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Ps. 119. 37.

They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. Ro. 8. 5.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Surely every man walketh in a vain shew: surely they are disquieted in vain: he heareth up riches, and knoweth not who shall gather them. Ps. 39. 6.—Use this world, as not abusing it: for the fashion of this world passeth away. 1 Co. 7. 31.—All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. 1 Pe. 1. 24.

The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. Lu. 16. 22.—What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. Ja. 4. 14.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. Mat. 7. 24, 25.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

[God] hath in these last days spoken unto us by his Son. He. 1. 2.—Many shall come in my name, saying, I am Christ; and shall deceive many. There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Mat. 24. 5, 24.

After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Ac. 20. 29, 30.

That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. The mystery of iniquity doth already work. 2 Th. 2. 3, 4, 7.

The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. 1 Tk. 4. 1.—There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. 2 Pe. 2. 1.—Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 1 Jno. 4. 3.—For many deceivers are entered into the

world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2 *Jno.* 7.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat.* 7. 21, 23.—When the king came in to see the guests, he saw there a man which had not on a wedding garment. *Mat.* 22. 11, etc.—They are not all Israel, which are of Israel. *Ro.* 9. 6.

I will put my fear in their hearts, that they shall not depart from me. *Je.* 32. 40; *Jno.* 10. 28, 29.—Kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 *Pe.* 1. 5.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. 1 *Jno.* 3. 8, 10.

20 But ye have an unction from the Holy One, and ye know all things.

The Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. *Jno.* 14. 26. When he, the Spirit of truth, is come, he will guide you into all truth: ... and he will shew you things to come. *Jno.* 16. 13.

He which stablisheth us with you in Christ, and hath anointed us, is God. 2 *Co.* 1. 21.—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 *Jno.* 4. 13.

The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 *Jno.* 2. 27.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 2 *Pe.* 1. 12.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 1 *Jno.* 4. 3.

From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. And after threescore and two weeks shall Messiah be cut off, but not for himself. *Da.* 9. 25, 26.—The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. *Jno.* 4. 25, 26.

All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. *Jno.* 5. 23.

23 Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.

He that hateth me hateth my Father also. *Jno.* 15. 23.—Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 *Jno.* 9.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 *Jno.* 4. 15.—Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. *Ps.* 73. 25, 26.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno.* 14. 23.—That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. 1 *Jno.* 1. 3.

25 And this is the promise that he hath promised us, *even* eternal life.

God hath given to us eternal life, and this life is in his Son. 1 *Jno.* 5. 11.—He that believeth on me hath everlasting life. *Jno.* 6. 47.—Whosoever liveth and believeth in me shall never die. *Jno.* 11. 26.—This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno.* 17. 3.

26 These things have I written unto you concerning them that seduce you.

There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. *Mat.* 24. 24.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

God anointed Jesus of Nazareth with the Holy Ghost and with power. *Ac.* 10. 38.—And of his fulness have all we received, and grace for grace. *Jno.* 1. 16.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming

He that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 1 *Jno.* 4. 16, 17.

It shall be said in that day, Lo, this is our God: we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is.* 25. 9.—Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro.* 5. 5.—Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. *Phi.* 2. 15, 16.—Ye shall not be ashamed nor confounded world without end. *Is.* 45. 17.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Whosoever believeth that Jesus is the Christ is born of God. 1 *Jno.* 5. 1.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno.* 3. 5.

He that doeth righteousness is righteous, even as he is righteous. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born

of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 1 *Jno.* 3. 7, 9, 10.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. *Jno.* 15. 5.

CHAPTER III.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace. *Eph.* 1. 3-6.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 *Jno.* 4. 9, 10; *Jno.* 3. 16; *Ro.* 5. 8.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Jno.* 1. 12.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Re.* 21. 7.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *Jno.* 15. 18, 19.—These things will they do unto you, because they have not known the Father, nor me. *Jno.* 16. 3.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Ye are all the children of God by faith in Christ Jesus. *Gal.* 3. 26.—Ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro.* 8. 15.

The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Ro.* 8. 18.—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 *Co.* 4. 17.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3. 4.—In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. *Psa.* 16. 11.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. *Psa.* 17. 15.—The knowledge of the glory of God in the face of Jesus Christ. 2 *Co.* 4. 6.—Now we see through a glass, darkly; but then face to face. 1 *Co.* 13. 12.

Who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi.* 3. 21.
Re. 21. 23, 27; 22. 3, 4.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

Be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 *Co.* 6. 17, 18.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 *Co.* 7. 1.
1 *Jno.* 3. 5.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. *Is.* 53. 6.

Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.—He hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him. 2 *Co.* 5. 21.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit.* 2. 14.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *Heb.* 4. 15.—The precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 *Pe.* 1. 19, 20.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. *Jno.* 15. 4.—Sin shall not have dominion over you: for ye are not under the law, but under grace. Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. *Ro.* 6. 14, 17, 18.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 *Jno.* 1. 8.—For there is not a just man upon earth, that doeth good, and sinneth not. *Ec.* 7. 20.—In many things we offend all. *Ja.* 3. 2.

Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 *Jno.* 2. 3, 4.—He that doeth good is of God: but he that doeth evil hath not seen God. 3 *Jno.* 11.

Faith is the ... evidence of things not seen. By faith [Moses] ... endured, as seeing him who is invisible. *Heb.* 11. 1, 27.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

I will shew thee my faith by my works. *Ja.* 2. 18.—For not the hearers of the law are just before God, but the doers of the law shall be justified. *Ro.* 2. 13.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning. *Jno.* 8. 44.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head. *Ge.* 3. 15.—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *Heb.* 2. 14.—And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 *Thi.* 2. 26.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 1 *Jno.* 5. 18.

Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. *Ja.* 1. 18.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 *Pe.* 1. 23.
The good that I would I do not: but the evil which I would not, that I do. *Ro.* 7. 19.

10 In this the children of God are manifest,

and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Every one that doeth righteousness is born of him. 1 *Jno.* 2. 29.—Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God ; for God is love. 1 *Jno.* 4. 7, 8.

11 For this is the message that ye heard from the beginning, that we should love one another.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. He that loveth his brother abideth in the light. 1 *Jno.* 2. 7, 10.—I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 2 *Jno.* 5.—This is my commandment, That ye love one another, as I have loved you. *Jno.* 15. 12.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him ? Because his own works were evil, and his brother's righteous.

The Lord had respect unto Abel and to his offering. And ... Cain rose up against Abel his brother, and slew him. *Ge.* 4. 4, 8. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. *He.* 11. 4.

13 Marvel not, my brethren, if the world hate you.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *Jno.* 15. 18, 19.—Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 *Th.* 3. 12.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. *Jno.* 5. 24.—You *hath* he quickened, who were dead in trespasses and sins. *Eph.* 2. 1.—Faith, worketh by love. *Gal.* 5. 6.—This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 1 *Jno.* 3. 23.

He that saith he is in the light, and hateth his brother, is in darkness even until now. 1 *Jno.* 2. 9, etc.

15 Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him.

Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire. *Mat.* 5. 21, 22.—Murderers ... shall have their part in the lake which burneth with fire and brimstone : which is the second death. *Re.* 21. 8.

16 Hereby perceive we the love of *God*, because he laid down his life for us : and we ought to lay down *our* lives for the brethren.

Greater love hath no man than this, that a man lay down his life for his friends. *Jno.* 15. 13.—Walk in love, as Christ also hath loved us, and hath given himself for us. *Eph.* 5. 2.—In this was manifested the love of God toward us, because that

God sent his only begotten Son into the world, that we might live through him. Beloved, if God so loved us, we ought also to love one another. 1 *Jno.* 4. 9, 11.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him ?

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. *De.* 15. 7.—He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise. *Lu.* 3. 11.—If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? 1 *Jno.* 4. 20.

18 My little children, let us not love in word, neither in tongue ; but in deed and in truth.

Let love be without dissimulation. *Ro.* 12. 9.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 1 *Pe.* 1. 22.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 35.—Giving all diligence, add ... to godliness brotherly kindness ; and to brotherly kindness charity. Give diligence to make your calling and election sure : for if ye do these things, ye shall never fall : for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 *Pe.* 1. 5, 7, 10, 11.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. 1 *Ch.* 28. 9.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

My righteousness I hold fast, and will not let it go : my heart shall not reproach me so long as I live. *Job* 27. 6.—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* 10. 22.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

Delight thyself ... in the Lord ; and he shall give thee the desires of thine heart. *Psa.* 37. 4.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him : he also will hear their cry, and will save him. *Psa.* 145. 18, 19.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno.* 15. 7 ; 16. 23, 24.

The effectual fervent prayer of a righteous man availeth much. *Ja.* 5. 16.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

This is my beloved Son : hear him. *Mar.* 9. 7.—This is the work of God, that ye believe on him whom he hath sent. *Jno.* 6. 29.

A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. *Jno.* 13. 34.

24 And he that keepeth his commandments

dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno. 14. 23.*—The rock of my strength, and my refuge, is in God. *Ps. 62. 7.*—The Spirit itself beareth witness with our spirit, that we are the children of God. If any man have not the Spirit of Christ, he is none of his. *Ro. 8. 16, 9.*

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. *Jno. 14. 15-18.*

CHAPTER IV.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. *Mat. 24. 4, 5.*

Take heed what ye hear. *Mar. 4. 24.*—Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Ac. 20. 30.*—There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. *2 Pe. 2. 1.*—Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. *2 Jno. 7.*—Prove all things; hold fast that which is good. *1 Th. 5. 21.*—I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. *Re. 2. 2.*

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

No man can say that Jesus is the Lord, but by the Holy Ghost. *1 Co. 12. 3.*—No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. *Mat. 11. 27.*—When he, the Spirit of truth, is come, he will guide you into all truth. He shall receive of mine, and shall shew it unto you. *Jno. 16. 13, 14.*—Without controversy great is the mystery of godliness; God was manifest in the flesh. *1 Th. 3. 16.*

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

It is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. *1 Jno. 2. 18, 22.*

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. *1 Jno. 5. 4.*—We are more than conquerors through him that loved us. *Ro. 8. 37.*

We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. *1 Co. 2. 12.*—Now is the judgment of this world: now shall the prince of this world be cast out. *Jno. 12. 31; Eph. 2. 2; 6. 12.*

5 They are of the world: therefore speak they of the world, and the world heareth them.

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *Jno. 15. 19.*

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father. *Gal. 1. 1.*

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. *Jno. 8. 47.*

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. *1 Co. 14. 37.*—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. *Is. 8. 20.*

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. *1 Jno. 5. 1; 3. 10, 11.*—See that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe. 1. 22, 23.*—The fruit of the Spirit is love. *Gal. 5. 22.*—We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. *1 Jno. 3. 14.*

8 He that loveth not knoweth not God; for God is love.

The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. *Ex. 34. 6, 7.*

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3. 16.*

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. When we were enemies, we were reconciled to God by the death of his Son. *Ro. 5. 8, 10.*—Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. *Ro. 3. 25, 26.* God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. *2 Co. 5. 19.*

11 Beloved, if God so loved us, we ought also to love one another.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. *Jno. 15. 12, 13.*—Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno. 3. 16.*

Be ye kind one to another, tenderhearted, forgiving one

another, even as God for Christ's sake hath forgiven you. *Eph.* 4. 32.—And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. *Eph.* 5. 2.

Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? *Mat.* 18. 33.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Jno.* 1. 18.—He that hath seen me hath seen the Father. *Jno.* 14. 9.—Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see. *1 Ti.* 6. 16.—Thou canst not see my face; for there shall no man see me, and live. *Ex.* 33. 20.

Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. *1 Jno.* 2. 5.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. *1 Jno.* 3. 24.—At that day ye shall know that I am in my Father, and ye in me, and I in you. *Jno.* 14. 20.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

God sent not his Son into the world to condemn the world; but that the world through him might be saved. *Jno.* 3. 17.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. *Ro.* 10. 9.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit. *Is.* 57. 15.

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *2 Co.* 6. 16.—In whom ye also are builded together for a habitation of God through the Spirit. *Eph.* 2. 22.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Beloved, if our heart condemn us not, then have we confidence toward God. *1 Jno.* 3. 21.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro.* 8. 15.—God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. *2 Ti.* 1. 7.

If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. *1 Pe.* 1. 17.—Let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire. *He.* 12. 28, 29.

19 We love him, because he first loved us.

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) *Eph.* 2. 4, 5.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 Jno.* 3. 17.

21 And this commandment have we from him, That he who loveth God love his brother also.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat.* 22. 37-40.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *Jno.* 13. 34.

CHAPTER V.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno.* 1. 12, 13.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. *1 Jno.* 4. 15.—Ye are all the children of God by faith in Christ Jesus. *Gal.* 3. 26.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. *1 Jno.* 4. 7.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno.* 14. 15, 21, 23.—If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. *Jno.* 15. 10.

Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! *Psa.* 119. 4, 5.—I delight in the law of God after the inward man. *Ro.* 7. 22.—My yoke is easy, and my burden is light. *Mat.* 11. 30.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. *Ro.* 12. 2.—By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches

than the treasures in Egypt: for he had respect unto the recompence of the reward. *He. 11. 24-26.*

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. *1 Co. 15. 57.*

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. *Mat. 3. 13-15.*

One of the soldiers with a spear pierced his side, and forthwith came there out blood and water. *Jno. 19. 34.*—This is my blood of the new testament, which is shed for many for the remission of sins. *Mat. 26. 28.*—Without shedding of blood is no remission. *He. 9. 22.*

Ye are washed, ... ye are sanctified, ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11.*

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. *Ac. 5. 30-32.*—How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? *He. 2. 3, 4.*

When he, the Spirit of truth, is come, he will guide you into all truth. *Jno. 16. 13.*

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat. 3. 16, 17.*—A bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. *Mat. 17. 5.*—Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. *Jno. 12. 28.*—He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. *Ac. 17. 31.*

In the beginning was the Word, and the Word was with God, and the Word was God. *Jno. 1. 1.*—His name is called The Word of God. *Re. 19. 13.*

I and my Father are one. *Jno. 10. 30.*—He that hath seen me hath seen the Father. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. *Jno. 14. 9, 11.*

John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. *Jno. 1. 32.*—They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 4.*—For the testimony of Jesus is the spirit of prophecy. *Re. 19. 10.*

Hear, O Israel: The Lord our God is one Lord. *De. 6. 4.*—The God and Father of our Lord Jesus Christ. *Eph. 1. 3.*—God was manifest in the flesh. *1 Ti. 3. 16.*—Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? ... Thou hast not lied unto men, but unto God. *Ac. 5. 3, 4.*

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

When the Comforter is come, whom I will send unto you

from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. *Jno. 15. 26.*—He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 21, 22.*—The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal. 5. 22, 23.*

Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19.*

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? *1 Co. 10. 16.*—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. *1 Co. 11. 26.*

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro. 8. 16.*—Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. 4. 6.*—Who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 22.*—The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. *Ro. 5. 5.*

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. *Re. 2. 17.*—He that hath received his testimony hath set to his seal that God is true. *Jno. 3. 33.*

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. *1 Jno. 4. 9.*—In him was life; and the life was the light of men. *Jno. 1. 4.*—This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno. 17. 3.*

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 36.*—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno. 5. 24.*

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. *Jno. 20. 31.*

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. *1 Jno. 3. 22.*—All things, whatsoever ye shall ask in prayer believing, ye shall receive. *Mat. 21. 22.*—What things

soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. *Mar. 11. 24.*

The Spirit ... helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. *Ro. 8. 26, 27.*

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your folly*. *Job 42. 8.*—Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. *Ja. 5. 14, 15.*

All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against the Holy Ghost* shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. *Mat. 12. 31, 32.*

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, ... if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. *He. 6. 4, 6.*—If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. *He. 10. 26, etc.*

Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. *Je. 7. 16.*—Pray not for this people for *their* good. *Je. 14. 11.*—Alexander the coppersmith did me much evil: tho Lord reward him according to his works. *2 Ti. 4. 14.*

17 All unrighteousness is sin: and there is a sin not unto death.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. *1 Jno. 3. 4.*

The law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. *Ro. 5. 20, 21.*

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Is. 1. 18.*

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Being born again, not of corruptible seed, but of incorrupt-

ible, by the word of God, which liveth and abideth for ever. *1 Pe. 1. 23.*—It is no more I that do it, but sin that dwelleth in me. *Ro. 7. 17.*—Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God. *Jude 20, 21.*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. *Jude 24, 25.* Kept by the power of God through faith unto salvation ready to be revealed in the last time. *1 Pe. 1. 5.*—Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not. *Lu. 22. 31, 32.*—The God of peace shall bruise Satan under your feet shortly. *Ro. 16. 20.*

19 And we know that we are of God, and the whole world lieth in wickedness.

You *hath he quickened*, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph. 2. 1, 2.* Ye are of your father the devil, and the lusts of your father ye will do. *Jno. 8. 44.*—Now shall the prince of this world be cast out. *Jno. 12. 31.*—The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. *2 Co. 4. 4.*

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

Then opened he their understanding, that they might understand the scriptures. *Lu. 24. 45.*—This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. *Jno. 17. 3.*

I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno. 14. 6.*—These things saith the Amen, the faithful and true witness, the beginning of the creation of God. *Re. 3. 14.*—Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. *Jno. 15. 4.*—I and my Father are one. *Jno. 10. 30.*

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. *Is. 9. 6.*—My Lord and my God. *Jno. 20. 28.*

Feed the church of God, which he hath purchased with his own blood. *Ac. 20. 28.*—Christ ... who is over all, God blessed for ever. *Ro. 9. 5.*—God was manifest in the flesh. *1 Ti. 3. 16.*

Looking for ... the glorious appearing of the great God and our Saviour Jesus Christ. *Ti. 2. 13.*—Unto the Son *he saith*, Thy throne, O God, is for ever and ever. *He. 1. 8.*—The Word was God. *Jno. 1. 1.*

21 Little children, keep yourselves from idols. Amen.

My dearly beloved, flee from idolatry. *1 Co. 10. 14.*—Ye cannot serve God and mammon. *Mat. 6. 24.*

THE SECOND EPISTLE OF JOHN.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

The bonds of the gospel. *Phile.* 13.

Knowing, brethren beloved, your election of God. 1 *Th.* 1. 4.

Every one that loveth him that begat, loveth him also that is begotten of him. 1 *Jno.* 5. 1.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently. 1 *Pe.* 1. 22.

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

Let the word of Christ dwell in you richly in all wisdom. *Col.* 3. 16.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 *Pe.* 1. 23.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

I have no greater joy than to hear that my children walk in truth. 3 *Jno.* 4.

I know [Abraham], that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. *Ge.* 18. 19.

David ... charged Solomon his son, saying, Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses; that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. 1 *Ki.* 2. 1, 3, 4.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

This is the message that ye heard from the beginning, that we should love one another. 1 *Jno.* 3. 11.—Thou shalt love thy neighbour as thyself: I *am* the Lord. *Le.* 19. 18.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 34, 35.—Walk in love, as Christ also hath loved us, and

hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour. *Eph.* 5. 2.

Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 1 *Jno.* 2. 7-10.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

This is the love of God, that we keep his commandments: and his commandments are not grievous. 1 *Jno.* 5. 3.—If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *Jno.* 14. 15, 21.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

1 *Jno.* 2. 18; 4. 1-3.

Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. *Mat.* 24. 4, 5, 23, 24.

There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 2 *Pe.* 2. 1, 2.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. *He.* 12. 15.—Hold that fast which thou hast, that no man take thy crown. *Re.* 3. 11.

If any man's work abide which he hath built, ... he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 1 *Co.* 3. 14, 15.—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *Da.* 12. 3.

9 Whosoever transgresseth, and abideth not

in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Whosoever denieth the Son, the same hath not the Father. 1 *Jno.* 2. 23.—He that honoureth not the Son honoureth not the Father which hath sent him. *Jno.* 5. 23.—No man cometh unto the Father, but by me. *Jno.* 14. 6.

I proceeded forth and came from God; neither came I of myself, but he sent me. *Jno.* 8. 42.—If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. *Jno.* 15. 10.—*Thou art* my portion, O Lord; I have said that I would keep thy words. *Psa.* 119. 57.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. *Ro.* 16. 17.—Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If

any *man* preach any other gospel unto you than that ye have received, let him be accursed. *Ga.* 1. 8, 9.

Depart from me, ye evildoers: for I will keep the commandments of my God. *Psa.* 119. 115.—Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. *Psa.* 139. 21, 22.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

I long to see you, ... that I may be comforted together with you by the mutual faith both of you and me. *Ro.* 1. 11, 12.—And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; that I may come unto you with joy by the will of God, and may with you be refreshed. *Ro.* 15. 29, 30, 32.

I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *Jno.* 16. 22.—Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 *Co.* 13. 12.

13 The children of thy elect sister greet thee. Amen.

THE THIRD EPISTLE OF JOHN.

THE elder unto the wellbeloved Gaius, whom I love in the truth.

I baptized none of you, but Crispus and Gaius. 1 Co. 1. 14.—Gaius mine host, and of the whole church, saluteth you. *Ro.* 16. 23.

Let us not love in word, neither in tongue; but in deed and in truth. 1 *Jno.* 3. 18.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Mat.* 6. 33.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

What is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. 1 *Th.* 2. 19, 20.—Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. *Phi.* 1. 27.

Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 1 Co. 4. 15.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

Use hospitality one to another without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. 1 *Pe.* 4. 9, 10.—Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *He.* 13. 1, 2.

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

They determined that Paul and Barnabas ... should go up to Jerusalem. And being brought on their way by the church, they passed through Phenice. *Ac.* 15. 2, 3.

Walk worthy of God, who hath called you unto his kingdom and glory. 1 *Th.* 2. 12.

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

I have coveted no man's silver, or gold, or apparel. Yea, ye

yourself know, that these hands have ministered unto my necessities, and to them that were with me. *Ac.* 20. 33, 34; 1 Co. 9. 11-14.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. *Mat.* 10. 40.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

Be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. *Mat.* 23. 8.—And whosoever of you will be the chiefest, shall be servant of all. *Mar.* 10. 44.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. 2 Co. 13. 10.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

Depart from evil, and do good; and dwell for evermore. *Ps.* 37. 27.—Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. *Is.* 1. 16, 17.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 *Jno.* 2. 29.—Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. 1 *Jno.* 3. 6.—In many things we offend all. *Ja.* 3. 2.—Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. *Ro.* 7. 20.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

THE GENERAL EPISTLE

J U D E

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called :

2 Mercy unto you, and peace, and love, be multiplied.

James, *the son of Alphæus*, ... Judas *the brother of James*. *Ac.* 1. 13; *Ja.* 1. 1.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *Jno.* 17. 15.—Who are kept by the power of God through faith unto salvation. *1 Pe.* 1. 5.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

Stand fast in one spirit, with one mind striving together for the faith of the gospel. *Phi.* 1. 27.—Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. *1 Ti.* 6. 12.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. *2 Pe.* 2. 1.

God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. *Ro.* 9. 22.

God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. *1 Ti.* 2. 3, 4.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not.

Among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. *Nu.* 26. 64.—They could not enter in because of unbelief. *He.* 3. 19.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *He.* 3. 12.

6 And the angels which kept not their first

estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment. *2 Pe.* 2. 4.—The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. I saw the dead, small and great, stand before God; and the books were opened: ... and the dead were judged out of those things which were written in the books, according to their works. *Re.* 20. 10, 12.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly. *2 Pe.* 2. 6.—The Lord rained upon Sodom and upon Gomorrha brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. *Ge.* 19. 24, 25.

Then shall he say ... unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. *Mat.* 25. 41.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

Chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities. *2 Pe.* 2. 10.

Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. *1 Co.* 3. 16, 17.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. *Ro.* 13. 1, 2.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. *2 Pe.* 2. 11. He buried [Moses] in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

De. 34. 6.—[Hezekiah] brake in pieces the brassen serpent that Moses had made: for unto those days the children of Israel did burn incense to it. *2 Ki. 18. 4.*

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. *Re. 12. 7.*—The Lord said unto Satan, The Lord rebuke thee, O Satan. *Zec. 3. 2.*

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption. *2 Pe. 2. 12; Ro. 1. 21, 22.*

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core.

Unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. *Ge. 4. 5.*—Cain ... was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. *1 Jno. 3. 12.*

Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. *2 Pe. 2. 15.*—Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. *Tit. 1. 11.*—The elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. *Nu. 22. 7, 21.*

Korah, ... Dathan and Abiram, ... with certain of the children of Israel, ... gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you, seeing all the congregation are holy.* And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. *Nu. 16. 1-3, 32, 33.*

When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. *Ac. 13. 45.*

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

[These] shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you. *2 Pe. 2. 13.*

In eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. *1 Co. 11. 21.*

These are wells without water, clouds that are carried with a tempest. *2 Pe. 2. 17.*

Carried about with every wind of doctrine. *Eph. 4. 14.*

If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. *2 Pe. 2. 20.*

Every plant, which my heavenly Father hath not planted, shall be rooted up. *Mat. 15. 13.*

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

The wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *Lk. 57. 20.*—To whom the mist of darkness is reserved for ever. *2 Pe. 2. 17.*

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch. *1 Ch. 1. 1-3.*

Ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. *Da. 7. 10.*—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat. 25. 31.*—The Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th. 1. 7.*

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. *Mat. 25. 32, 33.*

Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. *Mat. 12. 32, 36, 37.*

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

When they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. *2 Pe. 2. 18.*

To have respect of persons is not good: for for a piece of bread that man will transgress. *Pr. 28. 21.*

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own lusts. *2 Pe. 3. 2, 3.*—The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. *1 Ti. 4. 1.*

19 These be they who separate themselves, sensual, having not the Spirit.

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us. *1 Jno. 2. 18, 19.*

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. *1 Co. 2. 14.*

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Edify one another. 1 *Th.* 5. 11.—Rooted and built up in him, and stablished in the faith, as ye have been taught. *Col.* 2. 7.

Faith which worketh by love. *Gal.* 5. 6.—Purifying their hearts by faith. *Ac.* 15. 9.—This is the victory that overcometh the world, even our faith. 1 *Jno.* 5. 4.

Praying always with all prayer and supplication in the Spirit. *Eph.* 6. 18.

Ye have received the Spirit of adoption, whereby we cry, Abba, Father. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. *Ro.* 8. 15, 26.—I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. *Zec.* 12. 10.

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. *Jno.* 15. 10.

We through the Spirit wait for the hope of righteousness by faith. *Gal.* 5. 5.—Looking for that blessed hope. *Tit.* 2. 13.

22 And of some have compassion, making a difference:

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. *Gal.* 6. 1.

23 And others save with fear, pulling them

out of the fire; hating even the garment spotted by the flesh.

Is not this a brand plucked out of the fire? Take away the filthy garments from him. ... Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. *Zec.* 3. 2, 4.—Abhor that which is evil. *Ro.* 12. 9.—Abstain from all appearance of evil. 1 *Th.* 5. 22.—Have no fellowship with the unfruitful works of darkness, but rather reprove them. *Eph.* 5. 11.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Now to him that is of power to stablish you according to my gospel. To God only wise, be glory through Jesus Christ for ever. *Ro.* 16. 25, 27.—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. *Eph.* 3. 20, 21.

Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25–27.

Unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. 1 *Th.* 1. 17.—God our Saviour. 1 *Th.* 2. 3; *Tit.* 1. 3; 3. 4.

THE R E V E L A T I O N.

CHAPTER I.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. *Jno.* 1. 18.—All things that I have heard of my Father I have made known unto you. *Jno.* 15. 15.

The Father loveth the Son, and hath given all things into his hand. *Jno.* 3. 35.—The Father loveth the Son, and sheweth him all things that himself doeth. *Jno.* 5. 20.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. *Am.* 3. 7; *Da.* 2. 20, 22.

When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. *Jno.* 16. 13.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He.* 1. 14; *Re.* 22. 6, 16; *Da.* 9. 23.

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us. 1 *Jno.* 1. 3.—As the Lord liveth, what the Lord saith unto me, that will I speak. 1 *Ki.* 22. 14.

Witnesses chosen before of God, ... who did eat and drink with him after he rose from the dead. *Ac.* 10. 41.—Ye ... shall bear witness, because ye have been with me from the beginning. *Jno.* 15. 27.—He that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. *Jno.* 19. 35.

The prophecy came not in old time by the will of man; but holy men of God spake as *they were* moved by the Holy Ghost. 2 *Pe.* 1. 21.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. *Ro.* 15. 4.—Despise not prophesyings. 1 *Th.* 5. 20; *Da.* 9. 2, etc.

The words that I speak unto you, *they* are spirit, and *they* are life. *Jno.* 6. 63.—Blessed *are* they that hear the word of God, and keep *it*. *Lu.* 11. 28; 6. 47, 48.

Thou hast commanded *us* to keep thy precepts diligently.

How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! Thy word *is* a lamp unto my feet, and a light unto my path. Thy testimonies have I taken as a heritago for ever: for they *are* the rejoicing of my heart. Thy testimonies *are* wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple. I rejoice at thy word, as one that findeth great spoil. My soul hath kept thy testimonies; and I love them exceedingly. *Ps.* 119. 4, 103, 105, 111, 129, 130, 162, 167.—Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno.* 5. 39.

Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. *Re.* 22. 7.—The coming of the Lord draweth nigh. *Ja.* 5. 8.—The end of all things *is* at hand: be ye therefore sober, and watch unto prayer. 1 *Pe.* 4. 7.—One day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord *is* not slack concerning his promise, as some men count slackness; but *is* longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 *Pe.* 3. 8, 9.

4 **J**OHNS to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which *is*, and which was, and which *is* to come; and from the seven Spirits which are before his throne;

On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. *Nu.* 6. 23, 26.

God *is* able to make all grace abound toward you. 2 *Co.* 9. 8. Where sin abounded, grace did much more abound. *Ro.* 5. 20.—My grace *is* sufficient for thee. 2 *Co.* 12. 9.

Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. *Lu.* 24. 36.—Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. *Jno.* 14. 27.—We have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.—Peace by Jesus Christ. *Ac.* 10. 36.—The kingdom of God *is* ... righteousness, and peace, and joy in the Holy Ghost. *Ro.* 14. 17.—The Lord will bless his people with peace. *Ps.* 29. 11.

God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. *Ex.* 3. 14.—My name JEHOVAH. *Ex.* 6. 3. Before Abraham was, I am. *Jno.* 8. 58.—If ye believe not that I am *he*, ye shall die in your sins. *Jno.* 8. 24.—Jesus saith unto them, I am *he*. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. *Jno.* 18. 5, 6.

This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. *Ac.* 2. 32, 33.—These things saith he that hath the seven Spirits of God, and the seven stars. *Re.* 3. 1.—*There were* seven lamps of fire burning before the throne, which are the seven Spirits of God. *Re.* 4. 5.—In the midst ... stood a Lamb as it had been slain, having

seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. *Re. 5. 6.*—There are diversities of gifts, but the same Spirit. *1 Co. 12. 4.*

5 And from Jesus Christ, *who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.* Unto him that loved us, and washed us from our sins in his own blood,

If we receive the witness of men, the witness of God is greater. *1 Jno. 5. 9.*—I have given him for a witness to the people. *1x. 55. 4.*—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Jno. 1. 18; 8. 55.*—To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. *Jno. 18. 37.*

Now is Christ risen from the dead, and become the firstfruits of them that slept. *1 Co. 15. 20.*—The beginning, the firstborn from the dead; that in all things he might have the preeminence. *Col. 1. 18.*—Thou art my Son, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first begotten unto the world, he saith, And let all the angels of God worship him. *He. 1. 5, 6; Ro. 1. 4; 8. 29, 34.*

KING OF KINGS, AND LORD OF LORDS. *Re. 19. 16; Ps. 2. 1. 6.*—All kings shall fall down before him: all nations shall serve him. *Ps. 72. 11.*—By me kings reign, and princes decree justice. *Pr. 8. 15.*—His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da. 7. 14.*—The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re. 11. 15.*

The love of Christ, ... passeth knowledge. *Eph. 3. 19; Ro. 8. 35, 37.*—Many waters cannot quench love, neither can the floods drown it. Love is strong as death. *Ca. 8. 7, 6.*—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 Jno. 4. 10.*—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Ro. 5. 8.*

The Son of God, who loved me, and gave himself for me. *Gal. 2. 20.*—Christ also loved the church, and gave himself for it. *Eph. 5. 25.*

The blood of Jesus Christ his Son cleanseth us from all sin. *1 Jno. 1. 7.*—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He. 9. 14.*

If I wash thee not, thou hast no part with me. *Jno. 13. 8.*—These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. *Re. 7. 14.*

Thou wast slain, and hast redeemed us to God by thy blood. *Re. 5. 9.*—Having made peace through the blood of his cross. *Col. 1. 20.*

Ye were not redeemed with corruptible things, as silver and gold. But with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe. 1. 18, 19.*

Thou shalt call his name JESUS: for he shall save his people from their sins. *Mat. 1. 21.*—In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. *Zec. 13. 1.*—According unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. *Psa. 51. 1, 2.*

Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. 6. 11.*

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Thou ... hast made us unto our God kings and priests: and we shall reign on the earth. *Re. 5. 9, 10.*—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. *Re. 20. 6.*—To him that overcometh will I grant to sit with me in my throne, even

as I also overcame, and am set down with my Father in his throne. *Re. 3. 21.*

I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu. 22. 29, 30.*

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. *Lu. 12. 32.*—I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. *Re. 20. 4.*

My Father, and your Father; and ... my God, and your God. *Jno. 20. 17.*

Ye shall be unto me a kingdom of priests, and a holy nation. *Ex. 19. 6.*

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Ro. 12. 1.*

Jesus Christ; to whom be glory for ever and ever. *He. 13. 21.*

That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *1 Pe. 4. 11.*

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, *Da. 7. 13.*—Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat. 26. 64.*—Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. *Mat. 24. 30.*—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac. 1. 11.*

The coming of our Lord Jesus Christ. *1 Th. 5. 23; Ps. 98. 9.*—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. *Mat. 25. 31, 32.*—I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Smei. *Nu. 24. 17.*—I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. *Job 19. 25, 26.*—The Son of man ... when he shall come in his own glory, and in his Father's, and of the holy angels. *Lu. 9. 26.*

They shall look upon me whom they have pierced, and they shall mourn for me. *Zec. 12. 10.*—They pierced my hands and my feet. *Ps. 22. 16.*

They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. *Is. 2. 19.*—The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? *Re. 6. 15-17.*

He which testifieth these things saith, Surely, I come quickly, Amen. Even so, come, Lord Jesus. *Re. 22. 20.*

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Re. 22. 13, 16; 1. 4, 10-13, 17.

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. *Pr. 8. 22, 23.*—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him. *Jno.* 1. 1. 3.—*Art* thou not from everlasting, O Lord my God, mine Holy One? *Hab.* 1. 12.—He is before all things, and by him all things consist. *Col.* 1. 17. Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. *Is.* 44. 6.—I am he; I am the first, I also am the last. *Is.* 48. 12.—Thou art the same, and thy years shall have no end. *Ps.* 102. 27.—Jesus the author and finisher of our faith. *He.* 12. 2.—The mighty God, The everlasting Father. *Is.* 9. 6.

I AM THAT I AM: ... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. *Ex.* 3. 14.—I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. *Ex.* 6. 3.—The Lord appeared to Abram, and said unto him, I am the Almighty God. *Ge.* 17. 1.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ.

We must through much tribulation enter into the kingdom of God. *Ac.* 14. 22.—Joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. *Ro.* 8. 17. If we suffer, we shall also reign with him. *2 Ti.* 2. 12; *Re.* 7. 14. 15.

Lord, remember me when thou comest into thy kingdom. *Lu.* 23. 42.—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat.* 25. 34; 13. 43.

The Lord direct your hearts into the love of God, and into the patient waiting for Christ. *2 Th.* 3. 5.—Be patient ... brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. *Ja.* 5. 7, 8.—Tribulation worketh patience; and patience, experience; and experience, hope. *Ro.* 5. 3, 4.—The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *Ja.* 1. 3, 4.

Waiting for the coming of our Lord Jesus Christ. *1 Co.* 1. 7.—Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. *Ps.* 37. 7.—If we hope for that we see not, then do we with patience wait for it. *Ro.* 8. 25.—In your patience possess ye your souls. *Lu.* 21. 19.

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. *He.* 10. 12, 13.—Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. *Ac.* 3. 21.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

The spirit entered into me when he spake unto me. *Eze.* 2. 2. The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. *2 Pe.* 1. 21.

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. *1 Th.* 4. 16.—The voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. *Ex.* 19. 16; 20. 18. The Highest gave his voice. *Ps.* 18. 13.—To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. *Ps.* 68. 33.—He uttered his voice, the earth melted. *Ps.* 46. 6.

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Re. 1. 8; ii. iii.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Ex. 25. 31, 32, 37.

What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. *Zec.* 4. 2.

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Jesus ... asked his disciples, saying, Whom do men say that I the Son of man am? *Mat.* 16. 13.—Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Ac.* 7. 56.

There is one God, and one mediator between God and men, the man Christ Jesus. *1 Ti.* 2. 5.—As the children are partakers of flesh and blood, he also himself likewise took part of the same. *He.* 2. 14.

The curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the Lord commanded Moses. *Ex.* 39. 5.—The forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. *He.* 6. 20.—This man, because he continueth ever, hath an unchangeable priesthood. *He.* 7. 24.—Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. *Zec.* 6. 13.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

The Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool. *Da.* 7. 9.—I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. *Da.* 10. 5, 9.—This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake. *Eze.* 1. 28.

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. *Psa.* 139. 1, 3. Hast thou eyes of flesh? or seest thou as man seeth? *Job* 10. 4. The eyes of the Lord, which run to and fro through the whole earth. *Zec.* 4. 10.—The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. *1 Sa.* 16. 7.—I am he which searcheth the reins and hearts. *Re.* 2. 23.—The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. *2 Ch.* 16. 9.—Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. *He.* 4. 13.

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed. *Eze.* 40. 3.—When they went, I heard the noise of their wings, like the noise of great

waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. *Eze. 1. 24, 25.*—The glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters. *Eze. 43. 2.*—I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. *Re. 19. 6; 14. 2.*

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *Da. 12. 3.*—There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. *1 Co. 15. 41.*

The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. *He. 4. 12.*—Out of his mouth goeth a sharp sword, that with it he should smite the nations. *Re. 19. 15.*—The sword of the Spirit, which is the word of God. *Eph. 6. 17.*—There shall come forth a rod out of the stem of Jesse. With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. *Is. 11. 1, 4, 5.*—I have slain them by the words of my mouth. *Ho. 6. 5.*

[Jesus] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. *Mat. 17. 2; Ac. 26. 13, 15.*—He shall be as the light of the morning, when the sun riseth, even a morning without clouds. *2 Sa. 23. 4.*—Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Mal. 4. 2.*

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Re. 1. 4, 8, 11; Mat. 17. 1, 7; Da. 10. 5-9; Eze. 1. 28.

The Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee. *Ge. 26. 24; Ju. 13. 22; 6. 22, 23.*—Moses hid his face; for he was afraid to look upon God. *Ex. 3. 6.*—Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. *Is. 6. 5.*

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. *Ac. 2. 24.*—Christ being raised from the dead dieth no more; death hath no more dominion over him. *Ro. 6. 9.*—I know that my redeemer liveth. *Job 19. 25.*—Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro. 1. 4.*

If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? *1 Co. 15. 12, 17, 20, 23, 27, 45, 47, 55-57.*—[God] hath given assurance unto all men, in that he hath raised him given the dead. *Ac. 17. 31.*

Hell and destruction are before the Lord. *Pr. 15. 11.*—He that is our God is the God of salvation; and unto God the Lord belong the issues from death. *Ps. 68. 20.*—The keys of the kingdom of heaven. *Mat. 16. 19.*

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Ye are the light of the world. *Mat. 5. 14.*—That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Phi. 2. 15.*—All things that are reprobated are made manifest by the light: for whatsoever doth make manifest is light. *Eph. 5. 13.*

CHAPTER II.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Re. 1. 13, 16, 20.

If a man desire the office of a bishop, he desireth a good work. *1 Ti. 3. 1.*—We are ambassadors for Christ. *2 Co. 5. 20.*

Paul ... sent to Ephesus, and called the elders of the church, etc. *Ac. 20. 16-38.*

Where two or three are gathered together in my name, there am I in the midst of them. *Mat. 18. 20.*—Lo, I am with you always, even unto the end of the world. *Mat. 28. 20.*

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

The Lord knoweth the way of the righteous. *Ps. 1. 6.*

Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 Jno. 4. 1.*—False apostles, deceitful workers, transforming themselves into the apostles of Christ. *2 Co. 11. 13.*—Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. *Gal. 1. 8.*—All things that are reprobated are made manifest by the light: for whatsoever doth make manifest is light. *Eph. 5. 13.*

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Let us not be weary in well doing: for in due season we shall reap, if we faint not. *Gal. 6. 9.*—Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He. 12. 3.*—I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. *2 Co. 12. 10.*

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. *Mat. 5. 11.*—All these things will they do unto you for my name's sake, because they know not him that sent me. *Jno. 15. 21.*—Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. *Mat. 10. 22.*

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co. 4. 16, 17.*—If thou faint in the day of adversity, thy strength is small. *Pr. 24. 10.*

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

Because iniquity shall abound, the love of many shall wax cold. *Mat. 24. 12.*—When Solomon was old, ... his wives turned away his heart after other gods. *1 Ki. 11. 4.*—I will hear what

God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. *Ps.* 85. 8.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye. *Eze.* 18. 30-32.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. *Eph.* 5. 14.—The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. *Pr.* 6. 23.

Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. *2 Ch.* 16. 7, 9.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

Have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret. *Eph.* 5. 11, 12.

Ye that love the Lord, hate evil. *Ps.* 97. 10.—I have hated the congregation of evil doers; and will not sit with the wicked. *Ps.* 26. 5.—Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies. *Ps.* 139. 21, 22.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Be ye not unwise, but understanding what the will of the Lord is. *Eph.* 5. 17.

Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, *even* our faith. *1 Jo.* 5. 4.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12.

In the midst of the street of [the city], and on either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. *Re.* 22. 2.—The tree of life also in the midst of the garden. *Ge.* 2. 9.—The Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden. *Ge.* 3. 22, 23.—Blessed are they that do his commandments, that they may have right to the tree of life. *Re.* 22. 14.

Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore. *Ps.* 16. 11.—To day shalt thou be with me in paradise. *Lu.* 23. 43.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

Re. 1. 17, 18.

I the Lord, the first, and with the last; I am he. *Is.* 41. 4.—Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me *there is no God*. *Is.* 44. 6.

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the

blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

There is that maketh himself poor, yet *hath* great riches. *Pr.* 13. 7.—In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. *2 Co.* 8. 2.—Blessed are the poor in spirit; for theirs is the kingdom of heaven. *Mat.* 5. 3.—Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja.* 2. 5.—Rich in good works. *1 Th.* 6. 18.—Rich toward God. *Lu.* 12. 21.—I reckon that the sufferings of this present time *are not* worthy to be compared with the glory which shall be revealed in us. *Ro.* 8. 18.—All things are your's; and ye are Christ's; and Christ is God's. *1 Co.* 3. 21, 23.—As poor, yet making many rich; as having nothing, and yet possessing all things. *2 Co.* 6. 10.

He is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh; but he *is a Jew*, which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro.* 2. 28, 29.—For they are not all Israel, which are of Israel. *Ro.* 9. 6.—They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Ye are of your father the devil, and the lusts of your father ye will do. *Jno.* 8. 39, 44.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. *Mat.* 10. 28.—Let not your heart be troubled, neither let it be afraid. *Jno.* 14. 27.—Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will I be* confident. *Ps.* 27. 3.—Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. *Jas.* 6. 10.—If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. *Da.* 3. 17, 18.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. *1 Pe.* 5. 8, 9.

The Lord heareth the poor, and despiseth not his prisoners. *Ps.* 69. 33.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. *Jno.* 15. 20, 21.—These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *Jno.* 16. 33.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co.* 10. 13.—No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. *1 Th.* 3. 3, 4. In nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ to believe on him, but also to suffer for his sake. *Phi.*

Ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. *Mat.* 10. 22.—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12.—Ye greatly rejoice, though now

for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. 1 *Pe.* 1. 6, 7.

Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. *Da.* 11. 35.—The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. 1 *Pe.* 5. 10.—Watch thou in all things, endure afflictions. ... I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 *Ti.* 4. 5-8.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Mat. 11. 15; 13. 9, 43.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. *Re.* 20. 6, 14, 15.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

Re. 1. 16.

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name. *He.* 6. 10.—He knoweth the way that I take: when he hath tried me, I shall come forth as gold. *Job* 23. 10.—Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 1 *Co.* 3. 13-15.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Ro.* 10. 9, 10.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. *Mat.* 10. 32. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us. 2 *Ti.* 2. 11, 12.

Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! *Ps.* 120. 5.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. *Nu.* 25. 1, etc.—These caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and

there was a plague among the congregation of the Lord. *Nu.* 31. 16.—Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. *Jude* 11.—Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession. *Pr.* 28. 10.

They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. *Pe.* 106. 28.—The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake. 1 *Co.* 10. 20, 28.—Write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. *Ac.* 15. 20.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. 1 *Co.* 5. 11.—Ungodly men, turning the grace of our God into lasciviousness. *Jude* 4.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? *Ro.* 6. 1, 2.—Ye that love the Lord, hate evil. *Ps.* 97. 10.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Repent ye: for the kingdom of heaven is at hand. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. *Mat.* 3. 2, 10.

The word of God is quick, and powerful, and sharper than any twoc edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. *He.* 4. 12.—The sword of the Spirit, which is the word of God. *Eph.* 6. 17.—With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. *Is.* 11. 4.—Therefore have I hewed them by the prophets; I have slain them by the words of my mouth. *Ho.* 6. 5.—The remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth. *Re.* 19. 21.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Mar. 4. 9, 23; 7. 16.

Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. *Ex.* 16. 33, 34.—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. *Jno.* 6. 56, 58.

I have meat to eat that ye know not of. *Jno.* 4. 32.

Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.—Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro.* 8. 15, 16.—Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 *Co.* 1. 22.—Fellowship of the Spirit. *Phi.* 2. 1.

Thou shalt be called by a new name, which the mouth of the Lord shall name. *Is.* 62. 2.—Ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name. *Is.* 65. 15.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the

world knoweth us not, because it knew him not. 1 *Jno.* 3. 1.—He that believeth on the Son of God hath the witness in himself. 1 *Jno.* 5. 10.—The secret of the Lord is with them that fear him; and he will shew them his covenant. *Ps.* 25. 14.—His secret is with the righteous. *Pr.* 3. 32.—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 *Co.* 2. 9, 10, 14.—I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. *Re.* 3. 12.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

I saw, and bare record that this is the Son of God. *Jno.* 1. 34; *He.* 1. 1. 3.—I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. *Ps.* 2. 7. I and my Father are one. *Jno.* 10. 30.

His eyes were as a flame of fire, and on his head were many crowns. *Re.* 19. 12.—A discernor of the thoughts and intents of the heart. *He.* 4. 12.—Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. *Ps.* 139. 23, 24.

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God. *Jno.* 1. 48, 49.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal.* 5. 22, 23.—Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. 2 *Th.* 1. 3, 4. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. *He.* 11. 1, etc.

The path of the just is as the shining light, that shineth more and more unto the perfect day. *Pr.* 4. 18.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress. 1 *Sa.* 2. 24.

[Ahab] took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. 1 *Ki.* 16. 31.—There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. 1 *Ki.* 21. 25.

They hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. 2 *Ki.* 21. 9.

If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it. 1 *Co.* 10. 28.

21 And I gave her space to repent of her fornication; and she repented not.

All this came upon the king Nebuchadnezzar. At the end of twelve months. *Da.* 4. 28, 29.—Despise not the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? *Ro.* 2. 4.—The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any

should perish, but that all should come to repentance. 2 *Pe.* 3. 9.—The rest of the men which were not killed by these plagues yet repented not of the works of their hands. *Re.* 9. 20.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

I wrote unto you in an epistle not to company with fornicators. 1 *Co.* 5. 9.—Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. *Ja.* 5. 5.—By means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. *Pr.* 6. 26.—Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? *Ja.* 4. 4, 5.—Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *He.* 13. 4.—After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. *Ro.* 2. 5.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. *Ac.* 8. 22.—The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. *Re.* 9. 20, 21.

When we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 *Co.* 11. 32.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

In the day that thou eatest thereof, thou shalt surely die. *Ge.* 2. 17.—The wages of sin is death. *Ro.* 6. 23.—The soul that sinneth, it shall die. *Eze.* 18. 20.—Fear him which is able to destroy both soul and body in hell. *Mat.* 10. 28; *Re.* 20. 14.

The righteous God trieth the hearts and reins. *Ps.* 7. 9.—O Lord, thou hast searched me, and known me. *Ps.* 139. 1.—Hell and destruction are before the Lord: how much more then the hearts of the children of men? *Pr.* 15. 11.—Thus saith the Lord, ... I know the things that come into your mind, every one of them. *Eze.* 11. 5.—The Lord weigheth the spirits. *Pr.* 16. 2.—The Lord looketh on the heart. 1 *Sa.* 16. 7.

Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? *Mat.* 9. 4.—Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope. *Mal.* 3. 2.—The woman saith unto him, Sir, I perceive that thou art a prophet. *Jno.* 4. 19.

We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 *Co.* 5. 10.—Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. *Ro.* 2. 6, 9.—So then every one of us shall give account of himself to God. *Ro.* 14. 12.—The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. *Mat.* 16. 27.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

Least Satan should get an advantage of us; for we are not ignorant of his devices. 2 *Co.* 2. 11.—Put on the whole armour

of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. *Eph. 6. 11-13.*—I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. *Ro. 8. 38, 39.*

In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. *Da. 8. 23-25.*—He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws. *Da. 7. 25.* Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. *2 Th. 2. 9.*

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. *Mat. 11. 28-30.*

25 But that which ye have *already* hold fast till I come.

Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. *Ps. 119. 33.*—Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. *2 Th. 1. 13, 14.*—Let us hold fast our profession. *He. 4. 14.*—Stand fast therefore in the liberty wherewith Christ hath made us free. *Gal. 5. 1.*

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. *Re. 3. 11.*—Let us not be weary in well doing: for in due season we shall reap, if we faint not. *Gal. 6. 9.* Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *He. 3. 6.*

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

This is the work of God, that ye believe on him whom he hath sent. *Jno. 6. 29.*—Faith without works is dead. *Ja. 2. 20.*—The obedience of faith. *Ro. 16. 26.*

The upright shall have dominion over them in the morning. *Ps. 49. 14.*—Let the saints be joyful in glory. . . . Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. *Ps. 149. 5-9.* The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. *Is. 60. 12.*—Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. *Mt. 4. 13.*

Do ye not know that the saints shall judge the world? *1 Co. 6. 2.*—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re. 3. 21.*—Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat. 19. 28.*—I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus,

and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. *Re. 20. 4.*

The Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. *Da. 7. 22.*—In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter. *Da. 2. 44, 45.*—Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. *He. 1. 8.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. *Ps. 2. 8, 9.*—All power is given unto me in heaven and in earth. *Mat. 28. 18.*—He shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. *Is. 30. 14.*

28 And I will give him the morning star.

I am . . . the bright and morning star. *Re. 22. 16.*—He shall be as the light of the morning when the sun riseth, even a morning without clouds. *2 Sa. 23. 4.*—The Gentiles shall come to thy light, and kings to the brightness of thy rising. *Is. 60. 3.*

My soul waiteth for the Lord more than they that watch for the morning: *I say, more than they that watch for the morning.* *Ps. 130. 6.*—A light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts. *2 Pe. 1. 19.*

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Lu. 8. 8; 14. 35. Re. 13. 9.

Hear ye, and give ear; be not proud: for the Lord hath spoken. *Je. 13. 15.*—The ears of all the people were attentive unto the book of the law. *Ne. 8. 3.*

CHAPTER III.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

God anointed Jesus of Nazareth with the Holy Ghost and with power. *Ac. 10. 38.*—I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. *Jno. 1. 32, 33.*

The seven stars are the angels of the seven churches. *Re. 1. 20.* Shall not God search this out? for he knoweth the secrets of the heart. *Ps. 44. 21.*

Dead in trespasses and sins. *Eph. 2. 1.*—She that liveth in pleasure is dead while she liveth. *1 Th. 5. 6.*—Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. *2 Th. 3. 4.*—That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. *Lu. 8. 14.*

Many are weak and sickly among you, and many sleep. *1 Co. 11. 30.*—Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. *Eph. 5. 14.*

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Let us not sleep, as do others; but let us watch and be sober. *1 Th. 5. 6.*—Watch and pray, that ye enter not into temptation:

the spirit indeed *is* willing, but the flesh *is* weak. *Mat.* 26. 41.—Watch ye, stand fast in the faith, quit you like men, be strong. *1 Co.* 16. 13.—The end of all things is at hand: be ye therefore sober, and watch unto prayer. *1 Pe.* 4. 7.—Watch thou in all things. *2 Th.* 4. 5.—What I say unto you I say unto all, Watch. *Mar.* 13. 37.

We ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. *He.* 2. 1. If *any man* draw back, my soul shall have no pleasure in him. *He.* 10. 38.

They profess that they know God; but in works they deny him. *Tit.* 1. 16.

I am the Almighty God: walk before me, and be thou perfect. *Ge.* 17. 1.—Thou shalt be perfect with the Lord thy God. *De.* 18. 13.—This also we wish, *even* your perfection. *2 Co.* 13. 9. Let us go on unto perfection. *He.* 6. 1.—Be ye therefore perfect, even as your Father which is in heaven is perfect. *Mat.* 5. 48.

3 Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Freely ye have received. *Mat.* 10. 8.

All they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks. *Ac.* 19. 10.—The word of the truth of the gospel; which is come unto you, as it *is* in all the world. *Col.* 1. 5, 6.

Take heed therefore how ye hear. *Lu.* 8. 18.—Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life. *De.* 4. 9.—Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. *2 Th.* 1. 13.—Whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja.* 1. 25.

Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. *Mat.* 24. 42, 44; *Lu.* 12. 39, 40. Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. *1 Th.* 5. 2, 4.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. *1 Ki.* 19. 18.—The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. *Eze.* 9. 4.

I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. *Re.* 7. 9.—Christ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25, 27.—To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. *Re.* 19. 8.—She shall be brought unto the king in raiment of needlework. *Ps.* 45. 14. Thou art all fair, my love; *there is* no spot in thee. *Ca.* 4. 7.

Let thy garments be always white. *Ez.* 9. 8.—Accounted worthy to obtain that world, and the resurrection from the dead. *Lu.* 20. 35.—Hating even the garment spotted by the flesh. *Jude* 23.—When the king came in to see the guests, he saw there a man which had not on a wedding garment. *Mat.* 22. 11.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat.* 7. 21.—They overcame him by the blood of the Lamb, and by the word of their testimony. *Re.* 12. 11.

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God. *Nu.* 13. 14.—Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. *Ex.* 32. 32, 33.—Let them be blotted out of the book of the living, and not be written with the righteous. *Ps.* 69. 28.

I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. *Re.* 20. 12.—They which are written in the Lamb's book of life. *Re.* 21. 27.—All that dwell upon the earth, shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* 13. 8; 17. 8.—Clement... and... other my fellowlabourers, whose names are in the book of life. *Phi.* 4. 3.

Whosoever... shall confess me before men, him will I confess also before my Father which is in heaven. *Mat.* 10. 32.—Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. *Lu.* 12. 8.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat.* 25. 34.—His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Mat.* 25. 21.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

Mat. 11. 15; 13. 9, 43.

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. *Pr.* 1. 23.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

I the Lord *am* holy. *Le.* 20. 26.—Thou art holy, O thou that inhabitest the praises of Israel. *Ps.* 22. 3.—Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. *Ps.* 30. 4.—The Lord is righteous in all his ways, and holy in all his works. *Ps.* 145. 17.—Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy. *Is.* 57. 15.—They rest not day and night, saying, Holy, holy, holy, Lord God Almighty. *Re.* 4. 8.—I and my Father are one. *Jno.* 10. 30.—The Holy One and the Just. *Ac.* 3. 14.—Thy holy child Jesus, whom thou hast anointed. *Ac.* 4. 27.

Just and true are thy ways, thou King of saints. *Re.* 15. 3.—My mouth shall speak truth; and wickedness is an abomination to my lips. *Pr.* 8. 7.—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.—The Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. *1 Jno.* 5. 20.—Behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. *Re.* 19. 11.

The Lord God shall give unto him the throne of his father David. *Lu.* 1. 32.—The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. *Is.* 22. 22.—The Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. *Re.* 5. 5.—I am alive for evermore, Amen; and have the keys of hell and of death. *Re.* 1. 18.—I will give unto thee the keys of the kingdom of

heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. *Mat. 16. 19.*

Then opened he their understanding, that they might understand the scriptures. *Lu. 24. 45.*—A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. *Ac. 16. 14.*

While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. *Mat. 25. 10.*—When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are. *Lu. 13. 25.*

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

A great door and effectual is opened unto me. *1 Co. 16. 9.*—When I came to Troas to preach Christ's gospel, ... a door was opened unto me of the Lord. *2 Co. 2. 12.*—Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ. *Col. 4. 3.*

I am the door. *Jno. 10. 9.*—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. *He. 10. 19, 20.*—Through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. *Eph. 2. 18, 19.*

Behold, a door was opened in heaven. *Re. 4. 1.*

My grace is sufficient for thee: for my strength is made perfect in weakness. *2 Co. 12. 9.*—That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. *2 Th. 1. 14.*—He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *Jno. 14. 21.*—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Mat. 10. 32, 33.*

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. *Ro. 2. 28, 29.*

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet. *Is. 60. 14.*—And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet. *Is. 49. 23.*—The Lord gave the people favour in the sight of the Egyptians. *Ex. 12. 36.*—Then said his wise men and Zerah his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. *Es. 6. 13.*—Many of the people of the land became Jews; for the fear of the Jews fell upon them. *Es. 8. 17.*—The third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. *2 K. 1. 13.*—The king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of

kings, and a revealer of secrets, seeing thou couldest reveal this secret. *Da. 2. 46, 47.*

The Lord raiseth them that are bowed down: the Lord loveth the righteous. *Ps. 146. 8.*

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

In your patience possess ye your souls. *Lu. 21. 19.*—Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He. 12. 1, 2.*—The trying of your faith worketh patience. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja. 1. 3, 12.*—Ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *1 Pe. 1. 6, 7.*

Lead us not into temptation, but deliver us from evil. *Mat. 6. 13.*—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe. 2. 9.*—The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not. *Lu. 22. 31, 32.*—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *Mat. 26. 41.*—He keepeth the paths of judgment, and preserveth the way of his saints. *Pr. 2. 8.*—Hold up my goings in thy paths, that my footsteps slip not. *Ps. 17. 5.*—When I said, My foot slippeth; thy mercy, O Lord, held me up. *Ps. 94. 18.*—Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken. *Pr. 3. 25, 26.*—My son, if sinners entice thee, consent thou not. *Pr. 1. 10.*—Keep thy heart with all diligence; for out of it are the issues of life. *Pr. 4. 23.*

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. *Re. 12. 12.*—Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. *Even him* whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. *2 Th. 2. 8, 12.*

I beheld, and the same horn made war with the saints, and prevailed against them. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws. *Da. 7. 21, 25.* It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re. 13. 7, 8.*—Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. *Da. 11. 35.*—Ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. *Mar. 13. 13, 19.*

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

The coming of the Lord draweth nigh. *Ja. 5. 8; Re. 2. 25; 1. 1.*—As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. *Mat. 24. 27.*—In a moment, in the twinkling of an eye, at the last trump. *1 Co. 15. 52.*—At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. *Mat. 25. 6.*

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night. *2 Pe. 3. 8, 10.*—Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. *2 Jno. 8.*—Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. *Ja. 5. 8.*—The Lord is at hand. *Phi. 4. 5.*—Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. *He. 10. 35, 39.*

Be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti. 4. 8.*—Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. *1 Co. 9. 24-27.*

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

He set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. *1 Kt. 7. 21; Re. 2. 17.*

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple. *Ps. 65. 4.*—Those that be planted in the house of the Lord shall flourish in the courts of our God. *Is. 92. 13.*

Ye are God's building. *1 Co. 3. 9.*—Ye also, as lively stones, are built up a spiritual house. *1 Pe. 2. 5.*—Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit. *Eph. 2. 19-22.*—Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. *Ps. 23. 6.*

Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem. *He. 12. 22.*—Jerusalem which is above is free, which is the mother of us all. *Gal. 4. 26.*—I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *Re. 21. 2.*—The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. *Re. 22. 3, 4.*

Thou shalt be called by a new name, which the mouth of the Lord shall name. *Is. 62. 2.*—My Father, and your Father;... my God, and your God. *Jno. 20. 17.*—The disciples were called Christians first in Antioch. *Ac. 11. 26.*

Thou shalt call his name JESUS: for he shall save his people from their sins. They shall call his name Emmanuel, which being interpreted is, God with us. *Mat. 1. 21, 23.*

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

Mar. 4. 9, 23; 7. 16.

Surely in vain the net is spread in the sight of any bird. Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. *Pr. 1. 17, 33.*

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

When this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. *Col. 4. 16.*

Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. *Is. 11. 5.*—The God of truth. *Ja. 65. 16.*—All the promises of God in him *are* yea, and in him Amen. *2 Co. 1. 20.*—I have given him *for* a witness to the people. *Is. 55. 4.*—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Jno. 1. 18.*—For this cause came I into the world, that I should bear witness unto the truth. *Jno. 18. 37.*—Heaven and earth shall pass away, but my words shall not pass away. *Mat. 24. 35.*

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. *Jno. 1. 1, 3.*—In the beginning God created the heaven and the earth. *Ge. 1. 1.*—Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. *He. 1. 10.* The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. *Pr. 8. 22, 23.*—His dear Son: ... who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. *Col. 1. 13, 15, 18.*

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, then follow him. *1 Kt. 18. 21.*—Ye cannot serve God and mammon. *Mat. 6. 24.*—He that is not with me is against me; and he that gathereth not with me scattereth abroad. *Mat. 12. 30.*—As for you, O house of Israel, thus saith the Lord God: Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. *Eze. 20. 39.*—So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day. *2 Kt. 17. 41.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat. 5. 16.*—Not slothful in business; fervent in spirit; serving the Lord. *Ro. 12. 11.*

When the Lord saw it, he abhorred them. *De. 32. 19.*—That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you. *Le. 18. 28.*

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

There is that maketh himself rich, yet *hath* nothing. *Pr. 13. 7.*—How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? *Lu. 6. 42.*—Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him. *Pr. 26. 12.*—Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he

knoweth nothing yet as he ought to know. 1 Co. 8. 1, 2.—He that layeth up treasure for himself, and is not rich toward God. *Lu. 12. 21.*—*He is a merchant*, the balances of deceit *are* in his hand: he loveth to oppress. And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin. *Ho. 12. 7, 8.*

The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. *Ja. 1. 5, 6.*—Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. *Jno. 9. 39-41.*

Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you *that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. *2 Pe. 1. 5-9.*

Hear, ye deaf; and look, ye blind, that ye may see. Who *is* blind, but my servant? or deaf, as my messenger that I sent? who *is* blind as *he* that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. *Is. 42. 18-20.*—I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. *Ge. 3. 10.*

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is. 55. 1.*—The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. *Mat. 13. 44.*—The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *1 Pe. 1. 7.*

O Israel, thou hast destroyed thyself; but in me *is* thine help. *Ho. 13. 9.*—Riches and honour are with me; yea, durable riches and righteousness. *Pr. 8. 18.*—Happy *is* the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold. She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days *is* in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. *Pr. 3. 13-17.*

The eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. *Ge. 3. 7, 21.* I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. *Is. 61. 10.* Found in him, not having mine own righteousness, which *is* of the law, but that which *is* through the faith of Christ, the righteousness which *is* of God by faith. *Phi. 3. 9.*—These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. 7. 14.*—To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen *is* the righteousness of saints. *Re. 19. 8.*

Ye have an unction from the Holy One. The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and *is* truth, and *is* no lie, and even as it hath taught you, ye shall abide in him. *1 Jno. 2. 20, 27.*—Now he

which stablisheth us with you in Christ, and hath anointed us, *is* God. *2 Co. 1. 21.*

To open the blind eyes. *Is. 42. 7.*

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son *is* he whom the father chasteneth not? *He. 12. 6, 7.*—Blessed *is* the man whom thou chastenest, O Lord, and teachest him out of thy law. *Ps. 94. 12.*—I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. *2 Sa. 7. 14.*—Happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty. *Job 5. 17.*

I know, O Lord, that thy judgments *are* right, and *that* thou in faithfulness hast afflicted me. *It is* good for me that I have been afflicted; that I might learn thy statutes. Before I was afflicted I went astray: but now have I kept thy word. *Ps. 119. 75, 71, 67.*—I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou *art* the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Is. Ephraim* my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. *Je. 31. 18-20.*

This selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! *2 Co. 7. 11.*

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

It is the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head *is* filled with dew, and my locks with the drops of the night. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. I opened to my beloved; but my beloved had withdrawn himself, and *was* gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. *Ca. 5. 2, 6.*

When Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. *Lu. 19. 5, 6.*—My sheep hear my voice. *Jno. 10. 27.*—He brought me to the banqueting house, and his banner over me *was* love. *Ca. 2. 4.*

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. *Jno. 14. 23.*—Where two or three are gathered together in my name, there am I in the midst of them. *Mat. 18. 20.*

Blessed *are* they which are called unto the marriage supper of the Lamb. *Re. 19. 9.*—Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. *Lu. 12. 37.*

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

I have fought a good fight, I have finished my course, I have kept the faith. *2 Ti. 4. 7.*—Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. *Lu. 12. 43, 44.*

Do ye not know that the saints shall judge the world? 1 Co. 6. 2.—He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory. 1 Sa. 2. 8.—Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat.* 19. 28.

Hereafter shall ye see the Son of man sitting on the right hand of power. *Mat.* 26. 64.—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Ps.* 110. 1; *Zec.* 3. 7.—I have overcome the world. *Jno.* 16. 33.

When he ascended up on high, he led captivity captive, and gave gifts unto men. *Eph.* 4. 8.—Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu.* 22. 28-30.—If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. In all these things we are more than conquerors through him that loved us. *Ro.* 8. 17, 37.—If we suffer, we shall also reign with him. 2 *Ti.* 2. 12.—Where I am, there shall also my servant be. *Jno.* 12. 26.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Lu. 8. 8; 14. 35.

Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. *Pr.* 1. 20-23.

CHAPTER IV.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

The heavens were opened, and I saw visions of God. *Eze.* 1. 1; 8. 3; 11. 24.—Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Ac.* 7. 56.

I will come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. 2 *Co.* 12. 1, 2.—While I prayed in the temple, I was in a trance. *Ac.* 22. 17.

When the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. *Ex.* 19. 19.—Also I heard the voice of the Lord. *Is.* 6. 8. The trump of God. 1 *Th.* 4. 16.—The dead shall hear the voice of the Son of God. All that are in the graves shall hear his voice. *Jno.* 5. 25, 28.—At the last trump: for the trumpet shall sound. 1 *Co.* 15. 52.—I saw the seven angels which stood before God; and to them were given seven trumpets. *Re.* 8. 2.

God hath shewed Pharaoh what he is about to do. *Ge.* 41. 25.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

The Spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. *Eze.* 2. 2; 10. 1.—I was in the Spirit on the Lord's day. *Re.* 1. 10.—He carried me away in the spirit into the wilderness. *Re.* 17. 3. He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem. *Re.* 21. 10.

I saw ... the Lord sitting upon a throne, high and lifted up. *Is.* 6. 1.—The Lord *is* in his holy temple, the Lord's throne *is* in heaven. *Ps.* 11. 4.—Above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. *Eze.* 1. 26-28.—They saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. *Ex.* 24. 10.

God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. *Ge.* 9. 12, 13.—This *is* as the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. *Is.* 54. 9, 10.—Mercy and truth are met together; righteousness and peace have *kissed each other.* *Ps.* 85. 10.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. *Re.* 5. 8-10.—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, etc. *Re.* 1. 5, 6.—A holy priesthood. A royal priesthood. 1 *Pe.* 2. 5, 9.—The general assembly and church of the firstborn, which are written in heaven. *He.* 12. 23.

These are the divisions of the sons of Aaron. Among the sons of Eleazar *there were* sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God. 1 *Ch.* 24. 1, 4, 5.

They made coats of fine linen of woven work for Aaron, and for his sons, and a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, and a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the Lord commanded Moses. And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. *Ex.* 39. 27-30.—The fine linen is the righteousness of saints. *Re.* 19. 8.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 *Ti.* 4. 8.—Hold that fast which thou hast, that no man take thy crown. *Re.* 3. 11.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

The angel took the censer, and filled it with fire of the altar, and cast it into the earth: and *there were* voices, and thunderings, and lightnings, and an earthquake. *Re.* 8. 5; 16. 18.—*There were* thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. *Ex.* 19. 16.

When the sun went down, and it was dark, behold a smoking

furnace, and a burning lamp that passed between those pieces. *Ge. 15. 17.*—Thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. *Ex. 25. 37.*—Behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. *Zec. 4. 2, 3, 11, 12, 14.*

The seven Spirits which are before his throne. *Re. 1. 4; 3. 1.* The Holy Ghost, and with fire. *Mat. 3. 11.*—There are diversities of gifts, but the same Spirit. *1 Co. 12. 4.*

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

[Moses] made the laver of brass. *Ex. 38. 8.*—[Solomon] made a molten sea. *1 Ki. 7. 23.*—I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. *Re. 15. 2.*

The example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. *He. 8. 5.*—Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made. *Ex. 26. 1, 31.*—Thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. *Ex. 25. 17, 22.*—When Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him. *Nu. 7. 89.*—The ark of the covenant of the Lord of hosts, which dwelleth between the cherubims. *1 Sa. 4. 4; 2 Sa. 6. 2.*—Over it the cherubims of glory shadowing the mercy seat. *He. 9. 5.*—Thou that dwellest between the cherubims, shine forth. *Psa. 80. 1; 99. 1; Is. 37. 16.*

He carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. *1 Ki. 6. 29.*—On the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above; and beneath the lions and oxen were certain additions made of thin work. *1 Ki. 7. 29.*

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides;

and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. *Eze. 1. 5, 10, 13.*—Every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. I knew that they were the cherubims. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar. *Eze. 10. 14, 20, 22.*

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. *Ge. 3. 24.*

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Every one had four faces, and every one had four wings. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. *Eze. 1. 6, 11, 18.*—Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. *Is. 6. 2, 3.*

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. *Psa. 28. 2.*—He will hear him from his holy heaven. *Psa. 20. 6.*—Exalt ye the Lord our God, and worship at his footstool; for he is holy. *Psa. 99. 5.*—Thou art holy, O thou that inhabitest the praises of Israel. *Psa. 22. 3.*—Ye shall be holy unto me: for I the Lord am holy. *Le. 20. 26.*

I am Alpha and Omega, the first and the last. *Re. 1. 11.*—I am the first, I also am the last. *Is. 48. 12.*—God said unto Moses, I AM THAT I AM: and he said, Thou shalt thou say unto the children of Israel, I AM hath sent me unto you. *Ex. 3. 14.*—Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. *Jno. 8. 58.*—As soon then as he had said unto them, I am, he went backward, and fell to the ground. *Jno. 18. 6.*—I am he that liveth, and was dead; and, behold, I am alive for evermore. *Re. 1. 18.*

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: ... so the number of them, with their brethren that were instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight. ... The four and twentieth to Romamti-ezer, he, his sons, and his brethren, were twelve. *1 Ch. 25. 1, 31.*

David blessed the Lord before all the congregation: and

David said, *Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.* 1 *Ch.* 29. 10. 12.

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. *Ps.* 115. 1.—*Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.* *Ps.* 41. 13.—Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Re.* 5. 12.—Thou shalt worship the Lord thy God, and him only shalt thou serve. *Mat.* 4. 10.—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.* *Jude* 25.—God and his Father; to him be glory and dominion for ever and ever. *Amen.* *Re.* 1. 6; 3. 14.

In the beginning God created the heaven and the earth. *Ge.* 1. 1.—God ... created all things by Jesus Christ. *Eph.* 3. 9.—By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. *Col.* 1. 16.—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. *Jno.* 1. 1. 3; *Pr.* 8. 23. 31.

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. *He.* 1. 10; *Ps.* 102. 25.—The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. *Is.* 40. 28.—Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. *Ps.* 33. 8. 9.—God saw every thing that he had made, and, behold, it was very good. *Ge.* 1. 31.

The Lord hath made all things for himself: yea, even the wicked for the day of evil. *Pr.* 16. 4; *Da.* 4. 34. 35.—The Creator, who is blessed for ever. *Amen.* *Ro.* 1. 25.—Our Lord Jesus Christ, ... who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. *Amen.* 1 *Ti.* 6. 14. 16.

CHAPTER V.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Thou hast a mighty arm: strong is thy hand, and high is thy right hand. *Ps.* 89. 13.—His right hand, and his holy arm, hath gotten him the victory. *Ps.* 98. 1.—The saving strength of his right hand. *Ps.* 20. 6.

The two tables of the testimony ... were written on both their sides; on the one side and on the other were they written. *Ex.* 32. 15.—When I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentation, and mourning, and woe. *Eze.* 2. 9. 10.

Thus saith the Lord of hosts, The God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land. *Je.* 32. 14. 15.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. *Is.* 29. 11.—It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac.* 1. 7. Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. *Mat.* 24. 36.—Thou, O Daniel, shut up the words, and seal the book, even to the time of the end. *Da.* 12. 4.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

He that openeth, and no man shutteth; and shutteth, and no man openeth. *Re.* 3. 7; *Job* 11. 10.

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. *Is.* 63. 5.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. *Da.* 7. 15. 16.

Judah is a lion's whelp: ... he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Ge.* 49. 9. 10; *Mat.* 1. 2, etc.—It is evident that our Lord sprang out of Juda. *He.* 7. 14.—There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. *Is.* 11. 1. 10.—I am the root and the offspring of David. *Re.* 22. 16.

The women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David. *Ru.* 4. 14. 21. 22.—Their Redeemer is mighty; he shall plead their cause with thee. *Pr.* 23. 11; *Is.* 43. 14.—Their Redeemer is strong; the Lord of hosts is his name. *Je.* 50. 34.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. *Job* 19. 25.—Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed. *Ps.* 74. 2.—We trusted that it had been he which should have redeemed Israel. *Lu.* 24. 21.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

I ... am set down with my Father in his throne. *Re.* 3. 21.

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. *Jno.* 1. 29.—He is brought as a lamb to the slaughter. *Is.* 53. 7.—The precious blood of Christ, as of a lamb without blemish and without spot. 1 *Pe.* 1. 19.—Holy, harmless, undefiled, separate from sinners, and made higher than the heavens. *He.* 7. 26.

The Lamb slain from the foundation of the world. *Re.* 13. 8. Abel ... brought of the firstlings of his flock and of the fat thereof. *Ge.* 4. 4.—Abraham said, My son, God will provide himself a lamb for a burnt offering. *Ge.* 22. 8; *Is.* 12. 1, etc.—Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord. 1 *Sa.* 7. 9.

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. *Jno.* 20. 25.—They shall look upon me whom they have pierced. *Zec.* 12. 10.

Who is this that cometh from Edom, with dyed garments from Bozrah? this *that* is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. *Is.* 63. 1.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. *Mat.* 28. 18.

Behold the stone that I have laid before Joshua; upon one stone *shall* be seven eyes. *Zec.* 3. 9.—In whom are hid all the treasures of wisdom and knowledge. *Col.* 2. 3.—Jesus did not commit himself unto them, because he knew all *men*, and needed not that any should testify of man: for he knew what was in man. *Jno.* 2. 24, 25.—Now there are diversities of gifts, but the same Spirit. *1 Co.* 12. 4.

7 And he came and took the book out of the right hand of him that sat upon the throne.

Who, being in the form of God, thought it not robbery to be equal with God. *Phi.* 2. 6.—Awake, O sword, against my shepherd, and against the man *that* is my fellow, saith the Lord of hosts. *Zec.* 13. 7.—All things that the Father hath are mine. *Jno.* 16. 15.—The Father judgeth no man, but hath committed all judgment unto the Son. *Jno.* 5. 22.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac.* 4. 12.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Re. 4. 4, 6, 9, 10; 8. 3, 4; 1 *Ch.* 25. 1, 4, 5.
That all *men* should honour the Son, even as they honour the Father. *Jno.* 5. 23.

When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. *Mat.* 2. 11. Let my prayer be set forth before thee *as* incense; and the lifting up of my hands *as* the evening sacrifice. *Psa.* 141. 2.—The whole multitude of the people were praying without at the time of incense. *Lu.* 1. 10.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

He hath put a new song in my mouth, *even* praise unto our God. *Psa.* 40. 3.

O give thanks unto the Lord, for *he* is good: for his mercy endureth for ever. Let the redeemed of the Lord say *so*, whom he hath redeemed from the hand of the enemy. *Psa.* 107. 1, 2.—Shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. *Is.* 44. 23.—The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy *shall* be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. *Is.* 51. 11.—They shall call them, The holy people, The redeemed of the Lord. *Is.* 62. 12.

He shall see of the travail of his soul, and shall be satisfied. *Is.* 53. 11.—For the suffering of death, crowned with glory and honour. *He.* 2. 9.—*As* for our redeemer, the Lord of hosts is his name, the Holy One of Israel. *Is.* 47. 4.

Unto him that loved us, and washed us from our sins in his own blood. *Re.* 1. 5.—We have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* 1. 7.—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. *He.* 9. 12.—Ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, *as* of a lamb without blemish and without spot. *1 Pe.* 1. 18, 19.

The church of God, which he hath purchased with his own blood. *Ac.* 20. 28.—He prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were

scattered abroad. *Jno.* 11. 51, 52.—I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re.* 7. 9, 10, 14.

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. *Da.* 7. 18, 27. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* 3. 21.—Hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. *Re.* 1. 6.

Ye shall be unto me a kingdom of priests, and a holy nation. *Ex.* 19. 6.—Ye shall be named the Priests of the Lord: *men* shall call you the Ministers of our God. *Is.* 61. 6.—A holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people. *1 Pe.* 2. 5, 9.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. *Re.* 20. 6.—Blessed are the meek: for they shall inherit the earth. *Mat.* 5. 5.—Those that wait upon the Lord, they shall inherit the earth. *Psa.* 37. 9.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

The chariots of God are twenty thousand, *even* thousands of angels. *Psa.* 68. 17.—Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? *Mat.* 26. 53.—Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. *Da.* 7. 10.

The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. *De.* 33. 2.—Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. *Psa.* 103. 20.—Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. *Lu.* 2. 13, 14.—Which things the angels desire to look into. *1 Pe.* 1. 12.—Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. *He.* 12. 22.—Is there any number of his armies? *Job.* 25. 3.

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jno.* 17. 24.—*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. *Ro.* 14. 11.—Every tongue

should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 11.*—The light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 6.*—In him dwelleth all the fulness of the Godhead bodily. *Col. 2. 9.*

God hath spoken once; twice have I heard this; that power *belongeth* unto God. *Ps. 62. 11.*—Thine is the kingdom, and the power, and the glory, for ever. Amen. *Mat. 6. 13.*—Christ the power of God. *1 Co. 1. 24.*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; *thine is* the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. *1 Ch. 29. 11-13.*—Riches and honour *are* with me; *yea*, durable riches and righteousness. *Pr. 8. 18.*—I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. *Re. 3. 18.*—The unsearchable riches of Christ. *Eph. 3. 8.*

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *Eph. 3. 10.*—Christ, ... the wisdom of God. *1 Co. 1. 24.*

Ascribe ye strength unto God; his excellency *is* over Israel, and his strength *is* in the clouds. *Ps. 68. 34.*—Trust ye in the Lord for ever: for in the Lord JEHOVAH *is* everlasting strength. *Is. 26. 4.*—If *I speak* of strength, lo, *he is* strong. *Job 9. 19.*—Seven horns, and seven eyes. *Re. 5. 6.*

Sing forth the honour of his name: make his praise glorious. *Ps. 66. 2.*—Thou ... hast crowned him with glory and honour. *Ps. 8. 5*; *Is. 2. 7. 9.*—All men should honour the Son, even as they honour the Father. *Jno. 5. 23.*—God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. *Phi. 2. 9-11.*

Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness. In his temple doth every one speak of *his* glory. *Ps. 29. 2. 9.*—Great *is* the glory of the Lord. *Ps. 138. 5.*—Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. *Ps. 104. 1.*—Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen. *1 Ti. 1. 17.*—Christ *came*, who is over all, God blessed for ever. Amen. *Ro. 9. 5.*

Blessed *be* the Lord God, the God of Israel, who only doeth wondrous things. And blessed *be* his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. *Ps. 72. 18, 19.*—Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul. *Ps. 103. 21, 22.*—The blessed God. *1 Ti. 1. 11.*—The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. *1 Ti. 6. 15, 16.*

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord. *Ps. 150. 1-6.*

CHAPTER VI.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. *Job 37. 5.*—The sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh. *Eze. 10. 5*; *1. 24, 25.*—On the third day in the morning, ... there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. *Ez. 19. 16.*

Re. 5. 5-7; *4. 6, 7.*

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle. *Ps. 24. 8.*—Gird thy sword upon thy thigh, O *most* mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness. Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee. *Ps. 45. 3-5*; *Zec. 9. 14.*—Be thou exalted, Lord, in thine own strength; so will we sing and praise thy power. *Ps. 21. 13.*

When he ascended up on high, he led captivity captive. *Eph. 4. 8.*—Who *is* this that cometh from Edom, with dyed garments from Bozrah? *this that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mightily to save. *Is. 63. 1.*—I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. *Re. 19. 11-13.*—I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*. *Eze. 21. 27.*

All power is given unto me in heaven and in earth. *Mat. 28. 18.*—He must reign, till he hath put all enemies under his feet. *1 Co. 15. 25.*—The kingdoms of this world *are* become the *kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. *Re. 11. 15.*

Ac. 19. 20; *Eze. 47. 1-5.*

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white. *Zec. 1. 8.*

The sword of the Lord shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace. *Je. 12. 12*; *Is. 34. 5, 6.*—O thou sword of the Lord, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge? *Je. 47. 6, 7.*

Thus saith the Lord; Say, A sword, a sword is sharpened, and also furnished: it is sharpened to make a sore slaughter; it is furnished that it may glitter: should we then make mirth? it condemneth the rod of my son, as every tree. And he hath given it to be furnished, that it may be handled: this sword is sharpened, and it is furnished, to give it into the hand of the slayer. *Eze. 21. 9-11.*

When ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows. *Mar. 13. 7, 8.*

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he

that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

Famines and troubles. *Mar.* 13. 8.—Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. *Mat.* 24. 7, 8.

He called for a famine upon the land: he brake the whole staff of bread. *Ps.* 105. 16; *2 Ki.* 25. 3.—There was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. *2 Ki.* 6. 25.—When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. *Le.* 26. 25.—I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure. *Eze.* 4. 16.

I will heap mischiefs upon them; I will spend mine arrows upon them. *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. De.* 32. 23–25; *Eze.* 14. 15, 17, 19, 21.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. *Re.* 1. 18.—The last enemy that shall be destroyed is death. *1 Co.* 15. 26.

Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence. *Je.* 38. 2.—Before him went the pestilence, and burning coals went forth at his feet. *Hab.* 3. 5.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. *Ro.* 8. 23.

Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. *Is.* 64. 1, 4.—Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. *Ca.* 8. 14.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. *Ro.* 12. 19.—To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. *De.* 32. 35.—O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? *Ps.* 94. 1–4.

Re. 14. 12–20.

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

He that overcometh, the same shall be clothed in white raiment. *Re.* 3. 5.—Many shall be purified, and made white, and tried. *Da.* 12. 10.—Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re.* 7. 9, 14.

Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. *Re.* 10. 36, 37.—Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. *Lu.* 18. 7, 8.—The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. *Hab.* 2. 3.—He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. *Re.* 22. 20.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. *Ja.* 5. 8.

Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. *1 Pe.* 4. 19.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

The sun and the moon shall be dark, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. *Joel* 2. 10, 31.—Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. *Mat.* 24. 29; *1 Th.* 5. 4.—I clothe the heavens with blackness, and I make sackcloth their covering. *Is.* 50. 3.—I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. *Eze.* 32. 7, 8.—The sun and the moon shall be darkened, and the stars shall withdraw their shining. *Joel* 3. 15.—The third angel sounded, and there fell a great star from heaven, burning as it were a lamp. *Re.* 8. 10.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall

down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. *Is.* 34. 4.—Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment. *Is.* 51. 6.—The heavens and the earth, which are now, ... are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *2 Pe.* 3. 7, 10.

Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. *Ps.* 102. 25, 26.—I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. *Je.* 4. 23–26.—Every island fled away, and the mountains were not found. *Re.* 16. 20; *Hab.* 3. 6, 10.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

The Lord at thy right hand shall strike through kings in the day of his wrath. *Ps.* 110. 5.—Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. *Ps.* 49. 1, 2.

They shall say to the mountains, Cover us; and to the hills, Fall on us. *Is.* 10. 8; *Lu.* 23. 30.

Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up: and he shall be brought low. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. *Is.* 2. 10, 12, 19, 21. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. *Je.* 3. 23.—There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. *Job* 34. 22.

Your fear cometh as desolation, and your destruction cometh as a whirlwind; ... distress and anguish cometh upon you. *Pr.* 1. 27.—The day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. *Is.* 63. 4–6.

17 For the great day of his wrath is come; and who shall be able to stand?

It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. *Is.* 34. 8.—How! ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. *Is.* 13. 6–9.

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. *Zep.* 1. 14, 15, 18.—Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. *Joel* 1. 15.—The day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains. The Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? *Joel* 2. 1, 2, 11.—Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. *Mal.* 4. 1.

Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope. *Mal.* 3. 2.—Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. *Na.* 1. 6.

When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. *Hab.* 3. 16.—Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. *Joel* 3. 14; *Re.* 16. 14.—The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. *Ps.* 76. 5–9.—The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath. *Job* 21. 30.—The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? *Is.* 33. 14.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. *Ps.* 2. 12.

CHAPTER VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. *Da.* 7. 2.—The wrath of man shall praise thee: the remainder of wrath shalt thou restrain. *Ps.* 76. 10.

Eze. 37. 9. *Cu.* 4. 16.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

The messenger of the covenant. *Mal.* 3. 1.—The Sun of righteousness. *Mal.* 4. 2.—What manner of man is this, that even the winds and the sea obey him! *Mat.* 8. 27.

And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abomi-

nations that be done in the midst thereof. *Eze. 9. 4.*—They shall see his face; and his name *shall be* in their foreheads. *Re. 22. 4; 9. 4.*

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death. *Ca. 8. 6.*—He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 21, 22.*—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph. 4. 30; 1. 13, 14.*—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti. 2. 19.*

The Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. *Ex. 12. 23.*

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

A Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. *Re. 14. 1.*

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. *Ro. 9. 27.*—Even so then at this present time also there is a remnant according to the election of grace. *Ro. 11. 5.*

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simcon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Who are these that fly as a cloud, and as the doves to their windows? The Gentiles shall come to thy light, and kings to the brightness of thy rising. *Is. 60. 8, 3.*—Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. *Is. 49. 12.*—Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. *Mat. 8. 11.*—[Caiaphas] prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. *Jno. 11. 51, 52.*

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. *Ro. 3. 29, 30.*—That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass,

that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. *Ro. 9. 23, 26.*—A light to lighten the Gentiles, and the glory of thy people Israel. *Lu. 2. 32.*

In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. *Is. 11. 10.*—Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord. *Ps. 68. 31, 32.*—Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. *Ga. 4. 27.*

In thee shall all families of the earth be blessed. *Ge. 12. 3.*—They which are of faith, the same are the children of Abraham. *Gal. 3. 7.*

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Salvation *belongeth* unto the Lord. *Ps. 3. 8.*—*He that is our God is the God of salvation; and unto God the Lord belong the issues from death.* *Ps. 68. 20.*—I, even I, am the Lord; and beside me *there is* no saviour. *Is. 43. 11.*

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. *Tit. 3. 5, 6.*—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac. 4. 12.*

Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28.*

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

Re. 4. 4, 8; 5. 13, 14.
I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Re. 5. 11, 12.*—When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. *He. 1. 6.*

Receiving the end of your faith, *even* the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. Which things the angels desire to look into. *1 Pe. 1. 9, 10, 12.*

Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. *Le. 23. 40; Jno. 12. 12, 13.*

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. *Re. 3. 4; Da. 11. 35; 12. 10.*—I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. *Re. 6. 9, 11.*

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came

out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

We went through fire and through water: but thou broughtest us out into a wealthy place. *Ps.* 66. 12; 34. 19.—Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. *Ro.* 8. 35-37.

Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. *Zec.* 3. 3.5.—Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25-27.—If I wash thee not, thou hast no part with me. *Jno.* 13. 8.—Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Is.* 1. 18.—Ye are washed, ... ye are sanctified, ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co.* 6. 11.—Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. *Jude* 24.

It is the blood that maketh an atonement for the soul. *Le.* 17. 11.—Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pe.* 1. 18, 19.

Unto him that loved us, and washed us from our sins in his own blood. *Re.* 1. 5.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Re.* 21. 3; *Eze.* 48. 35.—I ... will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. *Eze.* 37. 20, 27.

There shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face. *Re.* 22. 3, 4.—The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. *Is.* 60. 19, 20.—Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. *Is.* 12. 6; *Mat.* 1. 23.

16 They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat.

He satisfieth the longing soul, and filleth the hungry soul with goodness. *Ps.* 107. 9.—They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. *Is.* 49. 10.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. *Mat.* 5. 6.—I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. *Jno.* 6. 35.

There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. *Is.* 4. 6.—Thou shalt forget thy misery, and remember it as waters that pass away. *Job* 11. 16.—The ransomed

of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Is.* 35. 10.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon. *Ca.* 1. 7.—Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. *Ps.* 65. 4.—In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. *Ps.* 16. 11.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. *Ps.* 23. 1, 2.—He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is.* 40. 11.—He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. *Jno.* 10. 3, 4.

Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *Jno.* 4. 13, 14.

He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. *Re.* 22. 1. It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. *Zec.* 14. 8.—By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine. *Eze.* 47. 12.

The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. *Is.* 51. 11.—I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. *Is.* 65. 19.—As one whom his mother comforteth, so will I comfort you. *Ez.* 66. 13.—God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. *Re.* 21. 4.—He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. *Is.* 25. 8.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. *Eph.* 3. 20, 21.

CHAPTER VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. *Re.* 5. 1.

Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. *Zec.* 2. 13.—The Lord is in his holy temple: let all the earth keep silence before him. *Hab.* 2. 20.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

I am Gabriel, that stand in the presence of God. *Lu.* 1. 19. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. *1 Co.* 15. 52.

Seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. *Jos.* 6. 4.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 *Jno.* 2. 1.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He.* 4. 16; 10. 21, 22.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. *Jno.* 16. 24.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

The whole multitude of the people were praying without at the time of incense. *Lu.* 1. 10; *Ps.* 141. 2; 2 *Ch.* 30. 27.

When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. *Re.* 5. 8.—By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. *He.* 13. 15.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

The fire shall ever be burning upon the altar; it shall never go out. *Le.* 6. 13.—He spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. *Eze.* 10. 2.—Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar; and he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. *Is.* 6. 6, 7.

Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. 2 *Sa.* 22. 8.

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. *Ps.* 104. 32.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

Ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. All *ye* his hosts; *ye* ministers of his, that do his pleasure. *Ps.* 103. 20, 21.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

He gave them hail for rain, and flaming fire in their land. *Ps.* 105. 32; *Ex.* 9. 23, 26.

I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. *Joel* 2. 30.—There fell upon men a great hail out of heaven, *every stone* about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. *Re.* 16. 21.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

He turned their waters into blood, and slew their fish. *Ps.* 105. 29; *Ex.* 7. 19, 21.

I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I *am* against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. *Je.* 51. 24, 25.—Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he *is* small. The Lord repented for this: This also shall not be, saith the Lord God. *Am.* 7. 4, 6.

I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing ruin, and great hailstones, fire, and brimstone. *Eze.* 38. 22.

The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. The third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. *Re.* 16. 3, 6.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

Thou shalt take up this proverb against the king of Babylon, and say, ... How art thou fallen from heaven, O Lucifer, son of the morning! *Is.* 14. 4, 12.—Thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. *Je.* 9. 15; 23. 15.

When they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. *Ex.* 15. 23; 2 *Ki.* 2. 19, 21.

The fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. *Re.* 9. 1.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. *Ex.* 10. 22, 23.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. *Is.* 13. 9, 11.—In that day, saith the Lord God, ... I will cause the sun to go down at noon, and I will darken the earth in the clear day. *Am.* 8. 9.—*Shall* not the day of the Lord be darkness, and not light? *even* very dark, and no brightness in it? *Am.* 5. 20.

When he had opened the sixth seal, ... the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth. *Re.* 6. 12, 13.—The fifth angel

poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. *Re. 16. 10.*

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me. *No. 7. 13.*—There shall be a time of trouble, such as never was since there was a nation *even* to that same time. *Da. 12. 1.*—Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. *Mat. 24. 21, 22.*

CHAPTER IX.

AND the fifth angel sounded, and, I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

I beheld Satan as lightning fall from heaven. *Lu. 10. 18.*—Rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. *Re. 12. 12; 8. 10.*

I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him. *Re. 20. 1-3.* The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude 6.*

The keys of hell and of death. *Re. 1. 18.*—The keys of the kingdom of heaven. *Mat. 16. 19.*

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. *Re. 14. 11; Lu. 8. 30-33.*

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. *1 Ti. 4. 1.*—The dragon ... and his angels. *Re. 12. 7.*—I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. *Re. 16. 13, 14; Job 41. 19-21.*

He spake, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground. *Ps. 105. 34, 35; Ex. 10. 13-15.* A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. *Joel 2. 3.*

The Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude. *Ju. 7. 12.*

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only

those men which have not the seal of God in their foreheads.

All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re. 13. 8.*—To the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both inuads, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. *Eze. 9. 5, 6.*

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. *Re. 7. 3.*—I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. *Re. 7. 4.*

Who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. 1. 22.*—Sealed with that holy Spirit of promise. *Eph. 1. 13; Re. 7. 2-4.*

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. *Re. 3. 10.* The Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. *Ex. 12. 23.*

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. *De. 33. 29.*—He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. *Job 5. 19-22; Ex. 15. 26.*—He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. *Psa. 91. 1.*

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Mat. 12. 43-45; 17. 15, 18. Mar. 5. 2-5. Ac. 5. 16. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. *Lu. 8. 29.*

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts. *Je. 8. 3.*

Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? *Job 3. 20-22.*—My soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway. *Job 7. 15, 16; Jon. 4. 8.*

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

The appearance of them is as the appearance of horses; and as horsemen, so shall they run. *Joel 2. 4.*—Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. *Na. 3. 17.*

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's

heart was given to it. *Da. 7. 4.*—The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which *will not be charmed*, and they shall bite you, saith the Lord. *Je. 8. 16, 17.*

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

Zec. 5. 7-11.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

Job 41. 1, 7, 15-17, 26-29.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

[The dragon's] tail drew the third part of the stars of heaven, and did cast them to the earth. *Re. 12. 4.*

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride. *Job 41. 33, 34.*—The dragon, that old serpent, which is the Devil, and Satan. *Re. 20. 2.*—Thus saith the Lord God; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? *Eze. 38. 17.*—The prince of this world. *Jno. 14. 30.*—The prince of the power of the air, the spirit that now worketh in the children of disobedience. *Eph. 2. 2.*

Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning. *Jno. 8. 44.* Cain, *who* was of that wicked one, and slew his brother. *1 Jno. 3. 12.*—If ye have bitter envying and strife in your hearts, glory not. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. *Ja. 3. 14, 15.*—Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. *2 Co. 11. 14, 15.*

By the word of thy lips I have kept *me* from the paths of the destroyer. *Ps. 17. 4.*

12 One woe is past; *and*, behold, there come two woes more hereafter.

Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! *Re. 8. 13.*

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

The golden altar which was before the throne. *Re. 8. 3; Ex. 30. 1, 3.*

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. *Re. 16. 12; Je. 51. 63.*

A river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The fourth river *is* Euphrates. *Ge. 2. 10, 14.*—The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. *Ge. 15. 18.*

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

It is not for you to know the times or the seasons, which the Father hath put in his own power. *Ac. 1. 7.*

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

The Lord shall utter his voice before his army: for his camp *is* very great: for *he* is strong that executeth his word: for the day of the Lord *is* great and very terrible; and who can abide it? *Joel 2. 11.*—I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, *even* a great company with bucklers and shields, all of them handling swords. *Eze. 38. 4.*—I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog. *Eze. 39. 11.*

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

There came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. *1 Ki. 22. 21, 22.* He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken; whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof. *Is. 5. 26-30.*

The tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; *it is* an unruly evil, full of deadly poison. *Ja. 3. 6-8.*

That horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. *Da. 7. 20, 25.*

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and

brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. *Pr.* 27. 22.—Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. *Je.* 5. 3.—No man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. *Je.* 8. 6.—In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion. *Je.* 2. 30; *Am.* 4. 6, 13.

The Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. *Ex.* 11. 9.

The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *Re.* 21. 8.—Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. *Re.* 22. 15.—They gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. *Re.* 16. 10, 11.

CHAPTER X.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

The angel of his presence. *Is.* 63. 9.—The messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope. *Mal.* 3. 1, 2.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. *Ps.* 97. 2.—Behold, he cometh with clouds; and every eye shall see him. *Re.* 1. 7.—I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven. *Da.* 7. 13.

His countenance was as the sun shineth in his strength. *Re.* 1. 16.—[Jesus] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. *Mat.* 17. 2.—At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. *Ac.* 26. 13, 15; *Re.* 1. 13, 15; *Da.* 10. 5, 6.

Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Mal.* 4. 2.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. *Am.* 3. 7.

All power is given unto me in heaven and in earth. *Mat.* 28. 18.—[His] dominion shall be from sea even to sea, and from the river even to the ends of the earth. *Zec.* 9. 10.—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Ps.* 2. 8.—I will set his hand also in the sea, and his right hand in the rivers. *Ps.* 89. 25.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth. *Ps.* 72. 8.

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

Out of the throne proceeded lightnings and thunderings and

voices. *Re.* 4. 5; 8. 5; 11. 19; 19. 6.—I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder. *Re.* 14. 2.—I answered thee in the secret place of thunder. *Ps.* 81. 7.—The Lamb opened one of the seals, and I heard, as it were the noise of thunder. *Re.* 6. 1.

The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? *Am.* 3. 8.—The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. *Is.* 42. 13.—Thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. *Is.* 31. 4.—Hast thou an arm like God? or canst thou thunder with a voice like him? *Job.* 40. 9.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Shut thou up the vision; for it shall be for many days. *Da.* 8. 26.—O Daniel, shut up the words, and seal the book, even to the time of the end. The words are closed up and sealed till the time of the end. *Da.* 12. 4, 9.

Unspeakeable words, which it is not lawful for a man to utter. *2 Co.* 12. 4.

It is the glory of God to conceal a thing. *Pr.* 25. 2.—Bind up the testimony, seal the law among my disciples. *Is.* 8. 16.—Jesus saith unto him, See thou tell no man. *Mat.* 8. 4.—Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever. *De.* 29. 29.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

I lift up my hand to heaven and say, I live for ever. *De.* 32. 40.—Thus saith the Lord God; I have lifted up mine hand. *Eze.* 36. 7.—Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, *Eze.* 20. 5.—God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. When God made promise to Abraham, because he could swear by no greater, he sware by himself. *He.* 6. 17, 13.

The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. *Hab.* 2. 3.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re.* 11. 15.—The seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done. *Re.* 16. 17.—Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. *Eze.* 39. 8.

To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. *Eph.* 3. 9; *Ac.* 3. 19, 21. Behold, I create new heavens and a new earth. *Is.* 65. 17.

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as

one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *2 Pe. 3. 8, 10.*

[The little horn] shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. *Da. 7. 25, 26.*

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, a hand *was* sent unto me; and, lo, a roll of a book *was* therein; and he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe. *Eze. 2. 8-10.*—So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. The Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit. *Eze. 3. 2, 3, 14.*

How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! *Ps. 119. 103.*—Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart. *Je. 15. 16.*

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build, and to plant. Gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. *Je. 1. 9, 10, 17.*

When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say. *Lu. 12. 11, 12.* They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. *Re. 12. 11.*

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. *Mat. 24. 14.*—I will speak of thy testimonies also before kings, and will not be ashamed. *Ps. 119. 46 • 2 Ti. 4. 16, 17.*

and measure the temple of God, and the altar, and them that worship therein.

Eze. chaps. 40, 48.

Behold a man with a measuring line in his hand. *Zec. 2. 1; Re. 21. 15.*

Judgment also will I lay to the line, and righteousness to the plummet. *Is. 28. 17.*

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu. 21. 24.*—The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. *Is. 63. 18; 60. 15.*—Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. *Ho. 8. 8.*

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. *Ps. 79. 1; 74. 1-7.*

[The little horn] shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. *Da. 7. 25; 12. 7, 11.*—Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. *Ro. 11. 25.*

How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. *Da. 8. 13, 14; 9. 27.*—The abomination of desolation, spoken of by Daniel the prophet. *Mat. 24. 15.*

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

What are these two olive trees upon the right side of the candlestick and upon the left side thereof? Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. *Zec. 4. 11, 14.*—The Lord called thy name, A green olive tree, fair, and of goodly fruit. *Je. 11. 16.*

Ye have an unction from the Holy One. *1 Jno. 2. 20.*

Ye are the light of the world. *Mat. 5. 14.*—Ye shine as lights in the world; holding forth the word of life. *Phi. 2. 15, 16.*

The God of the whole earth shall be called. *Is. 54. 5. Mi. 4. 13.*

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Is not my word like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces? *Je. 23. 29; 5. 14; Ac. 2. 3.*

Elijah ... said, ... If I be a man of God, then let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. *2 Kt. 1. 10, etc.; 6. 15-17.*

There came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. *Nu. 16. 35; Ju. 9. 19, 20, 56, 57.*—There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. *Ps. 18. 8.*

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

CHAPTER XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise,

Elijah ... said unto Ahab, ... There shall not be dew nor rain these years, but according to my word. *1 Ki.* 17. 1; *Ja.* 5. 17, 18. Moses ... smote the waters; ... and all the waters that were in the river were turned to blood. *Ex.* 7. 20; *Ps.* 105. 26-36; 78. 43-51.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

The beast that thou sawest ... shall ascend out of the bottomless pit, and go into perdition. *Re.* 17. 8.—They had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. *Re.* 9. 11.—It was given unto him to make war with the saints, and to overcome them. *Re.* 13. 7.—I beheld, and the same horn made war with the saints, and prevailed against them. *Da.* 7. 21.

All that will live godly in Christ Jesus shall suffer persecution. *2 Ti.* 3. 12.

I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit. *Re.* 20. 1, 3.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Son of man, cause Jerusalem to know her abominations. Thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. *Eze.* 16. 2, 46; *Is.* 1. 10; *Je.* 23. 14.

The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. *Ps.* 79. 2, 3.—O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee. *Lu.* 13. 34; *Mat.* 23. 29, 34.

The place where Jesus was crucified was nigh to the city. *Jno.* 19. 20.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

The same day Pilate and Herod were made friends together: for before they were at enmity between themselves. *Lu.* 23. 12; *Mat.* 24. 48-51.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

It is the Spirit that quickeneth. *Jno.* 6. 63.—Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. *Eze.* 37. 9, 10.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

If any man serve me, let him follow me; and where I am, there shall also my servant be. *Jno.* 12. 26.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Zec. 14. 3, 5.

Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. *He.* 12. 26, 27.

When thy judgments are in the earth, the inhabitants of the world will learn righteousness. *Is.* 26. 9; *1 Sa.* 6. 5.—Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. *Re.* 15. 4.—Because I will publish the name of the Lord: ascribe ye greatness unto our God. *De.* 32. 3.—The Lord is known by the judgment which he executeth. *Ps.* 9. 16.

14 The second woe is past; and, behold, the third woe cometh quickly.

I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! *Re.* 8. 13.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. *Zec.* 14. 9.—All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations. *Ps.* 22. 27, 28; *Da.* 2. 34, 35, 44; 7. 13, 14, 18, 27.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *1 Ch.* 29. 11.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. *Re.* 4. 4; 5. 8.

I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. *Re.* 19. 6; *Ps.* 95. 1, 3.—The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness. *Ps.* 97. 1, 12.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Why do the heathen rage, and the people imagine a vain thing? Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. *Ps.* 2. 1, 9.

We are sure that the judgment of God is according to truth against them which commit such things. Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. *Ro.* 2. 2, 6, 11.

The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. *Mat.* 16. 27.

We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Co.* 5. 10.—Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. *2 Jno.* 8.

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. *Re.* 22. 12.—If any man serve me, him will my Father honour. *Jno.* 12. 26.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The temple of the tabernacle of the testimony in heaven was opened. *Re.* 15. 5.—I saw also the Lord sitting upon a throne, high, and lifted up, and his train filled the temple. *Is.* 6. 1.

In the ark thou shalt put the testimony that I shall give thee. *Ex.* 25. 21; *De.* 31. 24-26.

CHAPTER XII.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

Ge. 3. 16, 20; *Mt.* 5. 2, 3; *Is.* 66. 7-13; *Ps.* 87. 5.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

When the sons of God came to present themselves before the Lord, ... Satan came also among them. *Job* 1. 6; 2. 1, 2.—I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. *Re.* 17. 3, 9, 10; 13. 1.—That old serpent, called the devil and Satan. *Re.* 12. 9.—The spirit that now worketh in the children of disobedience. *Eph.* 2. 2.—Leviathan the piercing serpent, even leviathan that crooked serpent. *Is.* 27. 1.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. *Da.* 8. 10.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge.* 3. 15.—Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the

coasts thereof, from two years old and under. *Mat.* 2. 16; *Ex.* 1. 15, 16.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

When the fulness of the time was come, God sent forth his Son, made of a woman. *Gal.* 4. 4.—Thy holy child Jesus. *Ac.* 4. 30.

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. *Is.* 9. 6.

Whom the heaven must receive until the times of restitution of all things. *Ac.* 3. 21.—Lo, in the midst of the throne ... a Lamb. *Re.* 5. 6.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. *Ps.* 9. 9.—The church in the wilderness. *Ac.* 7. 38.

Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. *Mat.* 2. 13; 1 *Ki.* 17. 2, 4, 8, 9; 19. 3, 8.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna. *Re.* 2. 17.

I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. *Re.* 11. 3.

And there was war in heaven: and his angels fought against the dragon; and the dragon fought and his angels,

Michael, one of the chief princes, came to help me. *Da.* 10. 13; *Jude* 9.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai in the holy place. *Ps.* 68. 17.—A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. *Da.* 7. 10.—His angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. His hosts; ... ministers of his, that do his pleasure. *Ps.* 103. 20, 21.—An innumerable company of angels. *He.* 12. 22.—I heard the voice of many angels round about the throne: ... and the number of them was ten thousand times ten thousand, and thousands of thousands. *Re.* 5. 11.

The devil and his angels. *Mat.* 25. 41; *Re.* 9. 11.—The angels which kept not their first estate. *Jude* 6.

8 And prevailed not; neither was their place found any more in heaven.

I beheld Satan as lightning fall from heaven. *Luk.* 10. 18.—Now is the judgment of this world: now shall the prince of this world be cast out. *Jno.* 12. 31.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

He laid hold on the dragon, that old serpent, which is the Devil, and Satan. *Re.* 20. 2; *Ge.* 3. 1, 4, 5.—Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded the dragon? *Is.* 51. 9; *Ps.* 74. 12-14.

God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. *2 Pe.* 2. 4.—How art thou fallen from

heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. *Is.* 14. 12, 13.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

The God of peace shall bruise Satan under your feet shortly. *Ro.* 16. 20.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. *1 Co.* 15. 57; *1 Jno.* 5. 4, 5.—In all these things we are more than conquerors through him that loved us. *Ro.* 8. 37.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen. *Jude* 24, 25.

Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. *Mat.* 16. 25; *Lu.* 14. 26.—Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death. *Ca.* 8. 6.—None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. *Ac.* 20. 24.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe.* 5. 8; *Mat.* 8. 28, 29; *13.* 19, 25, 30.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge.* 3. 15; *Ne.* 4. 7, 8.—I have chosen you out of the world, therefore the world hateth you. *Jno.* 15. 19, 20; *Ac.* 8. 1; *12.* 1, 3.—In this the children of God are manifest, and the children of the devil. *1 Jno.* 3. 10.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. *Is.* 26. 20.—He stayeth his rough wind in the day of the east wind. *Is.* 27. 8.—They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. *Is.* 40. 31.

Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope. *Ho.* 2. 14, 15.

When they persecute you in this city, flee ye into another:

for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. *Mat.* 10. 23.

The holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. *Re.* 11. 2, 3; *13.* 5.—Shall be given into his hand until a time and times and the dividing of time. *Da.* 7. 25.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. *Is.* 59. 19.—The accuser of our brethren. *Re.* 12. 10.—He shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. *Da.* 11. 21, 22.—The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria. *Is.* 8. 7.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

If it had not been the Lord who was on our side, now may Israel say; If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. *Ps.* 124. 1, 5.—The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. *Ps.* 93. 3, 4.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. *Ps.* 76. 10.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Ye are all the children of God by faith in Christ Jesus. *Ga.* 3. 26.—He is not ashamed to call them brethren. *He.* 2. 11.

This is the love of God, that we keep his commandments: and his commandments are not grievous. *1 Jno.* 5. 3.

When the thousand years are expired, Satan shall be loosed out of his prison. *Re.* 20. 7.

CHAPTER XIII.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Four great beasts came up from the sea, diverse one from another. *Da.* 7. 3; *8.* 9, 12, 23, 25.

I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. The seven heads are seven mountains, on which the woman sitteth. The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. *Re.* 17. 3, 9, 12.

Let no man deceive you by any means, etc. *2 Th.* 2. 3, 12.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

The first [beast] was like a lion, ... a second, like to a bear, ... another like a leopard, ... a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth, ... and it had ten horns. *Da.* 7. 4, 7.

shout of a king *is* among them. *Nu.* 23. 21.—Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile. *Ps.* 32. 2.—Thou hast cast all my sins behind thy back. *Is.* 38. 17.

Thou *art* all fair, my love; *there is* no spot in thee. *Ca.* 4. 7. Perfect, even as your Father which is in heaven is perfect. *Mat.* 5. 48.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Go ye into all the world, and preach the gospel to every creature. *Mar.* 16. 15; *Mat.* 24. 14; *Mar.* 13. 10; *Col.* 1. 5, 6, 23.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! *Is.* 52. 7.—He hath made with me an everlasting covenant, ordered in all things, and sure. *2 Sa.* 23. 5.—The word of our God shall stand for ever. *Is.* 40. 8.

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou *art* angry? When God arose to judgment, to save all the meek of the earth. *Ps.* 76. 7, 9.—Who shall not fear thee, O Lord, and glorify thy name? for *thou only art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. *Re.* 15. 4; *Jno.* 5. 25, 29.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. *Is.* 21. 9; *Je.* 50. 2.

Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. *Re.* 16. 19; *1 Th.* 1. 3, 5.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. *Re.* 13. 11, 15, 16.—The beast was taken, and with

him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. *Re.* 19. 20. The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. *Re.* 20. 10.

Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them. *Ex.* 20. 4, 5.

In the hand of the Lord *there is* a cup. *Ps.* 75. 8; *Is.* 51. 17, 22, 23.

Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? *Is.* 33. 14.—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. These shall go away into everlasting punishment; but the righteous into life eternal. *Mat.* 25. 41, 46.

There is no peace, saith my God, to the wicked. *Is.* 57. 21; *Lu.* 16. 23, 24; *Mat.* 18. 34.

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. *Jude* 7.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

Followers of them who through faith and patience inherit the promises. *He.* 6. 12.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Jesus said unto him, ... To day shalt thou be with me in paradise. *Lu.* 23. 43.

Precious in the sight of the Lord is the death of his saints. *Ps.* 116. 15.—Fallen asleep in Christ. *1 Co.* 15. 18.—Which sleep in Jesus. The dead in Christ. *1 Th.* 4. 14, 16.—Absent from the body, ... present with the Lord. *2 Co.* 5. 8.—To depart and to be with Christ ... is far better. *Phi.* 1. 23.

He shall enter into peace: they shall rest in their beds, *each one* walking in his uprightness. *Is.* 57. 2.—To you who are troubled rest with us. *2 Th.* 1. 7.—Go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days. *Da.* 12. 13.—There the wicked *cease* from troubling; and there the weary be at rest. *Job* 3. 17.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. *Re.* 1. 7.—Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat.* 26. 64.—I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. *Da.* 7. 13; *Mat.* 24. 30.

Above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. *Eze.* 1. 26.—On his head *were* many crowns. *Re.* 19. 12.—He is Lord of lords, and King of kings. *Re.* 17. 14.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

The Lord is not slack concerning his promise, as some men

count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. 3. 9.*—The iniquity of the Amorites is not yet full. *Ge. 15. 16.*—Fill ye up then the measure of your fathers. *Mat. 23. 32.* To fill up their sins away: for the wrath is come upon them to the uttermost. *1 Th. 2. 16.*

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. *Mat. 13. 30, 38-42.*

Thus saith the Lord of hosts, the God of Israel: The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come. *Je. 51. 33.* Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. *Mat. 3. 12.*

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow; for their wickedness is great. *Joel 3. 13.*—When the Son of man cometh, shall he find faith on the earth? *Lu. 18. 8.*

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

He treadeth the winepress of the fierceness and wrath of Almighty God. *Re. 19. 15.*

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Is. 63. 1-6.

He was clothed with a vesture dipped in blood: and his name is called The Word of God. *Re. 19. 13.*

My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. *Is. 34. 5-7.*—I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. *Is. 49. 26.*—I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. *Re. 16. 5, 6.*

CHAPTER XV.

AND I saw another sign in heaven, great and marvellous, seven angels having the

seven last plagues; for in them is filled up the wrath of God.

I, even I, will chastise you seven times for your sins. *Le. 26. 28.*

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

Re. 7. 9-17; 14. 1-5.

They overcame him by the blood of the Lamb, and by the word of their testimony. *Re. 12. 11.*—Thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Co. 15. 57.*—Whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. *1 Jno. 5. 4.*

I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. *Re. 14. 2.*

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Ex. 15. 1, 2, etc.

The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. *Re. 5. 8-10.*

Marvellous are thy works; and that my soul knoweth right well. *Ps. 139. 14.*

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. *De. 32. 4.*

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. *Ps. 89. 7.* The fear of the Lord is clean, enduring for ever. *Ps. 19. 9.*

The fear of the Lord is the beginning of wisdom. *Ps. 111. 10.* There is forgiveness with thee, that thou mayest be feared. *Ps. 130. 4.*

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. *Ps. 46. 10.*—From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. *Mal. 1. 11.*—According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. *Ps. 46. 10.*

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

The temple of God was opened in heaven, and there was seen in his temple the ark of his testament. *Re. 11. 19.*

They made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the Lord com-

manded Moses. And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen. *Ex.* 39. 1, 2, 5.—The priests the Levites, ... when they enter in at the gates of the inner court, they shall be clothed with linen garments. *Ecc.* 44. 15, 17.—In the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. *Re.* 1. 13.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

In the hand of the Lord *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them. *Ps.* 75. 8.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. *Ex.* 19. 18.—The glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces. *Le.* 9. 23, 24.—A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. *Ex.* 40. 34, 35.—When the priests were come out of the holy place, ... the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. *1 Ki.* 8. 10, 11; *2 Ch.* 5. 14.—One [seraph] cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. *Is.* 6. 8, 4.

CHAPTER XVI.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

I am full of the fury of the Lord; I am weary with holding in: I will pour it out. *Je.* 6. 11.—As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you. *Nee.* 22. 22.

The seven angels which had the seven trumpets prepared themselves to sound. *Re.* 8. 6.—The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. *Mat.* 13. 41, 42.

2 And the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth. *Re.* 8. 7.

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking

forth with blains upon man, and upon beast. *Ex.* 9. 8, 10.—The botch of Egypt, ... whereof thou canst not be healed. *De.* 28. 27; *1 Sa.* 5. 6, 9.

I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. *Re.* 13. 11, 12, 16, 17.—Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them. *Ex.* 20. 4, 5.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died. *Re.* 8. 8, 9.

All the waters that were in the river were turned to blood. *Ex.* 7. 20.—God, ... the Holy One of Israel, ... had turned their rivers into blood; and their floods, that they could not drink. *Ps.* 78. 41, 44.—He turned their waters into blood, and slew their fish. *Ps.* 105. 29.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

The third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. *Re.* 8. 10, 11.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

We are sure that the judgment of God is according to truth. *Ro.* 2. 2.—That he might be just, and the justifier of him which believeth in Jesus. *Ro.* 3. 26.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Jezebel cut off the prophets of the Lord. *1 Ki.* 18. 4; *2 Ch.* 24. 20, 21; *Je.* 26. 22, 23.—The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. *1 Ki.* 19. 14; *Mat.* 23. 34, 35.

I will make mine arrows drunk with blood. *De.* 32. 42.—Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. *Re.* 18. 20.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

It is a righteous thing with God to recompense tribulation. *2 Th.* 1. 6.—Is there unrighteousness with God? God forbid. *Ro.* 9. 14.

The heavens shall declare his righteousness: for God is judge himself. *Ps.* 50. 6.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath

power over these plagues: and they repented not to give him glory.

The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. *Re. 8. 12.*—I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. *Re. 9. 17, 18, 20, 21.*

By fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. *Is. 66. 16.*

Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. *Job 1. 11, 20, 22.*—When Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said. *Ex. 8. 15; 2 Ki. 6. 33; Da. 5. 22, 23.*

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Babylon the great... is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. *Re. 18. 2.*—The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. *Re. 13. 2.*

This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. *Zec. 14. 12.*

The wicked shall do wickedly: and none of the wicked shall understand. *Da. 12. 10.*—Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. *Pr. 27. 22.*—In the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. *2 Ch. 28. 22; Pr. 27. 2; Lu. 23. 39, 40.*

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. *Re. 9. 14.*

A river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The fourth river is Euphrates. *Ge. 2. 10, 14.*

That saith to the deep, Be dry, and I will dry up thy rivers. *Is. 44. 27; 45. 1, 3; Ex. 14. 21, 22; Jos. 4. 22; Ps. 74. 15; Hab. 3. 6.*

The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. *Re. 17. 15.*

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

The fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. He opened the bottomless pit... And there came out of

the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. *Re. 9. 1, 3, etc.*

There appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. *Re. 12. 3.*—The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. *Re. 13. 2, 11.*—The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. *Re. 19. 20.*

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Eze. 38. 4.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. *1 Ti. 4. 1; 2 Th. 2. 9.*—I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahub, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. *1 Ki. 22. 19, 22.*

These shall make war with the Lamb, and the Lamb shall overcome them. *Re. 17. 14.*—I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. *Re. 19. 19.*

Joel 3. 2, 9, 12.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. *Zec. 14. 1, 3; Is. 34. 1, 8.*

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. *Re. 3. 3; 1 Th. 5. 2.*—Watch therefore: for ye know not what hour your Lord doth come. *Mat. 24. 42.*

At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. *Mat. 25. 6.*

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. I counsel thee to buy of me... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. *Re. 3. 4, 18.*—I was afraid because I was naked; and I hid myself. *Ge. 3. 10.*

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

The kings came and fought, then fought the kings of Canaan in Tanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Siera. The river of Euphrates swept them away, that ancient river, the river Euphrates. O my soul, thou hast trodden down strongly. Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty. *Is. 5. 19, 22.*—Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates; and king went against him; and he slew him at Megiddo, when

he had seen him. *And* his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. 2 *Ki.* 23. 29, 30; 2 *Ch.* 35. 22; *Zec.* 12. 8, 11.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

The prince of the power of the air. *Eph.* 2. 2.—Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. *Eze.* 39. 8.—In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. *Re.* 10. 7.—He said unto me, It is done. *Re.* 21. 6. The end of all things is at hand. 1 *Pe.* 4. 7.

The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re.* 11. 15, 19.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled from before the earthquake, in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee. *Zec.* 14. 4, 5.—Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. *Hag.* 2. 6.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Zec. 12.

It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God. *Zec.* 13. 8, 9.

There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. *Re.* 14. 8.—Her sins have reached unto heaven, and God hath remembered her iniquities. *Re.* 18. 5; *Je.* 44. 21; *Ho.* 9. 7.

20 And every island fled away, and the mountains were not found.

The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. *Re.* 6. 14.—Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. *Ps.* 102. 25, 26.—The mountains shall be melted with their blood. *Is.* 34. 3.—I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. *Je.* 4. 23, 24; *Hab.* 3. 6, 10.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. *Ps.* 46. 1, 3; 18. 7.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. *Ps.* 18. 12, 14; *Jos.* 10. 11.

I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. *Eze.* 38. 22.—Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? *Job.* 38. 22, 23.

CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

The daughter of Babylon is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest shall come. *Je.* 51. 33; *Re.* 16. 19; 18. 2; 19. 3.—O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple. *Je.* 51. 13, 11.

Lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. *Ps.* 73. 27; *De.* 31. 16, 17.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. *Je.* 51. 7; *Da.* 3. 1, 4, 6; *Zec.* 5. 5, 11.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

A great red dragon, having seven heads and ten horns, and seven crowns upon his heads. *Re.* 12. 3.—I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. *Re.* 13. 1.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

The mystery of iniquity. 2 *Th.* 2. 7.—As is the mother, so is her

daughter. Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lotheth their husbands and their children. *Eze.* 16. 44, 45.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

He shall speak *great* words against the most High, and shall wear out the saints of the most High. *Da.* 7. 25.—They that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it* is yet for a time appointed. *Da.* 11. 33, 35.—The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and *there* was none to bury *them*. *Ps.* 79. 2, 3.—For thy sake are we killed all the day long; we are counted as sheep for the slaughter. *Ps.* 44. 22; 94. 5, 6; *He.* 11. 33, 40.

If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he* that is higher than the highest regardeth; and *there* be higher than they. *Eze.* 5. 8.

I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*. *Da.* 8. 27.—Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. *Da.* 7. 28.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Da. 9. 21, 23.

I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. *Da.* 7. 7.

When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. *Re.* 11. 7.—All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* 13. 8.

I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed and given to the burning flame. *Da.* 7. 11.—He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. *Da.* 9. 27.

In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. *Da.* 8. 23, 24.—The king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

He shall come to his end and none shall help him. *Da.* 11. 34, 45.

False Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. *Mar.* 13. 22.—Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti.* 2. 19.—Eternal life, which God, that cannot lie, promised before the world began. *Tit.* 1. 2.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. *Re.* 3. 5.—At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. *Da.* 12. 1.—Clement also, and ... other my fellowlabourers, whose names *are* in the book of life. *Phi.* 4. 8.—There shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life. *Re.* 21. 27.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

The wise shall understand. *Da.* 12. 10.—If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. *Ja.* 1. 5.—Ye have an unction from the Holy One, and ye know all things. The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things. *1 Jo.* 2. 20, 27.—He answered and said unto them, ... it is given unto you to know the mysteries of the kingdom of heaven. *Mat.* 13. 11.—The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. *Pr.* 9. 10.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will* let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan with all power and signs and lying wonders. *2 Th.* 2. 6, 9.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. The ten horns out of this kingdom are ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. *Da.* 7. 23, 24.

The most High, ... him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? *Da.* 4. 34, 35.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they

that are with him *are* called, and chosen, and faithful.

2 *Sa.* 22.

Arms shall stand on his part. *Da.* 11. 81.—The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. *Ac.* 4. 26.—Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us. *Is.* 8. 9, 10; *Je.* 50. 44, 45.

Through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. *Da.* 8. 25.—I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. *Re.* 19. 19.

He hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. *Re.* 19. 16. The appearing of our Lord Jesus Christ: which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords. 1 *Ti.* 6. 14, 15.

The Lord at his right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries. *Ps.* 110. 5, 6; *Is.* 24. 21-23.

Is. 13. 8, 9.

I saw in the night visions, and, behold, *one* like unto the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. *Da.* 7. 13, 14, 21, 22.—Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord. *Ps.* 149. 5, 9.

Who hath ... called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 *Ti.* 1. 9. The called according to *his* purpose. *Ro.* 8. 28.

Ye have not chosen me, but I have chosen you. *Jno.* 15. 16.—He hath chosen us in him before the foundation of the world. *Eph.* 1. 4.—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 *Pe.* 1. 2.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day. 2 *Ti.* 1. 12.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, *yea*, than the mighty waves of the sea. *Ps.* 93. 3, 4.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. *Ecc.* 27. 26.—Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. *Is.* 18. 8.—Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord

hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. *Is.* 14. 4, 6.—Many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. *Je.* 25. 14.

Plead with your mother, plead; for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts: lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. *Ho.* 2. 2, 3.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

God shall send them strong delusion, that they should believe a lie. 2 *Th.* 2. 11.—Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew *his* wrath, and to make his power known, endured with much longuffering the vessels of wrath fitted to destruction? *Ro.* 9. 19-22.

There is no wisdom nor understanding nor counsel against the Lord. *Pr.* 21. 30.—The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? *Is.* 14. 27.—My counsel shall stand, and I will do all my pleasure. *Is.* 46. 10.

My word ... that goeth forth out of my mouth ... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. *Is.* 55. 11.—For ever, O Lord, thy word is settled in heaven. *Ps.* 119. 89.—I will hasten my word to perform it. *Je.* 1. 12.—Thy word is truth. *Jno.* 17. 17.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. *Da.* 2. 37, 38; *Je.* 27. 2, 7.

It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. *Lu.* 2. 1.—The chief priests answered, We have no king but Cæsar. *Jno.* 19. 15.

CHAPTER XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. *Hab.* 3. 3, 4.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. *Is.* 21. 9.—Babylon is suddenly fallen and destroyed. *Je.* 51. 8.—There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. *Is.* 14. 8.

Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Go-

with the wild beasts of the island shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever. *Je. 50. 39.*

8 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Re. 17. 2.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Go ye forth of Babylon, flee ye from the Chaldeans. *Is. 48. 20.* Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans. *Je. 50. 8.*—Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. *Je. 51. 6, 45.*—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. *2 Co. 6. 17.*—Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. *Is. 52. 11.*

Deliver thyself, O Zion, that dwellest with the daughter of Babylon. *Zec. 2. 7.*—While [*Lot*] lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. When God destroyed the cities of the plain, ... God remembered Abraham, and sent Lot out of the midst of the overthrow. *Ge. 19. 16, 17, 29.*—Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. *Jude 23.*—Separate yourselves from among this congregation, that I may consume them in a moment. *Nu. 16. 21.*

Dearlly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co. 7. 1.*

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. *Re. 16. 19.*—We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. *Je. 51. 9.*—Thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. *Is. 47. 10.*

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

It is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. *Je. 50. 15.*

In the hand of the Lord *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dress thereof, all the wicked of the earth shall wring them out, and drink them. *Ps. 75. 8.*—Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: *this shall be* the portion of their cup. *Ps. 11. 6.*

If the thief be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. *Ex. 22. 4.*

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

I was envious at the foolish, when I saw the prosperity of the wicked. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; *then* understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. *Ps. 73. 3, 18, 20.*—What is a man advantaged, if he gain the whole world, and lose himself, or be cast away? *Luk. 9. 25.*

Is. 47. 1, 3, 7-9, 13.

Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him. *Je. 50. 31, 32.*—Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. *Is. 47. 5.*

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth, *Ex. 9. 14.*—A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans; because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompences shall surely requite. *Je. 51. 54, 55.* Again they said, Alleluia. And her smoke rose up for ever and ever. *Re. 19. 3.*

O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou hast a mighty arm: strong is thy hand, and high is thy right hand. *Ps. 69. 8, 13.*

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations. *Je. 50. 46.*—One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. *Je. 51. 31, 32; Eze. 26. 15-17.*

He [*Abram*] looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. *Ge. 19. 28.*—Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. *Jude 7.*

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

Ac. 19. 25, 34.

12 The merchandise of gold, and silver, and

precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

Through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 *Pe.* 2, 3, 9.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Thus saith the Lord, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. *Is.* 43, 14; *Eze.* 26, 16, 18.

Howl, ye ships of Tarshish: for your strength is laid waste. *Is.* 23, 14.

Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and a hissing, without an inhabitant. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. *Je.* 51, 37, 43; *Eze.* 27, 29, 32.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. *Is.* 26, 1, 5, 8.

So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth. *Ps.* 58, 11. True and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. *Ex.* 19, 2; *Ps.* 79, 10.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

When thou hast made an end of reading this book, ... thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. *Je.* 51, 63, 64, 25.—The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. *Re.* 8, 8.—The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. *Ex.* 15, 6.—Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. *Ne.* 9, 11.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. *Is.* 24, 1.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Thy brother's blood crieth unto me from the ground. *Ge.* 4, 10.—Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. *Ge.* 9, 6.—The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. *Ps.* 79, 2, 3. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. *Je.* 51, 35.

CHAPTER XIX.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God:

Re. 7, 9, 10; 15, 2, 3.

Make a joyful noise unto God, all ye lands: sing forth the honour of his name: make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee,

All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah. Come and see the works of God: he is terrible in his doing toward the children of men. O bless our God, ye people, and make the voice of his praise to be heard. *Ps.* 66. 1, 3-5, 8.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. *Is.* 12. 2.

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

A just God and a Saviour; there is none beside me. *Is.* 45. 21. The Lord is righteous in all his ways, and holy in all his works. *Ps.* 145. 17.—Verily there is a reward for the righteous: verily he is a God that judgeth in the earth. *Ps.* 58. 11.

Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. *Re.* 14. 8.—Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. *Re.* 18. 20.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall smell like waste; none shall pass through it for ever and ever. *Is.* 34. 9, 10.—Our God is a consuming fire. *He.* 12. 29.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. *Re.* 4. 4, 6, 8-11.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Offer unto God thanksgiving; and pay thy vows unto the most High. Whoso offereth praise glorifieth me. *Ps.* 50. 1, 14, 23.—I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. My praise shall be of thee in the great congregation. *Ps.* 22. 22, 25.—He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. *He.* 2. 11, 12.—He shall bring forth the head stone thereof with shoutings, crying, Grace, grace unto it. *Zec.* 4. 7.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *1 Ch.* 29. 11.

The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat

thy great power, and hast reigned. *Re.* 11. 15-17.—It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is.* 25. 9.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Mat. 25. 6, 10. The bride, the Lamb's wife. The holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *Re.* 21. 9, 2.—At that day, saith the Lord, thou shalt call me Ithi; and shalt call me no more Baali. *Ho.* 2. 16; *Ca.* 3. 11; *5. 9. 16.*

The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. *Zep.* 3. 17; *Ca.* 7. 1-5. *Eph.* 5. 23, etc.; *1. 22*, etc.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. *Ps.* 45. 13, 14.—I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. *Is.* 61. 10.

Christ ... loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5. 25-27.—Holy and without blame before him in love. *Eph.* 1. 4.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re.* 7. 14.—As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. *Ro.* 5. 19.—Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. *Zec.* 3. 4.—Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. *Is.* 52. 1.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Blessed is he that shall eat bread in the kingdom of God. *Lu.* 14. 15; *Mat.* 22. 2, 11, 12.—Draw me, we will run after thee; the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine. *Ca.* 1. 4; *Lu.* 22. 15-18, 29, 30.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Thou shalt worship the Lord thy God, and him only shalt thou serve. *Mat.* 4. 10; *Ac.* 10. 25, 26.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno.* 5. 39.—Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. *Lu.* 24. 27.—To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Ac.* 10. 43.—Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should

come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. *1 Pe. 1. 10, 11.*

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. *Re. 6. 2.*

Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. *Ps. 50. 2, 3; 110. 1, 2.*—In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. *Is. 28. 5, 6.*

Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Mat. 24. 30, 31.*

As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. *Jno. 5. 26, 27.*

Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. *Ps. 45. 3, 4.*—The day of vengeance of our God. *Is. 61. 2.*

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

One like unto the Son of man. His eyes *were* as a flame of fire. *Re. 1. 13, 14.*—The Son of God, who hath his eyes like unto a flame of fire. *Re. 2. 18.*—Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope. *Mal. 3. 2.*

Thou settest a crown of pure gold on his head. *Ps. 21. 3.*—His enemies will I clothe with shame: but upon himself shall his crown flourish. *Ps. 132. 18.*—Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. 2. 8, 11.*

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. *Re. 2. 17.*—Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. *Re. 3. 12.*—No man knoweth the Son but the Father. *Mat. 11. 27.*

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. *Is. 63. 1-3.*

He saw that *there was* no man, and wondered that *there was*

no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. *Is. 59. 16, 18.*—Every battle of the warrior is with confused noise, and garments rolled in blood; but *this* shall be with burning and fuel of fire. *Is. 9. 5.*

In the beginning *was* the Word, and the Word *was* with God, and the Word *was* God. *Jno. 1. 1.*—The brightness of *his* glory, ... the express image of his person, and upholding all things by the word of his power. *He. 1. 3.*—There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. *1 Jno. 5. 7.*

The worlds were framed by the word of God. *He. 11. 3.*—By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. *Ps. 33. 6.*—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe. 1. 23.*—By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *2 Pe. 3. 5, 7.*—He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. *Jno. 12. 48.*—Thou hast magnified thy word above all thy name. *Ps. 138. 2.*

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. *Re. 6. 2; Zec. 1. 8; 6. 2, 7.*

Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. *Re. 7. 9.*

Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all. *Jude 14, 15.*

The Son of man shall come in his glory, and all the holy angels with him. *Mat. 25. 31.*—Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Mat. 24. 30, 31; Zec. 14. 4, 5.*—The day of trouble: when he cometh up unto the people, he will invade them with his troops. *Hab. 3. 16.*

The Son of man shall come in the glory of his Father with his angels. *Mat. 16. 27.*—The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. *De. 33. 2.*—The mountain *was* full of horses and chariots of fire. *2 Ki. 6. 17.*

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit. *He. 4. 12.*—The sword of the Spirit, which is the word of God. *Eph. 6. 17.*—He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. *Is. 11. 4; Nu. 24. 17, 18.*

In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *Da. 2. 44.*—Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. *Ps. 3. 9.*

16 And he hath on *his* vesture and on his *thigh* a name written, KING OF KINGS, AND LORD OF LORDS.

Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. *Is.* 9. 6, 7.—These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. *Re.* 17. 14.—The Lord your God is God of gods, and Lord of lords, a mighty, and a terrible. *De.* 10. 17.—*C* thanks to the Lord of lords: for his mercy *endureth* for ever. *Ps.* 136. 3.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

Thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. *Eze.* 39. 17, 21; *Is.* 34. 5-8. All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest. *Is.* 56. 9; *1 Sa.* 17. 45, 46; *1 Ki.* 14. 11.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Re. 16. 13, 14, 16; 17. 12-14.

The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. *Is.* 13. 4.—The day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. *Zep.* 3. 8.

Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. *Is.* 8. 9, 10.—The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. *Ac.* 4. 26.

The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the *places* with the dead bodies; he shall wound the heads over many countries. *Ps.* 110. 5, 6.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. *Zec.* 14. 1, 3.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had

received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. I beheld then, because of the voice of the great words which the horn spake; I beheld, *even* till the beast was slain, and his body destroyed, and given to the burning flame. *Da.* 7. 8, 11; *Re.* 13. 1-5.—The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition. *Re.* 17. 8.—In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, *even* leviathan that crooked serpent; and he shall slay the dragon that is in the sea. *Is.* 27. 1.

I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. *Re.* 13. 11, 12; *Da.* 8. 9-11, 23-25.

Whom the Lord shall ... destroy with the brightness of his coming. *2 Th.* 2. 8; *1 Ki.* 18. 40; *2 Ki.* 10. 18-28.

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. They intended evil against thee: they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them. *Ps.* 21. 8, 9, 11, 12.

Is not destruction to the wicked? and a strange punishment to the workers of iniquity? *Job* 31. 3.—Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it. *Is.* 30. 33.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Re. 14. 14, 20.

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. *Is.* 34. 1-3.—Surely thou wilt slay the wicked, O God. *Ps.* 139. 19.—Thou puttest away all the wicked of the earth like dross. *Ps.* 119. 119.

See now that I, *even* I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. *De.* 32. 39.—So let all thine enemies perish, O Lord. *Ju.* 5. 81; *He.* 10. 35, 39.

It is a fearful thing to fall into the hands of the living God. *He.* 10. 31.

CHAPTER XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. *Re.* 1. 18.—The second man is the Lord from heaven. *1 Co.* 15. 47.—He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. *Re.* 3. 7.—The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. *Jude* 6.—I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. *Re.* 9. 1.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. *Ps.* 91. 13.—It shall bruise thy head, and thou shalt bruise his heel. *Ge.* 3. 15.

The God of peace shall bruise Satan under your feet shortly. *Ro.* 16. 20.—Now shall the prince of this world be cast out. *Jno.* 12. 31.—I beheld Satan as lightning fall from heaven. *Lu.* 10. 18.—The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world. *Re.* 12. 9.

When he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? *Mat.* 8. 28, 29.—And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. *Lu.* 8. 30, 31.—I with the finger of God cast out devils. *Lu.* 11. 20.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The whole earth is at rest, and is quiet: they break forth into singing. *Is.* 14. 7.—In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. *Is.* 27. 1.—Then the Lord answered Job out of the whirlwind, and said, *Who* shut up the sea with doors, when it brake forth, as if it had issued out of the womb? And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? *Job* 38. 1, 8, 11.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

I beheld till the thrones were cast down, and the Ancient of days did sit. Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. *Da.* 7. 9, 22, 27.—Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat.* 19. 28.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat.* 25. 31.—Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* 3. 21.—They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. *Ro.* 5. 17.—Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? *1 Co.* 6. 2, 3.—To execute upon them the judgment written: this honour have all his saints. *Ps.* 149. 9.

If we suffer, we shall also reign with him. *2 Ti.* 2. 12.—Glorified in his saints. *2 Th.* 1. 10.—Then shall the righteous shine forth as the sun in the kingdom of their Father. *Mat.* 13. 43.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:

and not to me only, but unto all them also that love his appearing. *2 Ti.* 4. 8.

When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. *Re.* 6. 9.—They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. *Re.* 12. 11.—When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. *Re.* 11. 7.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. *1 Th.* 4. 16.

As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. *Jno.* 6. 21.—If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him. *2 Ti.* 2. 11, 12.

The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. *Mat.* 27. 52, 53.

Eze. 37. 9, 14.

After two days will he revive us: in the third day will he raise us up, and we shall live in his sight. *Ho.* 6. 2.—Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Da.* 12. 2.—Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. *Is.* 26. 19.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

1 Co. 15. 40, 42, 44, 48, 49, 54, 57.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. *Is.* 25. 8.

He that overcometh shall not be hurt of the second death. *Re.* 2. 11.—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *Re.* 21. 8.—Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. *Ge.* 2. 17.—They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. *Is.* 26. 14.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. *Ex.* 19. 5, 6. Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. *Zec.* 8. 7.—[Jesus Christ] hath made us kings and priests unto God and his Father. *Re.* 1. 6.—Ye shall be named the Priests of the Lord: men shall call you the Ministers of our God. *Is.* 61. 6.—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe.* 2. 9.—[Thou] hast made us unto our God kings and priests: and we shall reign on the earth. *Re.* 5. 10.—In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. *Zec.* 14. 20.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

The sons of Japheth; Gomer, and Magog. *Ge.* 10. 2.—Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. *Eze.* 38. 2; 39. 1, etc.—The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. *1 Sa.* 2. 10.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Eze. 38. 8, 12, 14, 19, 22, 23.

Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; *this shall be* the portion of their cup. *Ps.* 11. 6.—In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th.* 1. 8.—In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. *Job* 34. 20.—Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. They intended evil against thee: they imagined a mischievous device, *which* they are not able to perform. *Ps.* 21. 9, 11.

The Lord is known by the judgment *which* he executeth: the wicked is snared in the work of his own hands. *Ps.* 9. 16.—There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. *Ps.* 18. 8.—For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. *Is.* 66. 16.—Where is the fury of the oppressor? *Is.* 61. 13.

Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. *2 Ki.* 1. 10.—When his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? *Lu.* 9. 54.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

A great red dragon, having seven heads and ten horns, and seven crowns upon his heads. The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world. *Re.* 12. 3, 9.—I ... saw a beast rise up out of the sea, having seven heads and ten horns, ... and I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast. *Re.* 13. 1, 11, 12.—The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. *Re.* 19. 20.—Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep, and large; the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it. *Jr.* 30. 33.

If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. *Re.* 14. 9, 11.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

He cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. *Ps.* 96. 13.—The Lord ... hath prepared his throne for judgment. *Ps.* 9. 7; *Da.* 7. 9, 13, 14.—The Father judgeth no man, but hath committed all judgment unto the Son. *Jno.* 5. 22.

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *2 Pe.* 3. 10.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

The resurrection of the dead, and eternal judgment. *He.* 6. 2. There shall be a resurrection of the dead, both of the just and unjust. *Ac.* 24. 15.—The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Jno.* 5. 28, 29; *Ac.* 17. 31, 32.

A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. *Da.* 7. 10; *12.* 1; *Mal.* 3. 16, etc.—The judgment of the great day. *Jude* 6.—Clement also, and ... other my fellowlabourers, whose names are in the book of life. *Phi.* 4. 3. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. *Re.* 3. 5.—All that dwell upon the earth shall worship [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* 13. 8.—There shall in no wise enter into it any thing that defleth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life. *Re.* 21. 27.

It is appointed unto men once to die, but after this the judgment. *He.* 9. 27.

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je.* 17. 10; *Mat.* 25. 14, 15, 19, 29.—See, I have set before thee this day life and good, and death and evil. *De.* 30. 15; *Je.* 21. 8.

There is ... no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Ro.* 8. 1.—He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno.* 5. 24.—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. *Jno.* 3. 18.

13 And the sea gave up the dead which were in it; and death and hell delivered up which were in them: and they were judged every man according to their works.

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Jno.* 5. 28, 29.

14 And death and hell were cast into the lake of fire. This is the second death.

The last enemy that shall be destroyed is death. *1 Co.* 15. 26. Destruction and death say, We have heard the fame thereof with our ears. *Job* 28. 22.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Whoever hath sinned against me, him will I blot out of my book. *Ex. 32. 33.*

The tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. *Mat. 13. 40, 42; Mar. 9. 43-48.*—A lake of fire burning with brimstone. *Re. 19. 20.*

The wicked shall be turned into hell, and all the nations that forget God. *Ps. 9. 17.*—These shall go away into everlasting punishment: but the righteous into life eternal. *Mat. 25. 46.*—The life of a strange woman drop as a honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. *Pr. 5. 3-5.*—Her house is the way to hell, going down to the chambers of death. *Pr. 7. 27.*

Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. *Mat. 7. 13.*—The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *Re. 21. 8.*

I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. *Lu. 12. 5; 2 Th. 1. 8, 9.*

CHAPTER XXI.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. *Is. 65. 17.*—The new heavens and the new earth, which I will make, shall remain before me. *Is. 66. 22.*—We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. *2 Pe. 3. 13.*

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. *Is. 52. 1.*

Here have we no continuing city, but we seek one to come. *He. 13. 14.*—He looked for a city which hath foundations, whose builder and maker is God. *He. 11. 10.*—In my Father's house are many mansions. *Jno. 14. 1, 2.*

He that hath the bride is the bridegroom. *Jno. 3. 29.*—The marriage of the Lamb is come, and his wife hath made herself ready. *Re. 19. 7.*—The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework. *Ps. 45. 13, 14; Eph. 5. 25-27.*

Thy Maker is thine husband; the Lord of hosts is his name. *Is. 54. 5.*—It shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord. *Ho. 2. 16, 19, 20; Ca. 4. 7, 11; 6. 4.*

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Let them make me a sanctuary; that I may dwell among them. *Ex. 25. 8.*—My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. *Eze. 37. 27.*—It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is. 25. 9.*—Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also,

that the Lord God might dwell among them. *Ps. 68. 18.*—The name of the city from that day shall be, The Lord is there. *Eze. 48. 35.*

They shall call his name Emmanuel, which being interpreted is, God with us. *Mat. 1. 23.*—The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. *Jno. 1. 14.*

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *2 Co. 6. 16.*

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

The last enemy that shall be destroyed is death. Death is swallowed up in victory. *1 Co. 15. 26, 54.*—O death, I will be thy plagues; O grave, I will be thy destruction. *Ho. 13. 14.*—Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. *Lu. 20. 36.*—He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. *Is. 25. 8.*—He went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. *2 Ki. 2. 21.*

As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *He. 2. 14.*—Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. *2 Th. 1. 10.*

Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. *Is. 65. 18, 19.*—Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness. *Ps. 30. 11.*—The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Is. 35. 10.*

The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. *Is. 33. 24.*

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. *2 Co. 4. 17, 18.*

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Co. 5. 17.*—Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. *Is. 64. 4.*—As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *1 Co. 2. 9.*

For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. *Ps. 119. 89, 90.*—Heaven and earth shall pass away, but my words shall not pass away. *Mat. 24. 35.*—The word of God, which liveth and abideth for ever. The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. *1 Pe. 1. 23, 25.*

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

It is finished. *Jno. 19. 30.*—Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. *Eze. 39. 8; Ac. 3. 21.*

Ho, every one that thirsteth, come ye to the waters, and he

that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Is.* 55. 1.—If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *Jno.* 4. 10, 14.—Let him that is athirst, come: and whosoever will, let him take the water of life freely. *Is.* 22. 17.—If any man thirst, let him come unto me, and drink. *Jno.* 7. 37.—All my springs are in thee. *Ps.* 87. 7.

The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. *Is.* 7. 17.—Thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life. *Ps.* 36. 8, 9.—Thou wilt shew me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore. *Ps.* 16. 11.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Re. 2. 7, 17, 26–28; 3. 5, 12, 21.

All things are your's; whether ... things present, or things to come; all are your's; and ye are Christ's; and Christ is God's. *1 Co.* 3. 21–23.—[He] hath put all things under his feet, and gave him to be the head over all things to the church. *Eph.* 1. 22.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro.* 8. 32.—I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu.* 22. 29, 30.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *1 Jno.* 3. 1, 2.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Jno.* 1. 12.—Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal.* 4. 6.

My Father and your Father; ... my God and your God. *Jno.* 20. 17; *Jn.* 8. 19.—I will ... be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *2 Co.* 6. 17, 18.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Saul ... feared the people, and obeyed their voice. *1 Sa.* 15. 24. I was afraid, and went and hid thy talent in the earth. *Mat.* 25. 25.—He that denieth me before men shall be denied before the angels of God. *Lu.* 12. 9.

He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. *1 Jno.* 5. 10. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno.* 3. 36; *2 Th.* 2. 12.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. *Tit.* 1. 16.—It is a shame even to speak of those things which are done of them in secret. *Eph.* 5. 12.—Whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God. *Le.* 18. 29, 30.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God. *Le.* 19. 31; *Ac.* 8. 2–3; *16.* 16, etc.

The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* 5. 19–21.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. *Ca.* 6. 4.—In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. *Eze.* 40. 2, etc.—It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. *Is.* 2. 2.—Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. *Zec.* 8. 3.—I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. *Joel* 3. 17.—Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. *Ps.* 48. 1, 2.—Jerusalem which is above is free, which is the mother of us all. *Gal.* 4. 26.

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? *Ca.* 6. 10.—Holy and without blemish. *Eph.* 5. 27.—Thou art all fair, my love; there is no spot in thee. *Ca.* 4. 7.—Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. *Is.* 62. 3.—My jewels. *Mal.* 3. 17.

How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman. *Ca.* 7. 1.—Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver. *Ca.* 1. 10, 11.—The stones of a crown. *Zec.* 9. 16.—I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work. *Eze.* 16. 10–13.

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. *Ps.* 103. 20, 21.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He.* 1. 14.

Concerning the divisions of the porters, etc. They cast lots, as well the small as the great, according to the house of their fathers, for every gate, etc. *1 CA.* 26. 1, 19; *1 CA.* 15. 23, 24.—I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. *Ps.* 84. 10.—The presence of the angels of God. *Lu.* 16. 10.

The gates of the city shall be after the names of the tribes of Israel. *Eze.* 48. 31; *Nu.* 7. 84; *Re.* 3. 12.—Thou shalt make the breastplate of judgment with cunning work. The stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with

his name shall they be according to the twelve tribes. *Ex.* 28. 15, 21.—Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. *Ac.* 26. 7.

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever. *Ps.* 48. 12, 14.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. *Eph.* 2. 20.—The twelve apostles. *Mat.* 10. 2.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

He brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. *Eze.* 40. 3.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. *Zec.* 2. 1, 2.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

A Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. *Re.* 14. 1.—And I heard the number of them which were sealed: and *there were* sealed a hundred and forty and four thousand of all the tribes of the children of Israel. *Re.* 7. 4.

18 And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. Thou shalt call thy walls Salvation, and thy gates Praise. *Is.* 60. 17, 18.—So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house. *1 Ki.* 6. 21, 22.

Upon thy right hand did stand the queen in gold of Ophir. *Ps.* 45. 9.—He shall live, and to him shall be given of the gold of Sheba. *Ps.* 72. 15; *Ge.* 2. 11, 12.

The precious sons of Zion, comparable to fine gold. *La.* 4. 2. Gold tried in the fire. *Re.* 3. 18.—He is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. *Mal.* 3. 2, 3.—*When* he hath tried me, I shall come forth as gold. *Job* 23. 10.—I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God. *Zec.* 13. 9.

The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus

Christ. *1 Ps.* 1. 7.—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. *2 Co.* 4. 17, 18.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Job 28. 12, 19. *Da.* 10. 5, 6. I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. *Is.* 54. 11, 12.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. *Mat.* 13. 45, 46.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! *2 Ch.* 6. 18; *1 Ki.* 8. 27.—Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord. *Is.* 66. 1, 2.—God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. *Ac.* 17. 24.—The most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? *Ac.* 7. 48, 50.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. *Jno.* 4. 21, 23, 24.—From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. *Mal.* 1. 11.

Jesus ... said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. *Jno.* 2. 19, 21.—They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. For he said, I am the Son of God. *Mat.* 27. 39, 40, 43; 28. 61.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. *Is.* 60. 1, 20.—When that which is perfect is come, then that which is in part shall be done away. *1 Co.* 13. 10.—Glorious things are spoken of thee, O city of God. *Ps.* 87. 3.

When the Lord shall build up Zion, he shall appear in his glory. *Ps.* 102. 16; 90. 16.—Esaia, ... saw his glory, and spake of him. *Jno.* 12. 41.—The temple was filled with smoke from the glory of God, and from his power. *Re.* 15. 8.

Eze. 1. 28, 29; 43. 5, 7.

God is light, and in him is no darkness at all. *1 Jno.* 1. 5.—I and my Father are one. *Jno.* 10. 30.—In him dwelleth all the fulness of the Godhead bodily. *Col.* 2. 9.—Blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. *Ps.* 72. 19.

I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. *Re.* 5. 6; *Ac.* 7. 55.—That was the true Light, which lighteth every man that cometh into the world. *Jno.* 1. 9.—With thee is the fountain of life: in thy light shall we see light. *Ps.* 36. 9.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. *Col.* 1. 12.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. *Is.* 60. 3, 5.—I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. *Ac.* 13. 47; *Is.* 2. 2, 5.

I will gather all nations and tongues; and they shall come, and see my glory. *Is.* 66. 18.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. *Ps.* 72. 8, 11.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. *Is.* 60. 11.—Jerusalem shall be safely inhabited. *Zec.* 14. 11.—None shall make them afraid. *Mi.* 4. 4.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. *Is.* 33. 20.

The light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass that at eventide it shall be light. *Zec.* 14. 6, 7.

26 And they shall bring the glory and honour of the nations into it.

I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. *Mi.* 4. 13.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

New heavens and a new earth, wherein dwelleth righteous-

ness. *2 Pe.* 3. 13.—O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. *Is.* 52. 1.—A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it. *Is.* 35. 8.

Holiness, without which no man shall see the Lord. *He.* 12. 14.—Except a man be born again, he cannot see the kingdom of God. *Jno.* 3. 3.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. *Mat.* 13. 41.—Let them be blotted out of the book of the living, and not be written with the righteous. *Ps.* 69. 28.—He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life. *Re.* 3. 5.—At that time thy people shall be delivered, every one that shall be found written in the book. *Da.* 12. 1.—My fellowlabourers, whose names are in the book of life. *Phi.* 4. 3 They that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. *Re.* 17. 8.—All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* 13. 8.

CHAPTER XXII.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. *Zec.* 14. 8.—There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. *Ps.* 46. 4.—Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water. *Ps.* 65. 9.—It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. *Joel* 3. 18.

Eze. 47. 1, 5, 9.

Jesus ... said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *Jno.* 4. 10, 14.—In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive. *Jno.* 7. 37–39.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

The street of the city was pure gold, as it were transparent glass. *Re.* 21. 21.

The tree of life in the midst of the garden. *Ge.* 2. 9.—To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. *Re.* 2. 7.

[Wisdom] is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. *Pr.* 3. 18.—As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. *Ca.* 2. 3.—At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved. *Ca.* 7. 13; *Eze.* 47. 7, 12.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Unto Adam he said, Because thou hast hearkened unto the

voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. *Ge. 3. 17; De. 27. 15-25.*—He went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. *2 Ki. 2. 21.*—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Ge. 3. 13.*

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Re. 7. 15-17.* I ... overcame, and am set down with my Father in his throne. *Re. 3. 21.*—I beheld, and, lo, in the midst of the throne, ... stood a Lamb as it had been slain. *Re. 5. 6.*—When he had by himself purged our sins, sat down on the right hand of the Majesty on high. *He. 1. 3.*—The name of the city from that day shall be, The Lord is there. *Eze. 48. 35.*

4 And they shall see his face; and his name shall be in their foreheads.

He said, Thou canst not see my face: for there shall no man see me, and live. *Ex. 33. 20.*—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *Jno. 1. 18.*—God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. *2 Co. 4. 6.*—His Son, whom he hath appointed heir of all things, by whom also he made the worlds. The brightness of his glory, and the express image of his person. *He. 1. 2, 3.*—Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. *1 Ti. 6. 16.*

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. *Jno. 17. 24.*—Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. *1 Co. 13. 12.*—If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. *Jno. 14. 3.*—Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. *Job 19. 27.*

Blessed are the pure in heart: for they shall see God. *Mat. 5. 8.*—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is. *1 Jno. 3. 2.*

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. *Re. 3. 12.*—A Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. *Re. 14. 1.*

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day: for there shall be no night there. *Re. 21. 23, 25.*—In thy light shall we see light. *Ps. 36. 9.*—This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. *1 Jno. 1. 5.*—His brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power. *Hab. 3. 4.*

After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. *Mat. 17. 1, 2.*—Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Mal. 4. 2.*

The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. The kingdom and dominion, and the greatness of the kingdom unto the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom. *Da. 7. 18, 22, 27.* If we suffer, we shall also reign with him. *2 Ti. 2. 12.*

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done,

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. *Re. 1. 1.*—The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. God hath set some in the church, first apostles, secondarily prophets. *1 Co. 12. 7, 8, 28.*—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. *2 Pe. 1. 19-21.*

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. *Mat. 24. 27.*—Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. *Re. 3. 11.*—Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. *2 Pe. 3. 8.*

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno. 5. 39.*—Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. *Re. 1. 3.*—Despise not prophesyings. *1 Th. 5. 20.*—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. *2 Ti. 3. 16, 17.*—These [Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. *Ac. 17. 11.*

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. *Ac. 10. 25, 26.*—Thou shalt worship the Lord thy God, and him only shalt thou serve. *Mat. 4. 10.*

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever. *De. 29. 29.*—He had in his hand a little book open. *Re. 10. 2.*—Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. *Re. 1. 3.*

Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals. *Re. 5. 5.*

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. *Ec. 11. 3.*—Let no fruit grow on thee henceforward for ever. *Mat. 21. 19.*

Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. *Pr. 1. 24-28.*

These shall go away into everlasting punishment; but the righteous into life eternal. While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. *Mat. 25. 46, 10-13.*

In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. *Eze. 24. 13.*—The miry places thereof and the marishes thereof shall not be healed; they shall be given to salt. *Eze. 47. 11.*—Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity; and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. *Ps. 69. 24-28.*—The fruit of the righteous is a tree of life; and he that winneth souls is wise. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner. *Pr. 11. 30, 31.*

As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. *Ac. 24. 25.*—Behold, now is the accepted time; behold, now is the day of salvation. *2 Co. 6. 2; 1s. 32. 17.*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Ro. 12. 1.*—If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. *1 Co. 3. 17.*

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

The coming of the Lord draweth nigh. *Ja. 5. 8.*

The work of a man shall he render unto him, and cause every man to find according to his ways. *Job 34. 11.*—According to his deeds. *Ro. 2. 6.*—Every one of us shall give account of himself to God. *Ro. 14. 12.*—O Lord, ... thou renderest to every man according to his work. *Ps. 62. 12.*

13 I am Alpha and Omega, the beginning and the end, the first and the last.

Thus saith the Lord the King of Israel; and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. *Is. 44. 6.*—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. *Re. 1. 8.*—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. *Jno. 1. 1-3.*—Jesus the author and finisher of our faith. *He. 12. 2.*

14 Blessed are they that do his commandments, that they may have right to the tree of

life, and may enter in through the gates into the city.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. *Mat. 7. 21, 24, 25.*

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. *Ps. 1. 1-3.*—Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies. *Ex. 12. 50, 51.*

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. *He that* sweareth to his own hurt, and changeth not. *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. *Ps. 15. 1-5.*

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. *Ps. 24. 3-5.*

This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. *1 Jno. 3. 23.*—The obedience of faith. *Ro. 16. 26.*—He that believeth on the Son hath everlasting life. *Jno. 3. 36.*—He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *Jno. 14. 21.*

He drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. *Ge. 3. 24.*—To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. *Re. 2. 7.*—There shall in no wise enter into it any thing that defileth; neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. *Re. 21. 27.*—Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter. *Ps. 118. 19, 20.*—In thy presence is fulness of joy; at thy right hand there are pleasures for evermore. *Ps. 16. 11.*

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. *Phi. 3. 19.*

The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal. 5. 19-21.*

He that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 36.*

They shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. *Is. 66. 24.*

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am

the root and the offspring of David, and the bright and morning star.

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. *Re. 1. 1.*

The Root of David. *Re. 5. 5.*—There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. *Is. 11. 1, 10.*—While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David.* He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? *Mat. 22. 41-44.*—Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro. 1. 3, 4.*

I shall see him, but not now: I shall behold him, but not night: there shall come a star out of Jacob. *Nu. 24. 17.*—*He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.* *2 Sa. 23. 4.*—Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. *Mal. 4. 2.*—The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. *Lu. 1. 78, 79.*—Until the day dawn, and the day star arise in your hearts. *2 Pe. 1. 19.*

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. *Jno. 16. 5-7.*—I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. *Jno. 14. 16.*

When he, the Spirit of truth, is come, he will guide you into all truth. He shall glorify me: for he shall receive of mine, and shall shew it unto you. *Jno. 16. 13, 14.*—The Spirit bade me go with them, nothing doubting. *Ac. 11. 12.*—The Spirit said unto Philip, Go near, and join thyself to this chariot. The Spirit of the Lord caught away Philip, that the eunuch saw him no more. *Ac. 8. 29, 39.*—After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. *Ac. 16. 7.*

Ro. 8. 4, 5, 9, 14, 16, 19, 26, 27.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? *Ps. 42. 1, 2.*

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

Add thou not unto his words, lest he reprove thee, and thou be found a liar. *Pr. 30. 6.*—Ye shall not add unto the word

which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. *De. 4. 2.*—In vain they do worship me, teaching for doctrines the commandments of men. *Mat. 15. 9.* What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. *De. 12. 32.*—If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it. *1 Co. 3. 12, 13.*

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word. *Je. 26. 2.*—Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. *Gal. 1. 8, 9.*

Whosoever hath not, from him shall be taken even that which he seemeth to have. *Lu. 8. 18.*—Whosoever was not found written in the book of life was cast into the lake of fire. *Re. 20. 15.*—The book of life of the Lamb slain from the foundation of the world. *Re. 13. 8.*—The heavenly Jerusalem. *Re. 12. 22.*

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

These things saith the Amen, the faithful and true witness. *Re. 3. 14.*

Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. *Phi. 3. 20.*—That blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit. 2. 13.*—God our Saviour, and Lord Jesus Christ, which is our hope. *1 Ti. 1. 1.*—Hath begotten us again unto a lively hope. *1 Pe. 1. 3.*—It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is. 25. 9.*—All them also that love his appearing. *2 Ti. 4. 8.*

Unto them that look for him shall he appear the second time without sin unto salvation. *He. 9. 28.*

Oh that thou wouldst rend the heavens, that thou wouldest come down. *Is. 64. 1.*—Bow thy heavens, O Lord, and come down. *Ps. 144. 5.*—Make no tarrying, O my God. *Ps. 40. 17; 70. 5.*—Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. *Ca. 8. 14.*

21 The grace of our Lord Jesus Christ be with you all. Amen.

He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. *Zec. 4. 7.*—Where sin abounded, grace did much more abound. *Ro. 5. 20.*—That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. *Eph. 2. 7.*

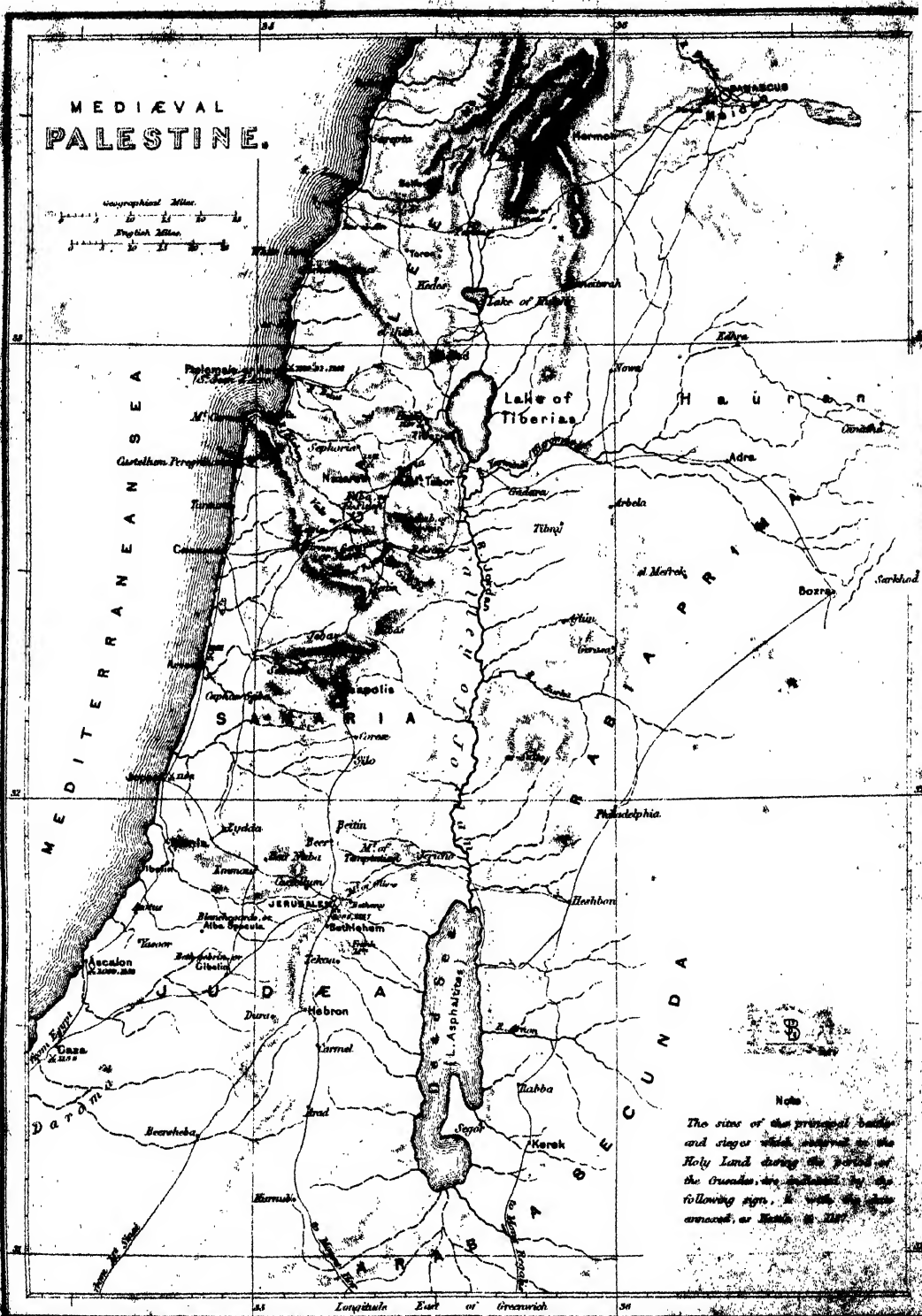
And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. *Jno. 1. 16, 17.*—Thou art fairer than the children of men: grace is poured into thy lips. *Ps. 45. 2.*

My grace is sufficient for thee. *2 Co. 12. 9.*—Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. *Eph. 6. 24.*

NOW UNTO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, BE HONOUR
AND GLORY FOR EVER AND EVER. AMEN.

MEDIAEVAL PALESTINE.

Geographical Miles
0 10 20 30
English Miles
0 10 20 30



CHRONOLOGICAL ARRANGEMENT

OF

THE OLD AND NEW TESTAMENTS.

PERIOD I.

FROM THE CREATION TO THE
DELUGE.

B. C. 4004-2348.

CREATION (4004), Ge. 1; 2. 1, 4-22 [Ps. 24. 2; 33. 9; He. 11. 3; 2 Pe. 3. 5; Jno. 1. 3; 2 Co. 4. 6; Col. 1. 16].

Of man, Ge. 1. 26, 27; 2. 7 [Ec. 7. 29].

ADAM (4004-3074).

The Sabbath, Ge. 2. 2, 3 [Ex. 20. 8-11; De. 5. 12-15; Mar. 2. 27].
Marriage instituted, Ge. 2. 23, 24 [Mat. 19. 4-6; Mar. 10. 6-9; Ep. 5. 31; Mal. 2. 15].

The Fall, Ge. 3 [1 Ti. 2. 13, 14; 1 Jno. 3. 8].—Promise of a deliverer, Ge. 3. 15 [Ro. 5. 12-21].

Cain and Abel, Ge. 4. 1-16 [1 Jno. 3. 12; Jude 11; He. 11. 4].

Cain's descendants, Ge. 4. 17-24.

ADAM'S DESCENDANTS IN THE LINE
OF SETH TO NOAH, Ge. 4. 25, 26;
5 [1 Ch. 1. 1-4; Lu. 3. 36-38].

ENOCH (3382-3017), Ge. 5. 21-24
[He. 11. 5; Jude 14, 15].

Increase of wickedness, Ge. 6. 1-13.

NOAH (2948-1998), builds an Ark,
and enters with seed of all flesh,
Ge. 6. 14; 7. 16 [Eze. 14. 14, 20;
He. 11. 7].

The Deluge (2348), Ge. 7. 17-24
[Job 22. 16; Mat. 24. 37-39;
Lu. 17. 26, 27; 1 Pe. 3. 20; 2 Pe.

Covenant with Noah, Ge. 8. 21, 22;
9. 13-17 [Is. 54. 9, 10].

Noah's prophecy, Ge. 9. 25-27.

Noah's descendants, Ge. 10; 1 Ch.
1. 4-23.

NOAH'S DESCENDANTS THROUGH
SHEM TO ABRAM, Ge. 11. 10-26;
1 Ch. 1. 24-27; Lu. 3. 34-36.

Building of Babel; dispersion,
2234, Ge. 11. 1-9.

ABRAM (1996-1822). Parentage,
Ge. 11. 27-32.

Call (1921), Ge. 12. 1-3 [Ne. 9,
7, 8; Ac. 7. 2, etc.; He. 11. 8].

PERIOD III.

FROM THE CALL OF ABRAHAM TO THE
EXODUS.

B. C. 1922-1491.

ABRAM, journey to Egypt and re-
turn, Ge. 12. 10-20; 13. 1-6.

Separates from Lot, Ge. 13. 7-18.

Rescues Lot (1913), Ge. 14.

The covenant, Ge. 15.

Ishmael born (1910), Ge. 16;
1 Ch. 1. 28.

Covenant renewed; circumcision;
Abram's name changed to—

ABRAHAM (1897), Ge. 17 [Ac.
7. 8; Gal. 3. 17, etc.].

Intercedes for Sodom, Ge. 18;
cities of the plain destroyed, 19
[Is. 13. 19; Am. 4. 11; 2 Pe. 2.
6-8; Jude 7].

At Gerar, Ge. 20.

Birth of ISAAC (1896), Ge. 21. 1-8;
1 Ch. 1. 28; Mat. 1. 2; Lu. 3. 34
[Ac. 7. 8; Ro. 9. 9; He. 11. 11].

Hagar and Ishmael cast out (1892),
Ge. 21. 9-21 [Gal. 4. 22-31].

Covenant with Abimelech, Ge. 21.
22-34.

Offering of Isaac (1872), Ge. 22.

1-14 [Ja. 2. 21; He. 11. 17-19].

Renewal of covenant, Ge. 22. 15-19.

Nahor's family, Ge. 22. 20-24.

Death and burial of Sarah (1859),
Ge. 23; 49. 31.

Descendants of Keturah, Ge. 25.
1-6; 1 Ch. 1. 32, 33.

ISAAC married (1857), Ge. 24.

Death and burial of Abraham, Ge.
25. 7-11.

Descendants of Ishmael, Ge. 25.
12-18; 1 Ch. 1. 29-31.

Birth of Esau and JACOB (1837),
Ge. 25. 19-34; 1 Ch. 1. 34; Mat.
1. 2; Lu. 3. 34 [Ho. 12. 3; Ro.
9. 10-13; He. 12. 16].

At Gerar, Ge. 26.

JACOB obtains the blessing (1760),
Ge. 27; [He. 11. 20].

Goes to Padan-aram; dream by
the way, Ge. 28.

Serves for Rachel and Leah, Ge.
29. 1-28 [Ho. 12. 12].

His family, Ge. 29. 29; 30. 26; 35.
22-26; 1 Ch. 2. 1, 2.

His substance, Ge. 30. 27-43.

Leaves Laban (1739), Ge. 31.

Meets with Esau, Ge. 32, 33.

Wrestles with the angel; his name
changed to—

ISRAEL, Ge. 32. 24-32 [Ho. 12. 4].

Rape of Dinah; slaughter of the
Shechemites (1732), Ge. 34.

At Bethel; death of Deborah (1732),
Ge. 35. 1-15.

Death of Rachel, and birth of
Benjamin, Ge. 35. 16-20.

Death of Isaac (1716), Ge. 35. 27-29.

Descendants of Esau, Ge. 36;
1 Ch. 1. 35-54.

JOSEPH (1745-1635), Ge. 37.

Dreams, Ge. 37. 5-11; sold into
Egypt (1728), Ge. 37.

PERIOD II.

FROM THE DELUGE TO THE CALL OF
ABRAHAM.

Restoration of the world, Ge. 8. 1-14.

CHRONOLOGICAL ARRANGEMENT OF

PERIOD III., *continued.*

JUDAH's children by the daughter of Shuah, and by Tamar, Ge. 38.
PHARER, Ge. 38. 29; 1 Ch. 2. 4; Mat. 1. 8; Lu. 3. 33.
 Joseph in Potiphar's house, Ge. 39. 1-19.
 In prison, Ge. 39. 20-40. 23 [Ps. 105. 18, 19].
 Governor of Egypt, Ge. 41 [Ps. 105. 20-22; Ac. 7. 10].
 His brethren come down to Canaan, Ge. 42 [Ac. 7. 11, 12].
 His brethren's second visit, Ge. chaps. 43, 44 [Ac. 7. 13].
 Makes himself known, Ge. 45.
 Israel comes down to Egypt, Ge. chaps. 46, 47 [De. 26. 5; Jos. 24. 4; Ps. 105. 23; Ac. 7. 14].
 Israel blesses Ephraim and Manasseh, Ge. 48 [He. 11. 21].
 Israel blesses his twelve sons, and dies, Ge. 49.
 Israel is buried, Ge. 50. 1-13 [Ac. 7. 16].
 Last days of Joseph, Ge. 50. 14-26 [Ex. 13. 19; Jos. 24. 32; He. 11. 22].
 Expedition of Zabab and other Ephraimites against the Philistines, 1 Ch. 7. 21.
 Oppression of the Israelites in Egypt, Ex. 1.

JOB (1760-1520).

MOSES (1571-1451).

Birth and early life, Ex. 2.
 Sent to Pharaoh, Ex. chaps. 3, 4.
 Further oppressions, Ex. 5.
 God appears again to Moses, Ex. 6.
 The ten plagues, Ex. 7-11; 12. 29, 30.
 Passover instituted, Ex. 12. 1-28, 43-50.
 The Exodus (1491), Ex. 12. 31-42, 51.

PERIOD IV.

FROM THE EXODUS TO THE DEDICATION OF SOLOMON'S TEMPLE.

B.C. 1491-1005.

Government of Moses. (1491-1451.)

Journeyings of the Israelites from Rameses to Succoth, Ex. 12. 37; Nu. 33. 1-5.
 Sanctifying of the first-born, Ex. 13. 1-19.
 To Etham, Ex. 13. 20-22; Nu. 33. 6.

Journeyings of the Israelites,—

To Pi-hahiroth, Ex. 14. 1-18; Nu. 33. 7.
 Through the Red sea to Marah, Ex. 14. 19; 15. 26; Nu. 33. 8.
 To Elim, Ex. 15. 27; Nu. 33. 9.
 To the Red sea, Nu. 33. 10.
 To the wilderness of Sin, Ex. 16. 1; Nu. 33. 11.
 The giving of the manna, Ex. 16. 2-36.
 To Rephidim, Ex. 17. 1; Nu. 33. 12-14.
 Water from the rock at Massah, Ex. 17. 2-7.
 Victory over Amalek, Ex. 17. 8-16.
 To Sinai, Ex. 19. 1, 2; Nu. 33. 15.
 Preparation for giving the law, Ex. 19. 3-25.
 The decalogue, Ex. 20.
 The judicial law, Ex. 21-23.
 Moses goes up to the mountain, Ex. 24.
 Ceremonial law; construction of the tabernacle, Ex. 25-27.
 Aaron and his sons to be set apart, Ex. 28-31.
 Golden calf; breaking of the tables, Ex. chaps. 32, 33.
 Tables of the Law renewed, Ex. 34.
 Offerings of the people; furniture and completion of the tabernacle, Ex. 35-40.
 Laws concerning sacrifices, Le. chaps. 1-7.
 Consecration of Aaron and his sons, Le. 8, 9.
 Death of Nadab and Abihu, Le. 10. 1-7.
 Laws concerning purifications, Le. 10. 8-20; 11-15.
 Laws of sacrifice for atonement, Le. 16.
 Laws, miscellaneous, Le. 17-22.
 Laws of festivals, vows, tithes, etc., Le. 23-25.
 Promises and threatenings, Le. 26.
 Laws concerning vows, Le. 27.
 Numbering of the people, Nu. 1-3.
 Service of the Levites, Nu. 4.
 Institution of various legal ceremonies, Nu. chaps. 5, 6.
 Offerings of the princes, Nu. 7.
 Consecration of the Levites, Nu. 8.
 Second passover (1491), Nu. 9.
 Use of the silver trumpets, Nu. 10. 1-10.
 Visit of Jethro, Ex. 18. 1-26.
 To Kibroth-hattaavah, Nu. 33. 16.

Journeyings, *continued.*

Order of march, Nu. 10. 11-28.
 Jethro returns to Midian, Ex. 18. 27; Nu. 10. 29-32.
 Blessing of Moses at removal and resting of Ark, Nu. 10. 33-36.
 People murmur for flesh, Nu. 11.
 To Hazeroth, Nu. 33. 17.
 Leprosy of Miriam, Nu. 12. 1-15.
 To Rithmah, Nu. 33. 18; or Paran, 12. 16; or Kadesh-barnea, 32. 8.
 Spies sent out, Nu. chaps. 13, 14 [1 Co. 10. 10]; Ps. 90.
 Laws of the meat-offering, etc. Nu. 15.
 Rebellion of Korah, Dathan, and Abiram (1471), Nu. 16. 1-33 [Jude 11].
 Budding of Aaron's rod, Nu. 17.
 Maintenance of the priests and Levites, Nu. 18.
 The Red Heifer, Nu. 19.
 To Kadesh, Nu. 33. 19-36.
 Death of Miriam; murmuring for water; sin of Moses and Aaron, (1453), Nu. 20. 1-13.
 Edom refuses a passage (1452), Nu. 20. 14-21.
 Defeat of Arad, Nu. 21. 1-3; 33. 40.
 To Mount Hor, Nu. 33. 37.
 Death of Aaron, Nu. 20. 22-29; 33. 38, 39.
 To Zalmonah, Nu. 33. 41.
 Fiery serpents sent, Nu. 21. 4-9 [John 3. 14; 1 Co. 10. 9].
 To Punon and Oboth and Ijeabaram, Nu. 33. 42-44; 21. 10, 11.
 To Dibon-gad, Nu. 33. 45; 21. 12-18.
 Defeat of Sihon and Og (1452), Nu. 21. 21-35.
 To the mountains of Abarim, Nu. 33. 46, 47; 21. 18-20.
 To the plains of Moab, Nu. 33. 48, 49; 22. 1.
 Balak and Balaam, Nu. 22-24.
 Idolatry of Baal-peor, Nu. 25. [1 Co. 10. 8; Jude 11; Re. 2. 14].
 Third numbering of the people (1451), Nu. 26.
 Law of inheritance, Nu. 27. 1-11; 36. 1-12.
 Law of offerings, Nu. chaps. 28, 29.
 Law of vows, Nu. 30.
 Spoiling of Midian, Nu. 31.
 Territories assigned to Reuben and Gad, Nu. 32.
 Law for conduct of Israelites in Canaan, Nu. 33. 50-56.
 Repetition of the history, De. 1-4.
 Repetition of the law, De. 5-26.

THE OLD AND NEW TESTAMENTS.

Journeyings, continued.

Confirmation of the law, De. 27.
Sanctions of the law, De. 28.
Moses' concluding appeal to the people, De. chaps. 29, 30; Nu. 36. 13.
Moses' personal history concluded, Nu. 27. 12-14.
Joshua appointed his successor, Nu. 27. 15-23.
Moses's last charge to the people, De. 31. 1-6.
Moses's last charge to Joshua, De. 31. 7, 8.
Moses completes writing the law, De. 31. 9-21.
Moses' second charge to Joshua, De. 31. 23-29.
Moses' song, De. 31. 22, 30; 32. 1-43.
Moses' farewell, De. 32. 44-47.
Moses' blessing and death, De. 32. 48; 33. 34.

Government of Joshua.

1451-1426.

Mission of Joshua, Jos. 1. 1-9.
Spies sent out (1451), Jos. 2 [Heb. 11. 31; Ja. 2. 25].
Passage of the Jordan, Jos. 1. 10-18; chaps. 3, 4.
Covenant renewed, Jos. 5.
Conquest of Jericho (1451), Jos. 6 [He. 11. 30].
Capture of Ai, Jos. chaps. 7, 8.
History of the Gibeonites—conquest of five kings, Jos. chaps. 9, 10.
Conquest of Canaan completed, Jos. 11.
Tribes of Reuben and Gad return home, Jos. 22.
Recapitulation of conquests, Jos. chaps. 12, 13.
Division of country, Jos. 14. 1-5.
Inheritance of Caleb, Jos. 14. 6-15; 15. 13-20.
Lot of Judah, Jos. 15. 1-12, 20-63.
Lot of Joseph, Jos. chaps. 16, 17.
Tabernacle set up, Jos. 18. 1-10.
Lots of Benjamin and the rest of the tribes, Jos. 18. 11-19; 19. 48.
Inheritance of Joshua, Jos. 19. 49-51.
Cities of refuge—Levitical cities, Jos. 20; 21. 1-42.
Last exhortations and death of Joshua (1426), Jos. 21. 43-45; chaps. 23, 24.
Declensions after death of Joshua, Ju. chaps. 1, 2, 3, 17, 18.
Levite of Ephraim. Ju. chaps. 19-21.

Government of the Judges.

1405-1095.

OTHNIEL (1405-1365), Ju. 3. 5-11.
EHUD, southern Canaan (1365-1325), Ju. 3. 12-30.
SHAMGAR, southern Canaan (1325-1285), Ju. 3. 31.
BARAK and Deborah, northern Canaan (1285-1245), Ju. 4.
Song of Deborah, Ju. 5.
GIDEON (1245-1236), Ju. chaps. 6-8.
Story of Ruth (about 1241), Ruth 1-4. 17.
Genealogy from PHAREZ to DAVID, Ruth 4. 18-22; Mat. 1. 3-6; Lu. 3. 32, 33.
ABIMELECH, the usurper (1236-1232), Ju. 9.
TOLA (1232-1209), Ju. 10. 1, 2.
JAIR (1209-1187), Ju. 10. 3-5.
JEPHTHAH, east of Jordan (1187-1181), Ju. 11. 12. 1-7.
IBZAN, east of Jordan (1181-1174), Ju. 12. 8-10.
ELON, east of Jordan (1174-1164), Ju. 12. 11, 12.
ABDON, east of Jordan (1164-1156), Ju. 12. 13-15.
ELI, southern Canaan (1156-1116), 1 Sa. 1-4. 18.
SAMSON (1136-1116), Ju. 13-16.
Story of Micah, Ju. chaps. 17, 18.
Levite of Ephraim, Ju. 19-21.
SAMUEL (1116-1095), 1 Sa. 4-7.
Samuel's Sons (about 1100), 1 Sa. 8. 1-3.
The people desire a king, 1 Sa. 8. 4-22.
Saul and Samuel, 1 Sa. 9.
Saul appointed King, 1 Sa. 10.

Government of the Kings.

Reign of SAUL. B.C. 1095-1055.

Victory over the Philistines (1093), 1 Sa. chaps. 13, 14.
His offering of sacrifice, 1 Sa. 13. 8-14.
Jonathan's exploits, 1 Sa. 14. 1-45.
Victory over the Amalekites (1079), 1 Sa. 15. 1-7.
Agag spared, Saul rejected, 1 Sa. 15. 8-23.
DAVID secretly anointed (1063), 1 Sa. 16. 1-13.
Overcomes Goliath, 1 Sa. 17.
Life at court, 1 Sa. 16. 14-23; chaps. 18, 19. 1-10; Ps. 11.

Flight to Ramah (1062), 1 Sa. 19. 10-24; Ps. 31.

David and Jonathan, 1 Sa. 20.

Flight to Nob, and thence to Gath, 1 Sa. 21; Ps. 34.

Flight to Adullam, 1 Sa. 22. 1, 2; Ps. 56.

Flight to Mizpeh, 1 Sa. 22. 3, 4; Ps. 16.

Flight to Hareth, 1 Sa. 22. 5.

Slaughter of priests by Saul, 1 Sa. 22. 6-23; Ps. 52.

Takes Keilah (about 1061), 1 Sa. 23. 1-6.

Flight to wilderness of Ziph, and Maon, and Engedi, 1 Sa. 23. 7-29; Pss. 17, 22, 34, 54, 109.

Spares Saul's life at Engedi (1061), 1 Sa. 24; Pss. 7, 57, 58, 140-142.

Death of Samuel (1060), 1 Sa. 25. 1. Nabal, 1 Sa. 25. 38.

Spares Saul's life at Hachilah (1060), 1 Sa. 26.

Flight to Gath a second time (1058), 1 Sa. chaps. 27, 28. 1, 2.

Obtains Ziklag, from Achish, 1 Sa. 27. 6.

His comrades at Ziklag, 1 Ch. 12.

The witch of Endor (1066), 1 Sa. 28. 3-25.

Philistines at Aphek (1056), 1 Sa. 29.

Ziklag burned by Amalekites, prey recovered by David, 1 Sa. 30.

Death of Saul and his sons (1055), 1 Sa. 31; 1 Ch. 10.

David avenges Saul; his lamentation, 2 Sa. 1.

Reign of DAVID, B.C. 1055-1015.

Over Judah, 1055-1048.

Over Judah and Israel, 1048-1015.

Made king at Hebron, 1 Ch. 11. 1-3.

Victories over house of Saul (1055-1048), 2 Sa. chaps. 2-4.

Victories over Jebusites and Philistines (1043), 2 Sa. 5; 1 Ch. 11. 4-9; Ps. 2.

Bringing up of Ark to Kirjath-jearim, 1 Ch. 13.

Bringing up of Ark to Jerusalem (1042), 2 Sa. 6; 1 Ch. 15; Pss. 58, 9, 24.

Prayer of David, 2 Sa. 7; 1 Ch. chaps. 16, 17; Ps. 101.

Ammonites and Syrians defeated (1037-1035), 2 Sa. 10; 1 Ch. chaps. 19, 20; Pss. 20, 21.

David's first great sin (1035), 2 Sa. 11; Pss. 51, 32, 33.

Judgments in consequence of it.

Death of the child (1034), 2 Sa. 12.

CHRONOLOGICAL ARRANGEMENT OF

Reign of David, *continued*.

SOLOMON born (1033), 2 Sa. 12. 24; Mat. 1. 6.

Sin of Amnon (1032), 2 Sa. 13.

Flight and rebellion of Absalom (1030-1023), 2 Sa. 13. 34-39; chaps. 14-18; Pss. 3, 4, 55, 63, 70, 71, 143.

Death of Absalom (1023), 2 Sa. 18; Ps. 144.

Return to Jerusalem; insurrection of Sheba quelled (1022), 2 Sa. chaps. 19, 20.

Famine on account of the house of Saul (1022-1019), 2 Sa. 21. 1-14.

Wars with Philistines (1018), 2 Sa. 21. 15-22.

Psalms of praise, 2 Sa. chaps. 22, 23. 1-7; Ps. 18.

David's mighty men, 2 Sa. 23. 8-39; 1 Ch. 11. 10-47.

David's second great sin; its punishment; his penitence and sacri-

fice (1017), 2 Sa. 24; 1 Ch. 21; Ps. 30.

Close of David's reign and life (1015), 1 Ki. chaps. 1, 2. 1-11; 1 Ch. 22-29.

Psalms of which the date is uncertain, 1, 4, 8, 19, 81, 91, 110, 139.

Reign of SOLOMON, 1015-975.

Inauguration of Solomon, 1 Ki. 1. 38, 39; 1 Ch. 23. 1.

Death of Adonijah, of Joab (1014), and of Shimei (1011), 1 Ki. 2. 12-46.

Marriage with a king's daughter, 1 Ki. 3. 1; Ps. 45.

Prayer and wisdom of Solomon, 1 Ki. 3; 2 Ch. 1. 1-12.

Greatness of Solomon, 1 Ki. 4; 2 Ch. 1. 13-17.

Covenant with Hiram, 1 Ki. 5; 2 Ch. 2. Building of the temple, and of his

own house (1012-992), 1 Ki. chaps. 6, 7; 2 Ch. 3-5.

Dedication of temple, and prayer of Solomon (1005), 1 Ki. 8; 2 Ch. 5-7.

PERIOD V.

FROM THE DEDICATION OF SOLOMON'S
TEMPLE TO THE BIRTH OF
JESUS CHRIST.
B.C. 1005-4.

God appears a second time to Solomon, and ratifies the covenant, 1 Ki. 9. 1-9; 2 Ch. 7.

Solomon's commerce; 1 Ki. 9. 11-28; 2 Ch. 8.

Visit of Queen of Sheba; Solomon's greatness, 1 Ki. 10; 2 Ch. 9.

Solomon's idolatry; his adversaries; his death (975), 1 Ki. 11; 2 Ch. 9. 31.

Writings of Solomon—Song, Proverbs, Ecclesiastes.

PARALLEL CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL.

KINGS OF JUDAH.

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ABIJAM (958-955), 1 Ki. 15. 1-8; 2 Ch. 13; Mat. 1. 7.

ASA (955-914) 1 Ki. 15. 9-24; 2 Ch. chaps. 14-16.

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Ps. 68.

JEHOSHAPHAT (914-889), 1 Ki. 22. 41-50; 2 Ch. chaps. 17-21. 3.

His piety and prosperity, 1 Ki. 22. 43; 2 Ch. 17. 3-19. Pss. 82, 83.

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JEHOHAM (889-885), 2 Ki. 8. 16-24; 2 Ch. 21. 1, 4-20; Mat. 1. 8.

[AHAZIAH] (885, 884), 2 Ki. 8. 25-29; 9. 16-29; 2 Ch. 22. 1-9.

Athaliah (884-878), 2 Ki. 11. 1-16, 20; 2 Ch. 22. 10; 23. 15.

[JEHOASH], 878-839, 2 Ki. 11. 17-21; chaps. 12, 13. 14-25; 2 Ch. 23. 16; 24. 27.

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Jeroboam (975-954), 1 Ki. 12. 20-14. 20.

Nadab (954, 953), 1 Ki. 15. 25-32.

Baasha (953-930), 1 Ki. 15. 33-16. 7.

Elah (930, 929), 1 Ki. 16. 8-14.

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Omri (929-918), 1 Ki. 16. 21-28.

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Ben-hadad; siege of Samaria, 1 Ki. 20. 1-21.

Ben-hadad; second campaign, 1 Ki. 20. 22-30.

Alliance with Syria, 1 Ki. 20. 31-34.

Naboth; Elijah's prophecy, 1 Ki. 21.

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Jehoram (896-884), 2 Ki. chaps. 3, 8, 9. 15-26.

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UZZIAH or **AZARIAH** (810-758), 2 Ki. 14. 21, 22; 15. 1-7;
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 Menahem (772-761), 2 Ki. 15. 16-22.
 Pekahiah (761-759), 2 Ki. 15. 23-26.
 Pekah (759-739), 2 Ki. 15. 27-31.

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Second invasion of Judah by Pekah and Rezin (741), 2 Ch. 28. 5-15.

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Micah, chaps. 2-4. 8.

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OF

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ACCESS TO GOD.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno.* 14. 6.—Christ ... hath once suffered for sins, the just for the unjust, that he might bring us to God. *1 Pe.* 3. 18.—He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He.* 7. 25.—Through him we ... have access by one Spirit unto the Father. *Eph.* 2. 18.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. *1 Jno.* 2. 1.—In whom we have boldness and access with confidence by the faith of him. *Eph.* 3. 12.—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us ... come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He.* 4. 14, 16.—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith. *He.* 10. 19, 22.

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is. *Psa.* 63. 1. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. *Psa.* 145. 18.—Draw nigh to God, and he will draw nigh to you. *Ja.* 4. 8.

ADOPTION.

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Eph.* 1. 5.—As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *Jno.* 1. 12, 13.—Ye are all the children of God by faith in Christ Jesus. *Gal.* 3. 26.

God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. *Gal.* 4. 4, 7.

As many as are led by the Spirit of God, they are the sons of God. *Ro.* 8. 14, etc.—When ye pray, say, Our Father. *Luk.* 11. 2.—Beloved, now are we the sons of God. *1 Jno.* 3. 2.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *2 Co.* 6. 17, 18.—If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. *He.* 12. 7, 8
Mat. 6. 9; *Ro.* 1. 7

ADULTERY.

Thou shalt not commit adultery. *Ex.* 20. 14.—He that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. *Le.* 20. 10.

Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. *Pr.* 6. 28, 29.—Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *He.* 13. 4.

Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *Mat.* 5. 28.

AFFECTIONS.

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. *De.* 6. 5.—Set your affection on things above, not on things on the earth. *Col.* 3. 2.

They that are Christ's have crucified the flesh with the affections and lusts. *Gal.* 5. 24.

AFFLICTION.

Man is born unto trouble, as the sparks fly upward. *Job.* 5. 7.—In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *Jno.* 16. 33.—We must through much tribulation enter into the kingdom of God. *Ac.* 14. 22.

My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. *Pr.* 3. 11, 12; *He.* 12. 5, 6. As many as I love, I rebuke and chasten: be zealous therefore, and repent. *Re.* 3. 19. When we are judged, we are chastened of the Lord, that we should not be condemned with the world. *1 Co.* 11. 32.

It is the Lord: let him do what seemeth him good. *1 Sa.* 3. 18.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. *Job.* 1. 21.—I was dumb, I opened not my mouth; because thou didst it. *Psa.* 39. 9.—I know,

O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. *Psa.* 119. 75.—The Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly. *La.* 3. 31, 33.

It is good for me that I have been afflicted; that I might learn thy statutes. Before I was afflicted I went astray: but now have I kept thy word. *Psa.* 119. 71, 67.

No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *He.* 12. 11.

He stayeth his rough wind in the day of the east wind. *Is.* 27. 8.

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. *Psa.* 50. 15.—Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. *Psa.* 55. 22.—Is any among you afflicted? let him pray. *Ja.* 5. 13.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. *2 Co.* 1. 3, 5.—My grace is sufficient for thee: for my strength is made perfect in weakness. *2 Co.* 12. 9.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12.—We know that all things work together for good to them that love God, to them who are the called according to his purpose. *Ro.* 8. 28.—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co.* 4. 17.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. *Re.* 7. 14, 16.

ALMSGIVING.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that

which he wanteth. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. *De. 15. 7, 8, 10, 11.*

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. *Ps. 41. 1.*—He that hath mercy on the poor, happy is he. *Pr. 14. 21.*—He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. *Pr. 19. 17.*

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. *Pr. 21. 13.*

Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. ... If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. *Is. 58. 6-11.*—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat. 25. 40.*—Give alms of such things as ye have. *Lu. 11. 41.*

Cornelius, ... Thy prayers and thine alms are come up for a memorial before God. *Ac. 10. 3, 4.*

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Ac. 20. 35; Eph. 4. 28.*

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti. 6. 17-19.*—To do good and to communicate forget not: for with such sacrifices God is well pleased. *He. 13. 16.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 Jno. 3. 17.*—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal. 6. 10.*

He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Co. 9. 6, 7.*—If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. *2 Co. 8. 12.*

Upon the first day of the week let every one of you lay by him in store as God hath prospered him. *1 Co. 16. 2.*

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. *Mat. 6. 1.*

ALTARS

BUILDED TO THE LORD.

Noah builded an altar unto the Lord. *Ge. 8. 20.*

Abram passed ... unto the place of Sichem, ... and there builded he an altar unto the Lord. And he removed unto a mountain, ... having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord. *Ge. 12. 6-8.*—Then Abram ... dwelt in the plain of Mamre, ... and builded ... an altar unto the Lord. *Ge. 13. 18.*—[God] said, ... Get thee into the land of Moriah: and Abraham builded an altar there, and ... called the name of that place Jehovah-jireh. *Ge. 22. 2, 9, 14.*

[Isaac] went ... to Beer-sheba, and ... builded an altar there. *Ge. 26. 23, 25.*

Jacob came to Shalem, and ... erected there an altar, and called it El-elohe-Israel. *Ge. 33. 18, 20.*—Jacob came to Luz, ... that is, Beth-el, and ... builded there an altar, and called the place El-beth-el. *Ge. 35. 6, 7.*

Moses builded an altar [in Rephidim], and called the name of it Jehovah-nissi. *Ex. 17. 8, 15.*—They ... were come to the desert of Sinai; and Moses ... builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. *Ex. 19. 2; 24. 4.*

Joshua built an altar unto the Lord God of Israel in mount Ebal, an altar of whole stones, over which no man hath lift up any iron. *Jos. 8. 30, 31; De. 27. 5.*

Gideon built an altar ... unto the Lord, and called it Jehovah-shalom. Build an altar unto the Lord thy God upon the top of this rock. *Ju. 6. 24, 26, 28.*—A certain man, ... whose name was Manoah, took a kid with a meat offering, and offered it upon a rock unto the Lord: and ... the flame went up toward heaven from off the altar. *Ju. 13. 2, 19, 20.*—The men of Israel ... in Mizpeh ... built there an altar. *Ju. 21. 1, 4.*

[Samuel's] return was to Ramah; ... and there he built an altar unto the Lord. *1 Sa. 7. 17.*

The battle passed over unto Beth-aven. And Saul built an altar unto the Lord, ... the first ... that he built. *1 Sa. 14. 23, 35.*

David built ... an altar unto the Lord ... at Jerusalem in mount Moriah, ... in the threshing-floor of Ornan the Jebusite. *1 Ch. 21. 26; 2 Ch. 3. 1.*

Elijah ... repaired the altar of the Lord that was broken down, [on Mount Carmel:] and ... took twelve stones, ... and with the stones he built an altar in the name of the Lord. *1 Ki. 18. 30, 32.*

THE COMMAND AS TO SUCH ALTARS WAS:

An altar of earth thou shalt make unto me; ... and if thou wilt make me an altar of stone, thou shalt not build it of hewn stone. Neither shalt thou go up by steps unto mine altar. *Ex. 20. 24-26.*

BRASEN ALTAR SAID TO BE BUILT.

The brasen altar which Solomon ... made, the altar which he built unto the Lord. *2 Ch. 7. 7; 1 Ki. 9. 25.*

Jehus ... and ... the priests, and Zerubabel ... and his brethren, ... builded the altar of the God of Israel, and they set the altar upon his bases. *Ezra 3. 2, 3.*

ALTAR OF BURNT OFFERING.

Called also *the altar*. *Ex. 29. 12, 13, 16, 44, etc.*—The altar of burnt offering. ... *35. 16; 38. 1; 40. 10, 29, etc.*—The brasen altar. *Ex. 38. 30; 39. 39, etc.*—The altar that is by the door of the tabernacle. *Le. 1. 5; 4. 7, 18, etc.*—The altar of the Lord. *Le. 17. 6; De. 12. 27; Jos. 22. 29, etc.*

ITS MATERIALS.

Shittim wood he overlaid with brass, hollow with boards. *Ex. 27. 1, 2, 8; 38. 1, 2, 7.*

ITS SIZE.

Five cubits long, and five cubits broad; foursquare: and the height three cubits. *Ex. 27. 1; 38. 1.*

ITS PARTS.

Horns upon the four corners: his horns shall be of the same. A grate of network of brass; and upon the net four brassen rings in the four corners. Staves of shittim wood, overlaid with brass, the staves in the rings on the sides of the altar, to bear it withal. *Ex. 27. 2, 4, 6, 7; 38. 2, 4, 6, 7.*

ITS VESSELS.

Pans to receive ashes, shovels, basons, fleshhooks, and firepans: all of brass. *Ex. 27. 3; 38. 3.*

ITS PLACE.

Set ... before the door of the tabernacle of the tent of the congregation. *Ex. 40. 6, 29.*

HOW COVERED FOR THE MARCH.

They shall take away the ashes from the altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof, ... the censers, the fleshhooks, and the shovels, and the basons; ... and they shall spread upon it a covering of badgers' skins, and put to the staves of it. *Nu. 4. 13, 14.*

ITS CONSECRATION.

Thou shalt offer every day a bullock for a sin offering for atonement: ... and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it. *Ex. 29. 36, 37.*

ITS USES.

There I will meet with the children of Israel. *Ex. 29. 43.*—[He] offered upon it the burnt offering and the meat offering; as the Lord commanded Moses. *Ex. 40. 29.* There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat. *Le. 9. 24.*—The fire upon the altar shall be burning in it; the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall never go out. *Le. 6. 12, 13.* The priest shall offer the burnt offering and the meat offering upon the altar. *Le. 14. 20; chaps. 1, 2.*—And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the Lord thy God: and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God. *De. 12. 27; Le. chaps. 1, 4.*—And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord. *Le. 17. 6; chaps. 1, 3, 5.*

PLACE OF REFUGE.

Thou shalt take him from mine altar,

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that he may die. *Ex.* 21. 14.—Adonijah feared, ... and went and caught hold on the horns of the altar. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar. *1 Ki.* 1. 50; 2. 28.

THE PRIESTS TO EAT OF THE MEAT, SIN, AND PEACE OFFERINGS.

And the remainder [of the meat offering] shall Aaron and his sons eat. *Le.* 6. 16; 7. 9, 10.—As the sin offering is, so is the trespass offering: ... the priest that maketh atonement therewith shall have it. *Le.* 7. 7; 8. 26, 29.—The wave breast and the heave shoulder have 1 taken ... from off the sacrifices of ... peace offerings, and have given them unto Aaron the priest and unto his sons. *Le.* 7. 84.

THE WORSHIPPER TO EAT OF THE PEACE OFFERING.

The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered. But if ... a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten. *Le.* 7. 15, 16.—And they which wait at the altar are partakers with the altar. Are not they which eat of the sacrifices partakers of the altar? *1 Co.* 9. 13; 10. 18.—We have an altar, whereof they have no right to eat which serve the tabernacle. *He.* 13. 10.

THE LAST MENTION OF THE ALTAR OF BURNT OFFERING WHICH STOOD BEFORE THE TABERNACLE.

And the king [Solomon] went to Gibeon, to the brasen altar before the Lord, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it. *1 Ki.* 3. 4; 2 *Ch.* 1. 6.

SOLOMON MADE ANOTHER BRASEN ALTAR FOR THE TEMPLE.

Solomon hallowed the middle of the court that *was* before the house of the Lord: ... because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat. 2 *Ch.* 7. 7.—Three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord. *1 Ki.* 9. 25.

Asa ... renewed the altar of the Lord that *was* before the porch of the Lord. 2 *Ch.* 15. 8.

And [Ahaz] brought ... the brasen altar, which *was* before the Lord, from the forefront of the house, ... and put it on the north side. The brasen altar shall be for me to enquire by. 2 *Ki.* 16. 14, 15.

Then they went in to Hezekiah the king, and said, We have cleansed ... the altar of burnt offering, with all the vessels thereof. 2 *Ch.* 29. 18.

And [Manasseh] repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings. 2 *Ch.* 33. 16. So all the service of the Lord was prepared ... to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah. 2 *Ch.* 35. 16.

AFTER THE RETURN FROM CAPTIVITY.

Then stood up Jeshua ... and ... the priests, and Zerubbabel, ... and his brethren, and builded the altar of the God of Israel. And they set the altar upon his bases; ... and they offered burnt offerings

thereon unto the Lord, *even* burnt offerings morning and evening. *Ezra* 3. 2, 3.—And we cast the lots ... for the wood offering, ... to burn upon the altar of the Lord our God. *Nu.* 10. 34.

ALTAR OF BURNT OFFERING ALLUDED TO IN THE NEW TESTAMENT.

Mat. 5. 23; 23. 18, 35; *Lu.* 11. 51; 1 *Co.* 9. 13; 10. 18; *He.* 7. 13; 13. 10.

ALTARS TO IDOLS.

And when Aaron saw it, [the golden calf] he built an altar before it. *Ex.* 32. 5. [Jeroboam] offered upon the altar which he had made in Beth-el. *1 Ki.* 12. 33.

[Ahab] reared up an altar for Baal in the house of Baal, which he had built in Samaria. *1 Ki.* 16. 32.—And [they] called on the name of Baal, ... and they leaped upon the altar which was made [on Mount Carmel]. *1 Ki.* 18. 26.

Urijah the priest built an altar according to all that king Ahaz had sent from Damascus. 2 *Ki.* 16. 11.—And ... Ahaz made him altars in every corner of Jerusalem. 2 *Ch.* 28. 24.

[Manasseh] reared up altars for Baal, and he built altars for all the host of heaven in the two courts of the house of the Lord. 2 *Ki.* 21. 3, 5.

The altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord. 2 *Ki.* 23. 12.

ALTARS BUILT IN ORDER TO PROCURE CURSES.

Balak took Balaam, and brought him up into the high places of Baal. And Balaam said unto Balak, Build me here seven altars. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars. *Nu.* 22. 41; 23. 1, 14, 28, 29.

ALTARS TO IDOLS TO BE DESTROYED.

Ex. 34. 13; *De.* 7. 5; 12. 3; *Ju.* 2. 2; 6. 25, etc.; 2 *Ki.* 11. 18; 2 *Ch.* 14. 3; 23. 17; 30. 14; 31. 1.

THE ALTAR OF INCENSE.

Called also The golden altar. *Ex.* 39. 38; 40. 5, 26; *Re.* 8. 3; 9. 13.—The altar which is before the Lord. *Le.* 4. 18; 16. 18; *Re.* 9. 13.

ITS MATERIALS.

Shittim wood: overlaid with pure gold. *Ex.* 30. 1, 3; 37. 25, 26.

ITS SIZE.

A cubit the length, and a cubit the breadth; foursquare; and two cubits the height. *Ex.* 30. 2; 37. 25.

ITS PARTS.

The top, sides, and horns, and a crown of gold round about. And two golden rings by the two corners, upon the two sides. Places for the staves, and staves of shittim wood, overlaid with gold. *Ex.* 30. 3-5; 37. 26-28.

ITS PLACE.

Before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony. *Ex.* 30. 6; 40. 5, 26.

HOW COVERED FOR THE MARCH.

Upon the golden altar they shall spread a cloth of blue, and cover it with a cover-

ing of badgers' skins, and shall put to the staves thereof. *Nu.* 4. 11.

ATONEMENT MADE UPON IT YEARLY.

Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements. *Ex.* 30. 10; *Le.* 16. 18.

ITS USES.

Aaron shall burn thereon sweet incense every morning, when he dresseth the lamps. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord. *Ex.* 30. 7, 8; 40. 27.—The priests the sons of Aaron are consecrated to burn incense. They burn unto the Lord every morning and every evening burnt sacrifices and sweet incense. 2 *Ch.* 29. 18; 13. 11; 1 *Sa.* 2. 28; 1 *Ch.* 6. 4, 9.—His lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. *Lu.* 1. 9, 10.—Much incense, that he should offer it with the prayers of all saints upon the golden altar before the throne. *Re.* 8. 3; 5. 8.—Let my prayer be set forth before thee as incense. *Ps.* 141. 2.—In every place incense shall be offered unto my name, and a pure offering. *Mal.* 1. 11.

If the priest that is anointed do sin, and if the whole congregation of Israel sin through ignorance, the priest shall put some of the blood [of the sin offering] upon the horns of the altar of sweet incense before the Lord. *Le.* 4. 3, 7, 13, 18.

MADE BY SOLOMON.

For the altar of incense refined gold by weight. 1 *Ch.* 28. 18.—The altar which *was* of cedar. The whole altar by the oracle overlaid with gold. 1 *Ki.* 6. 20, 22; 2 *Ch.* 4. 19.—[Uzziah] went into the temple of the Lord to burn incense upon the altar of incense. 2 *Ch.* 26. 16.—Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. *Is.* 6. 6.

Alluded to in *Re.* 6. 9; 8. 3; 11. 1; 14. 18; 16. 7.

INCENSE USED IN IDOLATROUS WORSHIP.

Jeroboam. 1 *Ki.* 12. 33; 13. 1, 2.—Under Jehoshaphat, 1 *Ki.* 22. 43.—Jehoaiah. 2 *Ki.* 12. 3.—Amaziah. 2 *Ki.* 14. 4; 2 *Ch.* 25. 14. Azariah. 2 *Ki.* 15. 4.—Jotham. 2 *Ki.* 15. 35.—Ahaz. 2 *Ki.* 16. 4; 2 *Ch.* 28. 3, 4, 25.—To the brasen serpent that Moses had made [unto the days of Hezekiah] the children of Israel did burn incense. 2 *Ki.* 18. 4.

AMBITION.

From whence come wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. *Ja.* 4. 1, 2.

God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat. *Ge.* 3. 5, 6. Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole

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earth. So the Lord scattered them abroad from thence upon the face of all the earth. *Ge. 11. 8.*—Now Korah, ... Dathan, and Abiram ... gathered themselves together against Moses and against Aaron, and said unto them, *Ye take too much upon you, seeing all the congregation are holy. Nu. 16. 1, 3.*—Adonijah exalted himself, saying, *I will be king. 1 Ki. 1. 5.*

How art thou fallen from heaven, O Lucifer, son of the morning! *how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, ... I will be like the most High. Yet thou shalt be brought down to hell. Is. 14. 12, 15.*—Jesus said, *Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. Mat. 20. 25, 26.*

ANGELS AND ARCHANGELS.

An innumerable company of angels. *Ile. 12. 22; Da. 7. 10.*

By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be thrones, or dominions, or principalities, or powers. Col. 1. 16.*—*I fell down to worship before the feet of the angel. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. Re. 22. 8, 9.*

The angel of the Lord encampeth round about them that fear him, and delivereth them. *Ps. 34. 7.*—My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. *Da. 6. 22; Ge. 19. 15; 2 Ki. 6. 17; 19. 35.*

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven thy angels do always behold the face of my Father which is in heaven. *Mat. 18. 10.*—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *Ile. 1. 14; Ps. 91. 11, 12.*

Fear not: for behold, I bring you good tidings. And suddenly there was with the angel a multitude of the heavenly host praising God. *Lu. 2. 10, 13.*

Angels came and ministered unto him. *Mat. 4. 11.*—There appeared an angel unto him from heaven, strengthening him. *Lu. 22. 43.*

The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. *Mat. 28. 2, 4.*

While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel. *Ac. 1. 10.*

The Son of man shall come in the glory of his Father with his angels. *Mat. 16. 27.* And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Mat. 24. 31.*—The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. *1 Th. 4. 16; Lu. 16. 22.*

ANGER.

Let every man be ... slow to wrath: for the wrath of man worketh not the right-

eousness of God. *Ja. 1. 19, 20.*—Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. *Eph. 4. 26, 27.*—Whosoever is angry with his brother without a cause shall be in danger of the judgment. *Mat. 5. 22.*—*He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. Pr. 14. 29; Ps. 37. 8.*

ANOINTING.

Oil mixed with spices. *Ex. 25. 6; 35. 8, 15, (see Oil);* used to sanctify the tabernacle and its vessels. *Ex. 30. 26-29; 40. 9, 11;* to consecrate Aaron and his sons to be priests. *Ex. 30. 30; 40. 13, 15; Le. 8. 12;* and their garments. *Le. 8. 30;* poured on Aaron's head. *Ex. 29. 7; Le. 8. 12; 21. 10, 12; Ps. 133. 2;* sprinkled on Aaron, his sons, and their garments. *Ex. 29. 21; Le. 8. 30;* and on the altar. *Le. 8. 11.*

Kings anointed: Saul as captain and king. *1 Sa. 9. 16; 10. 1; 15. 1, 17;* David by Samuel. *1 Sa. 16. 1, 3, 13;* by the men of Judah. *2 Sa. 2. 4, 7;* by the elders of all Israel. *2 Sa. 5. 3; 1 Ch. 11. 3;* Absalom. *2 Sa. 19. 10;* Solomon, by a priest and Zadok. *1 Ki. 1. 34, 36, 38; 2 Ch. 23. 1.*

hannah, *2 Ki. 23. 30;* Elisha, *1 Ki. 19. 16.* Messiah anointed king. *Ps. 2. 2, 6; ... 20; Da. 9. 25; Ac. 4. 27;* to preach. *Is. 61. 1; Lu. 4. 18;* with the Holy Ghost and power. *Ac. 10. 38;* with gladness. *Ps. 45. 7;* for burial. *Mar. 14. 8; Jno. 12. 7; Lu. 23. 56.*

Anointing of the believer. *2 Co. 1. 21; 1 Jno. 2. 20, 27.*

ANTICHRIST.

He is antichrist, that denieth the Father and the Son. *1 Jno. 2. 22.*—Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. *1 Jno. 4. 3.*—As ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. *1 Jno. 2. 18.*

ANXIETY.

Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. *Mat. 6. 31-34.*—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phi. 4. 6.*—Casting all your care upon him; for he careth for you. *1 Pe. 5. 7.*

APOSTACY.

Many of his disciples went back, and walked no more with him. *Jno. 6. 66.*—Demas hath forsaken me, having loved this present world. *2 Ti. 4. 10.*—They went out from us, but they were not of us; for if they had been of us, they

would no doubt have continued with us: but *they went out*, that they might be made manifest that they were not all of us. *1 Jno. 2. 19.*—*It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. He. 6. 4, 6.*—He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. *He. 10. 28, 29, 39.*

APOSTLES.

The names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. *Mat. 10. 2, 4.*—And he said unto them, Go ye into all the world, and preach the gospel to every creature. *Mar. 16. 15.*

ARK.

NOAH'S.

Make thee an ark of gopher wood; ... pitch it within and without with pitch. ... Length ... three hundred cubits, ... breadth ... fifty, ... height ... thirty. ... A window ... above; ... the door ... in the side; with lower, second, and third stories. *Ge. 6. 14, 16.*—Noah, and Shem, and Ham, and Japheth, ... Noah's wife, and the three wives of his sons [entered] into the ark. *Ge. 7. 13; 6. 18; 1 Pe. 3. 20.*—And every beast, ... all the cattle, ... every creeping thing, ... and ... fowl. *Ge. 7. 14; 6. 19, 20.*—In the six hundredth year of Noah's life, ... the seventeenth day of the second month, ... [the flood commenced]. *Ge. 7. 11.*—The ark rested ... on the seventeenth day of the seventh month, upon ... Ararat. The first day of the tenth month, ... were the tops of the mountains seen. At the end of forty days, ... Noah opened the window: ... and ... sent forth a raven and dove. The dove ... returned unto him; again ... he sent ... the dove; ... she came ... in the evening; and ... in her mouth ... an olive leaf; ... after other seven days, ... he sent forth the dove, which returned not. In the six hundredth and first year, ... the first day of the first month, ... Noah removed the covering of the ark. On the seven and twentieth day of the second month, was the earth dried. And Noah went forth. *Ge. 8. 4, 18.*—Allusions to the deluge and ark. *Is. 54. 9; Mat. 24. 37, 39; Lu. 17. 26, 27; He. 11. 7; 1 Pe. 3. 20; 2 Pe. 2. 5; 3. 5, 6.*

MADE BY MOSES' MOTHER.

She took ... an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she said *it in*

the flags by the river. The daughter of Pharaoh ... saw the ark among the flags. She ... opened it, ... and ... the babe wept. *Ex.* 2. 3.6.

THE ARK AND MERCY SEAT.

Materials.—Bezaleel made [it] of shittim wood: ... overlaid ... with pure gold within and without.

Dimensions.—Two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height.

Appendages.—A crown of gold ... round about ... four rings of gold ... set by the four corners ... staves of shittim wood, ... overlaid ... with gold. ... put ... into the rings by the sides ... to bear the ark. *Ex.* 37. 1.5.

The mercy seat.—Of pure gold: two cubits and a half ... the length ... one cubit and a half the breadth. ... two cherubims of gold, beaten out of ... the mercy seat ... on the two ends. The cherubims spread out their wings on high, and covered with their wings over the mercy seat. *Ex.* 37. 6.9. — Put the mercy seat above upon the ark. *Ex.* 25. 21.

Uses of ark and mercy seat.—In the ark thou shalt put the testimony. *Ex.* 25. 16, 21; 40. 3, 20; *De.* 10. 5; 1 *Ki.* 8. 9; *He.* 9. 4; the golden pot of manna and Aaron's rod subsequently put into it. *He.* 9. 4; *Ex.* 16. 34; *Nu.* 17. 10, 11; a meeting place, *Ex.* 25. 22; a place of atonement, *Le.* 16. 14, 16; a guide and defence, *Nu.* 10. 33, 36; *Jos.* 3. 3, 4, 15, 16; allusions in New Testament, *Ro.* 3. 25; *He.* 4. 16.

Place of the ark.—In the most holy place, *Ex.* 26. 33, 34; 40. 21; covered in the march. *Nu.* 4. 5, 6.

History of the ark.—Goes three days' journey from Sinai, *Nu.* 10. 33; abides in the camp at Horeb, 14. 44; probably in the battle under Phinehas, 31. 6; law placed in it, *De.* 31. 9, 26; divides Jordan, *Jos.* 3; in the land, walls of Jericho fall, *Jos.* 6; Joshua before it after defeat at Ai, *Jos.* 7; between Ebal and Gerizim, 8. 30-35; Shiloh, 18. 1; Shechem, 24. 25, 26; Shiloh, *Ju.* 20. 27; 1 *Sa.* 3. 3; captured, 4. *Ps.* 78. 60, 61; Dagon falls before it at Ashdod, 1 *Sa.* 5. 3; Ekron, 5. 8, 12; 6. 1, 9; Beth-shemesh, 6. 9, 20; Kirjath-jearim, 6. 21; 7. 1, 2; Gibeon, 14. 16, 18; Kirjath-jearim, or Baale, or Gibeon, 2 *Sa.* 6; house of Obed-edom, 2 *Sa.* 6. 11; 1 *Ch.* 13. 14; the city of David, or Zion, 2 *Sa.* 6. 12-23; 1 *Ch.* 15. 1, 29; 16. 1-38; sent back on David's flight, 2 *Sa.* 15. 24, 25; mount Moriah, deposited in the temple, 1 *Ki.* 8; Josiah replaces it, 2 *Ch.* 35. 3; last allusions to it, *Je.* 3. 16, 17; *Re.* 11. 19.

ASHES.

OF THE ALTAR OF BURNT-OFFERING.

The priest shall put on his linen garment, ... take up the ashes, ... and ... put them beside the altar. *Le.* 6. 10.—On the east part. *Le.* 1. 16.—He shall ... put on other garments, and carry [them] without the camp unto a clean place. *Le.* 6. 11. The whole [sin-offering] bullock ... shall he ... burn ... where the ashes are poured out. *Le.* 4. 12.

[When the camp moves] they shall take away the ashes from the altar. *Nu.* 4. 13.—Pans to receive his ashes. *Ex.* 27. 3.

A man ... shall gather up the ashes of the [red] heifer, and lay them up without the camp: ... it is a purification for sin. *Nu.* 19. 9.—The ashes of an heifer sprinkling the unclean. *He.* 9. 13.

They took ashes of the furnace, ... and Moses sprinkled it up toward heaven; and it became a boil ... upon man, and upon beast. *Ex.* 9. 10.

A SIGN OF MOURNING.

Ashes on her head. 2 *Sa.* 13. 19.—He hath covered me with ashes. *La.* 3. 16.—Sat down among the ashes. *Job* 2. 8.—Spread ... ashes under him. *Is.* 58. 5; *Jon.* 3. 6.—Wallow thyself in ashes. *Je.* 6. 26; *Eze.* 27. 30.—In sackcloth and ashes. *Es.* 4. 1, 3; *Da.* 9. 3; *Mat.* 11. 21; *Lu.* 10. 13.—Eaten ashes. *Ps.* 102. 9; *Is.* 44. 20.—Beauty for ashes. *Is.* 61. 3.—Disguised ... with ashes upon his face. 1 *Ki.* 20. 33, 41.—Bring ... to ashes. *Eze.* 28. 18; *Mal.* 4. 3; 2 *Pe.* 2. 6.

ASSURANCE.

My beloved is mine, and I am his. *Ca.* 2. 16.—I know that my redeemer liveth. *Job* 19. 25.—Let us draw near with a true heart in full assurance of faith. *He.* 10. 22. [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; being fully persuaded that, what he had promised, he was able also to perform. *Ro.* 4. 20, 21.

All riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. *Col.* 2. 2.—Let every man be fully persuaded in his own mind. *Ro.* 14. 5.

Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 *Jno.* 3. 18, 19.—He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire. 2 *Sa.* 23. 5.

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end. *He.* 6. 11; *1 *Pe.** 31. 5.

ATONEMENT.

RECONCILIATION.

Thou shalt offer every day a bullock for a sin offering for atonement. *Ex.* 29. 36.—Thou shalt make an altar to burn incense upon. Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements. *Ex.* 30. 1, 10.—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. 2 *Co.* 5. 19.—If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. 1 *Jno.* 2. 1, 2.—If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. *Ro.* 5. 10, 11; *Mat.* 1. 21.

BACKSLIDING.

Unto the angel of the church of Ephesus write; I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art

thy
place, except thou repent. *Re.* 2. 1, 4, 5.—

Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. *Je.* 3. 12, 13.—O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. *Ho.* 14. 1, 2, 4.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. *Mat.* 26. 41, 75.

BAPTISM.

Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat.* 28. 19.—Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar.* 16. 15, 16.—The eunuch said, ... What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. *Ac.* 8. 36, 37.

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God). 1 *Pe.* 3. 21.

A certain man, called Simon, which beforetime ... used sorcery, ... was baptized, but Peter said unto him, ... I perceive that thou art in the gall of bitterness, and in the bond of iniquity. *Ac.* 8. 9, 13, 20, 23.

In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *Ga.* 5. 6.

Ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations. *Ge.* 17. 11, 12.—I baptized ... the household of Stephanas. 1 *Co.* 1. 16.

BELIEVERS. See SAINTS.

BLASPHEMY.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. *Ex.* 20. 7.—Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him. *Le.* 24. 15, 16.—All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. *Mat.* 12. 31.—He [the beast] opened his mouth in blasphemy against God, to blasphemise his name, and his tabernacle, and them that dwell in heaven. *Re.* 13. 6.

BLOOD.

Whoso sheddeth man's blood, by man shall his blood be shed. *Ge.* 9. 6; *Nu.* 35. 31, 33.—Of every beast will I require it. *Ge.* 9. 5; *Ex.* 21. 28, 29.—It is the life of all flesh. *Le.* 17. 14, 11; *Ge.* 9. 4; *De.* 12. 23. Flesh with ... the blood ... shall ye not.

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eat. *Ge.* 9. 4; *Le.* 3. 17; 7. 26; 17. 10, 12, 14; *De.* 12. 16, 23; 15. 23; *Ac.* 15. 20, 29.

IN THE SKY

Blood poured at the bottom of the altar, *Ex.* 29. 12; *Le.* 4. 7, 18, 25, 30, 34; 8. 15; 9. 9; sprinkled with the finger seven times before the vail, *Le.* 4. 6, 17; upon the mercy seat eastward and before it, *Le.* 16. 14, 15; upon the incense altar, *Ex.* 30. 10; *Le.* 16. 19.

Blood sprinkled upon the side of the altar, *Le.* 5. 9; put upon the horns of the incense altar, *Le.* 4. 7, 18; 16. 18; upon the horns of the burnt offering altar, *Le.* 4. 25, 30, 34.

Blood of the red heifer, sprinkled before the tabernacle seven times, *Nu.* 19. 4; of the passover, struck with hyssop on the lintel and two side posts, *Ex.* 12. 7, 22; *He.* 11. 28; of the altar, sprinkled upon Aaron and his sons, and their garments, *Ex.* 29. 21; *Le.* 8. 30; of the bird, sprinkled on leper or house seven times, *Le.* 14. 7, 51.

Blood sprinkled round about upon the altar in the case of burnt offerings, *Ex.* 29. 16; *Le.* 1. 5, 11; 8. 19; 9. 12; *Nu.* 18. 17; 2 *Ki.* 16. 15; 2 *Ch.* 29. 22; peace offerings, *Le.* 3. 2, 8, 13; 7. 14; 9. 18; 2 *Ki.* 16. 18; of both, *Ex.* 24. 6; trespass offerings, *Le.* 7. 2; ram of consecration, *Ex.* 29. 20; *Le.* 8. 24; and put on ear, hand, and foot, *Ex.* 29. 20; *Le.* 8. 23, 24.

Blood sprinkled upon the people, *Ex.* 24. 8; *He.* 9. 19; put on the leper's ear, etc., *Le.* 14. 14.

ITS USES.

For a token, *Ex.* 12. 13; atonement, *Le.* 17. 11; remission, *He.* 9. 22; safety, *He.* 11. 28; purging, *He.* 9. 22; cleansing, 1 *Jno.* 1. 7; washing, *Re.* 1. 5; 7. 14; cleansing the conscience, *He.* 9. 14; 10. 22; sanctification, *He.* 13. 12; to make a covenant, *Ex.* 24. 8; *He.* 9. 20; *Mat.* 26. 28; *Mar.* 14. 24; *Lu.* 22. 20; 1 *Co.* 11. 25; to make peace, *Col.* 1. 20; propitiation, *Ro.* 3. 25; justification, *Ro.* 5. 9; speaketh, *He.* 12. 24; witnesseth, 1 *Jno.* 5. 8; purchases, *Ac.* 20. 28; redeems, 1 *Pe.* 1. 18, 19; *Eph.* 1. 7; *Col.* 1. 14; makes king, *Eph.* 2. 13; gives boldness, *He.* 10. 19; victory, *Re.* 12. 11.

Water changed into, *Ex.* 4. 9; 7. 17-22; *Re.* 8. 8; 11. 6.

BOASTING.

Let another man praise thee, and not thine own mouth. *Pr.* 27. 2.—For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 *Co.* 4. 7.—In the last days perilous times shall come. For men shall be ... covetous, boasters, proud, blasphemers. 2 *Ti.* 3. 1, 2.

BODY.

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works. *Psa.* 139. 14.—I beseech you, ... brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Ro.* 12. 1.—We look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body. *Phi.* 3. 20, 21.—It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory:

it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. 1 *Co.* 15. 42-44.

BOOK OF LIFE.

Rejoice, because your names are written in heaven. *Lu.* 10. 20.—All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* 13. 8.—Whosoever was not found written in the book of life was cast into the lake of fire. *Re.* 20. 15. *Ps.* 69. 28.

BREASTPLATE.

Cunning work, ... of gold, of blue, and of purple, and of scarlet, and of fine twined linen, ... foursquare ... doubled; a span ... the length ... and ... the breadth. *Ex.* 28. 15-21.—They set in it four rows of stones. *Ex.* 39. 8, 13.—The rulers brought [the] stones. *Ex.* 35. 27.—Twelve ... like the engravings of a signet, every one with his name, according to the twelve tribes. *Ex.* 39. 14; 28. 21.—Two wreathen chains of gold in the two rings ... on the ends of the breastplate, ... to fasten it to the onyx stones on the shoulders. And ... two rings of gold, ... on the two ends of the breastplate, upon the border of it, ... inward, ... to fasten it to the ephod with a lace of blue. *Ex.* 28. 24-28; 39. 17-21.

USES OF THE BREASTPLATE.

He put in the breastplate the Urim and the Thummim. *Le.* 8. 8; *Ex.* 28. 30. Aaron shall bear the names of the children of Israel ... for a memorial, ... upon [his] heart, ... and ... the judgment of the children of Israel ... before the Lord continually. *Ex.* 28. 29, 30.

Piece of armour. *Is.* 59. 17; *Eph.* 6. 14; 1 *Th.* 5. 8; *Re.* 9. 9, 17.

BURNT OFFERINGS.

Of three kinds, of the herd, flocks, and fowls, *Le.* 1. 2, 14; if of the herd or flocks, always a male, *Le.* 1. 3, 10; every burnt offering to be brought to the tabernacle door, *Le.* 1. 3; *Ex.* 29. 10, 11; *Le.* 8. 2, 3; 17. 8, 9; the offerer laid his hand upon the head of the victim, *Le.* 1. 4; *Ex.* 29. 10; *Le.* 8. 18; slew it, *Le.* 1. 5, 11; 9. 12; flayed it, *Le.* 1. 6; cut it in pieces, *Le.* 1. 6, 12; 8. 20; washed the inwards and legs, *Le.* 1. 9, 13; 8. 21; 9. 14; the priests sprinkled the blood on the altar round about, *Le.* 1. 5, 11; 9. 12; put fire on the altar, and wood, *Le.* 1. 7; the priest burnt all on the altar, *Le.* 1. 9, 13; 9. 14; nothing reserved from the fire but the skin, which belonged to the priest, *Le.* 7. 8; if of fowls, turtle doves or young pigeons, *Le.* 1. 14; the head to be wrung off and burnt, the blood wrung out at the side of the altar, the crop and feathers cast by the place of ashes, the bird cloven asunder but not divided, all burnt *Le.* 1. 15-17; *Ge.* 15. 9, 10; all burnt offerings were for a sweet savour, *Le.* 1. 9, 13, 17; 8. 21; 23. 18; *Ge.* 8. 20, 21; *Ex.* 29. 18, 25, 41; *Nu.* 15. 3; the law of the burnt offering, because burning all night until the morning, the fire not to be put out, wood burnt every morning and the burnt offering laid on it, *Le.* 6. 8, 13; daily, a lamb of the first year morning and evening, *Ex.* 29. 38-42; *Nu.* 28. 3, 8; every sabbath two, *Nu.* 28. 9; new moon, feast of unleavened bread, of weeks, two young bullocks, one ram, seven lambs of the first year, *Nu.* 28. 11, 19, 27; feast of

trumpets, atonement, one young bullock, one ram, seven lambs, *Nu.* 29. 2, 8; feast of tabernacles, 13, 12, 11, 10, 9, 8, 7, bullocks, two rams, fourteen lambs, respectively seven days, on the eighth one bullock, one ram, seven lambs, *Nu.* 29. 12-36; two rams, a calf, and lamb at the consecration of the priests, *Le.* 8. 18; 9. 2, 3; purification, a lamb or two pigeons, *Le.* 12. 6, 8; cleansing the leper, one lamb, *Le.* 14. 10, 20; dedication of the altar, twelve bullocks, rams, and lambs, *Nu.* 7. 87. Abel's offering, *Ge.* 4. 4; *He.* 11. 4; Noah's, *Ge.* 8. 20, 21; Job's, *Job.* 1. 5; 42. 8; Abraham's, *Ge.* 15. 9, 10; 22. 13; Jethro's, *Ex.* 18. 12; first covenant, *Ex.* 24. 5; Joshua at Kbal, *Jos.* 8. 30, 31; Gideon, *Ju.* 6. 26, 28; Jephthah, *Ju.* 11. 31; Manasseh, *Ju.* 13. 16-19, 23; Israel, 20. 26; 21. 4; at Beth-shemesh, 1 *Sa.* 6. 14; by Samuel, 1 *Sa.* 7. 9; Saul, 1 *Sa.* 13. 9; David, 2 *Sa.* 6. 17; 24. 22-25; 2 *Ch.* 29. 21; Solomon, 1 *Ki.* 3. 4, 15; 8. 64; 9. 25; Elijah, 1 *Ki.* 18. 33, 38; Josiah, 2 *Ch.* 24. 14; Hezekiah, 2 *Ch.* 29. 27-35; 30. 15; Josiah, 2 *Ch.* 35. 14, 16; *Ezra* 3. 2, 3-6; 8. 35.

See also meat offerings and drink offerings, fulfilled in Christ, *Ps.* 40. 6, 7; *He.* 10. 6-10; *Eph.* 5. 2; the believer, *Ro.* 12. 1; *Phi.* 4. 18.

BUSY-BODIES.

Study to be quiet, and to do your own business. 1 *Th.* 4. 11.—For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 2 *Th.* 3. 11, 12.

CALLING.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 *Ti.* 1. 9.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 *Th.* 2. 13, 14.—God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 *Co.* 1. 9.—The gifts and calling of God are without repentance. *Ro.* 11. 29.—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 *Pe.* 2. 9.

Ro. 8. 28.

CAMP.

With the tabernacle in the centre facing the east, immediately around encamped the priests and Levites, *Nu.* 1. 53; Moses, Aaron, and priests, eastward, *Nu.* 3. 38; Kohathites south, *Nu.* 3. 29; Gershonites west, *Nu.* 3. 25; Merarites north, *Nu.* 3. 35; further removed, Judah, Issachar, Zebulun, under the standard of Judah, east, *Nu.* 2. 3-9; Reuben, Simeon, Gad, south, under the standard of Reuben, *Nu.* 2. 10-16; Ephraim, Manasseh, Benjamin, under the standard of Ephraim, west, *Nu.* 2. 18-24; Dan, Asher, Naphtali, under the standard of Dan, north, *Nu.* 2. 25-31. Each tribe had its own ensign besides the four principal standards, *Nu.*

1. 52; 2. 2. The army was then divided into four camps, Judah, Reuben, Ephraim, and Dan, *Nu.* 2. 3. 31; each camp into three tribes, each tribe into families, each family into households. *Nu.* 2; *Jos.* 7. 1.

The order of march was, the camp of Judah, containing three tribes, first; next the Gershonites and Merarites, with the tabernacle; then the camp of Reuben, consisting of three tribes, the priests and Kohathites, with the holy vessels, forming the centre; the camp of Ephraim, and finally that of Dan, closed up the rear. *Nu.* 2. 17; 10. 5, 6, 14. 27.

Sin offering burnt outside, *Ex.* 29. 14; *Le.* 4. 12, 21; 8. 17; 9. 11; 16. 27; *He.* 13. 11, 13; red heifer, *Nu.* 19. 3, 5; ashes, *Le.* 6. 11; *Nu.* 19. 9; the dead, *Le.* 10. 4, 5; malefactors killed, *Le.* 24. 14, 23; *Nu.* 15. 35, 36; *Jos.* 7. 24; lepers, *Le.* 13. 46; 14. 3; *Nu.* 5. 2. 4; 12. 14, 15; unclean, *Nu.* 31. 19; *De.* 23. 10, 12; an angel went before, *Ex.* 14. 19; God in the midst, *De.* 23. 14.

CANDLESTICK.

Of pure gold beaten work, a shaft, branch, and four bowls like almonds, knobs, and flowers, *Ex.* 25. 31; 37. 17, 20; *Nu.* 8. 4; and six branches, three out of each side, three bowls, a knob, and a flower in each branch, *Ex.* 25. 32, 33; 37. 18, 19; a knob under each pair of branches, *Ex.* 25. 35; 37. 21; seven lamps, anuffers and snuffdishes, all made of a talent of gold, *Ex.* 25. 37. 40; 37. 23, 24; placed over against the table, southward, *Ex.* 40. 24; pure oil olive beaten for the light, *Ex.* 25. 6; 35. 28; *Le.* 24. 2; time of dressing morning, lighting evening, *Ex.* 30. 7, 8; *Le.* 24. 3; the light to be over against the candlestick itself, *Ex.* 25. 37, *Nu.* 8. 2, 3; covered when carried, *1 Sa.* 4. 9; references to the candlestick, *1 Sa.* 3. 3, 2 *Ch.* 13. 11, *Da.* 5. 5.

In the temple ten, *Ch.* 4. 7, 1 *Ki.* 7. 49; and of silver, *1 Ch.* 28. 15, *Je.* 52. 19; in vision, *Zec.* 4. 2, 3, *Re.* 11. 4; seven, *Re.* 1. 12, 13, 20.

CENSORIOUSNESS.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned. *Lu.* 6. 37.—For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. *Mat.* 7. 2, 3, 5.—Judge not according to appearance, but judge righteous judgment. *Jno.* 7. 24.—Why dost thou judge thy brother? ... for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. *Ro.* 14. 10, 13.

CHARITY.

Thou shalt love thy neighbour as thyself. *Mat.* 22. 39.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 34, 35.—He that loveth not knoweth not God; for God is love. *1 Jno.* 4. 8.—Above all things

have fervent charity among yourselves: for charity shall cover the multitude of sins. *1 Pe.* 4. 8.—Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. *1 Co.* 13. 4-7.

CHASTITY.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. *Mat.* 5. 27, 28.—Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home. *Tit.* 2. 4, 5.—But fornication, and all uncleanness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting. ... For this ye know, that no whoremonger, nor unclean person, ... hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. *Eph.* 5. 3-6. Whoremongers ... shall have their part in the lake which burneth with fire and brimstone. *Re.* 21. 8.—How ... can I do this great wickedness, and sin against God? And he left his garment in her hand, and fled, and got him out. *Ge.* 39. 9, 12. *Ex.* 20. 14.

CHERUBIM.

Every one had four faces; the face of a man and ... lion on the right side, ... of an ox on the left side, ... also ... the face of an eagle. *Eze.* 1. 6, 10, 10. 14; *Re.* 4. 7.—Every one had four wings stretched upward; two ... joined one to another, and two covered their bodies. The hands of a man under their wings on their four sides. Their feet were straight, and the sole ... like the sole of a calf's foot; and they sparkled like ... burnished brass. *Eze.* 1. 6, 11, 8, 7.

Placed at the east of the garden of Eden, *Ge.* 3. 24; on the mercy seat, *Ex.* 25. 18-20; 37. 7-9; *He.* 9. 5; in the temple, made of olive wood overlaid with gold, *1 Ki.* 6. 23, 28; 8. 6, 7; 2 *Ch.* 3. 10-13; 5. 7, 8; in vision, *Eze.* 1. 5-26; 9. 3; 10. 1, 22; 11. 22; *Re.* 4. 7.

Wrought in the ten curtains of the tabernacle, *Ex.* 26. 1; 36. 8; the veil, *Ex.* 26. 31; 36. 35; 2 *Ch.* 3. 14; carved on the temple doors, *1 Ki.* 6. 32, 35; on the bases, *1 Ki.* 7. 29, 36; on the walls, *1 Ki.* 6. 29; 2 *Ch.* 3. 7; in the future temple, *Eze.* 41. 18, 20, 25.

God's chariot, *1 Ch.* 28. 18; 2 *Sa.* 22. 11; *Ps.* 18. 10; God dwelleth between on the mercy seat, *Ex.* 25. 22; *Nu.* 7. 89; *1 Sa.* 4. 4; 2 *Sa.* 6. 2; 2 *Ki.* 19. 15; *1 Ch.* 13. 6; *Ps.* 80. 1; 99. 1; *Is.* 37. 16.

CHILDREN.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. *Ex.* 20. 12.—Children, obey your parents in all things: for this is wellpleasing unto the Lord. *Col.* 3. 20.—My son, hear the instruction of thy father, and forsake not the law of thy mother. *Pr.* 1. 8.—[Jesus] was subject unto them. *Lu.* 2. 51.

Mat. 15. 4.

Cursed be he that setteth light by his father or his mother. *De.* 27. 16.—The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. *Pr.* 30. 17.

The seed of the righteous shall be delivered. *Pr.* 11. 21.—The generation of the upright shall be blessed. *Ps.* 112. 2.—I will pour my Spirit upon thy seed, and my blessing upon thine offspring. *Is.* 44. 3.—The promise is unto you, and to your children. *Ac.* 2. 39. *Ps.* 25. 13.

CHRIST. See ATONEMENT.

THE ANOINTED.

We have found the Messiah, which is, being interpreted, the Christ. [Or the anointed, *marg.*] *Jno.* 1. 41.—God anointed Jesus of Nazareth with the Holy Ghost and with power. *Ac.* 10. 38.—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. This day is this scripture fulfilled in your ears. *Lu.* 4. 18, 21.

Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. *He.* 1. 8, 9; *Ps.* 45. 6, 7.

Seventy weeks are determined upon thy people ... to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, ... and to anoint the most Holy. *Da.* 9. 24.

ASCENSION OF.

He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. *Lu.* 24. 50, 51. While they beheld, he was taken up; and a cloud received him out of their sight. *Ac.* 1. 9.

THE CREATOR.

God ... created all things by Jesus Christ. *Eph.* 3. 9.—All things were made by him; and without him was not any thing made that was made. *Jno.* 1. 3.

HIS DIVINITY.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *Jno.* 1. 1, 2.—I was set up from everlasting, from the beginning, or ever the earth was. *Pr.* 8. 23.

HIS EXAMPLE.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. *Ro.* 8. 29.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. *Jno.* 15. 10.—Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister. *Mat.* 20. 27, 28.—If any man will come after me, let him deny himself, and take up his cross, and follow me. *Mat.* 16. 24.

If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. *1 Pe.* 2. 20, 21.—Forbear-

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ing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. *Col. 3. 13.*

HIS GLORY.

The Lord of glory. *1 Co. 2. 8.*—The brightness of his glory, and the express image of his person. *He. 1. 3.*—As he prayed, the fashion of his countenance was altered, and his raiment, was white and glistering. Peter and they that were with him... saw his glory. *Lu. 9. 29, 32.* Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. *Jno. 17. 5.*—He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. *Eph. 1. 20, 21.*—And the glory which thou gavest me I have given them. *Jno. 17. 22.*

IS GOD.

The Word was God. *Jno. 1. 1.*—In him dwelleth all the fulness of the Godhead bodily. *Col. 2. 9.*—God was manifest in the flesh. *1 Ti. 3. 16.*—They shall call his name Emmanuel, which being interpreted is, God with us. *Mat. 1. 23.*
Jno. 5. 19.

HEAD OF THE CHURCH.

He is the head of the body, the church. *Col. 1. 18.*

HIS HUMAN NATURE.

Joseph... went up... unto... Bethlehem... to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son. And when eight days were accomplished for the circumcising of the child, his name was called JESUS. *Lu. 2. 4, 7, 21.*—When he had fasted forty days and forty nights, he was afterward an hungered. *Mat. 4. 2.* Jesus... being wearied with his journey, sat thus on the well. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. *Jno. 4. 6, 7.*—There arose a great tempest in the sea;... but he was asleep. *Mat. 8. 24.*—Jesus wept. *Jno. 11. 35.*—My soul is exceeding sorrowful, even unto death. *Mat. 26. 38.*—When they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. *Jno. 19. 33, 34.*—Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. *Lu. 24. 39.*—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *He. 2. 14, 17, 18.*

HIS HUMILITY.

Learn of me; for I am meek and lowly in heart. *Mat. 11. 29.*—After that he pour-

eth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. *Jno. 13. 5.*—In lowliness of mind let each esteem other better than themselves. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. *Phi. 2. 3, 5-9.*

INTERCESSOR.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. *1 Jno. 2. 1.*—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Ro. 8. 34.*—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. 7. 25.*
Lu. 22. 32.

THE KING.

I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. 23. 5.*—And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. *Re. 19. 16.*—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat. 25. 31, 34.*

HIS KINGDOM.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Ps. 2. 8.*—One like the Son of man came... to the Ancient of days, ... and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da. 7. 13, 14.*—The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re. 11. 15.*
Ps. 22. 27.

IS LORD.

To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. *Ro. 14. 9.*—He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. *Re. 19. 16.*—The Lord of glory. *1 Co. 2. 8.*
Lu. 2. 11.

HIS LOVE.

The love of Christ, which passeth knowledge. *Eph. 3. 19.*—Hereby perceive we the love of God, because he laid down his life for us. *1 Jno. 3. 16.*

MEDIATOR.

There is one God, and one mediator between God and men, the man Christ Jesus. *1 Ti. 2. 5.*—For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. *He. 9. 15.*—He is the mediator of a better covenant, which was established upon better promises. *He. 8. 6.*

HIS POWER.

His name shall be called... The mighty God. *Is. 9. 6.*—All power is given unto me in heaven and in earth. *Mat. 28. 18.*—Christ the power of God. *1 Co. 1. 24.*—Mighty to save. *Is. 63. 1.*—All things were made by him. *Jno. 1. 3.*—Upholding all things by the word of his power. *He. 1. 3.* God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil. *Ac. 10. 38.*—When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. *Mat. 10. 1.*—I have power to lay it [my life] down, and I have power to take it again. *Jno. 10. 18.*—Far above all principality, and power. *Eph. 1. 21.*—Jesus Christ... shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Phi. 3. 20, 21.*—They shall see the Son of man coming in the clouds of heaven with power and great glory. *Mat. 24. 30.*—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *2 Th. 1. 7-9.*—I can do all things through Christ which strengtheneth me. *Phi. 4. 13.*

HIS PRIESTHOOD.

In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *He. 2. 17.*—The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec. This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. *He. 7. 21, 24-27.*—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. *He. 4. 14, 15.*

THE PROPHET.

I will raise them up a Prophet from among their brethren, like unto thee, and

will put my words in his mouth; and he shall speak unto them all that I shall command him. And ... whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. *De.* 18, 18, 19.—The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; ... This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. *Lu.* 4, 18, 21, 22.—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. *He.* 1, 1, 2.—All things that I have heard of my Father I have made known unto you. *Jno.* 15, 15.

HIS RESURRECTION.

Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. *Jno.* 2, 19, 21.—Jesus was risen early the first day of the week. *Mar.* 16, 9.—He rose again the third day according to the scriptures: and ... was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once. ... After that, he was seen of James; then of all the apostles. And last of all he was seen of me also. *1 Co.* 15, 4, 3.—If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. *Ro.* 8, 11.—If Christ be not raised, your faith is vain: ye are yet in your sins. But now is Christ risen from the dead, and become the firstfruits of them that slept. *1 Co.* 15, 17, 20.—Who was delivered for our offences, and was raised again for our justification. *Ro.* 4, 25. *Ac.* 1, 22.

OUR SANCTIFIER.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1, 30.—Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5, 25, 27.—We are sanctified through the offering of the body of Jesus Christ once for all. *He.* 10, 10.

HIS SECOND COMING.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. *Mat.* 25, 31, 32.—When the Lord shall build up Zion, he shall appear in his glory. *Psa.* 102, 16.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *Col.* 3, 4.—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. *1 Th.*

4, 16, 17.—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac.* 1, 11.—The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. *1 Th.* 5, 2, 3.—The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. *2 Pe.* 3, 9, 12. *Mat.* 24, 30. *2 Th.* 2, 2.

THE SON OF GOD.

Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat.* 3, 17.—The high priest ... said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mar.* 14, 61, 62.

WORSHIP OF.

When he bringeth in the firstborn into the world, he saith, And let all the angels of God worship him. *He.* 1, 6.

CHURCH.

Christ is the head of the church: and he is the saviour of the body. *Eph.* 5, 23. The church, which is his body, the fulness of him that filleth all in all. *Eph.* 1, 22, 23.—By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. *1 Co.* 12, 13.—Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are built together for a habitation of God through the Spirit. *Eph.* 2, 19, 22.—Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph.* 5, 25, 27.

ITS DISCIPLINE.

Them that sin rebuke before all, that others also may fear. *1 Th.* 5, 20.—In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ... deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. *1 Co.* 5, 4, 5.—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account. *He.* 13, 17.

ITS FUTURE GLORY.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. *Isa.* 60, 1, 3.—Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. *Isa.* 66, 10, 12.

Psa. 22, 27; 87, 3.

CIRCUMCISION.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. *Ge.* 17, 10.—He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. *Ro.* 4, 11.—In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. *Gal.* 6, 15.—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. *Col.* 2, 11.—We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. *Phi.* 3, 3. *Ac.* 15, 1, 5.

COMMANDMENTS.

Ex. 20, 3, 17.—He gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. *Ex.* 31, 18.—Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. *Mat.* 5, 17, 19.—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *Jno.* 13, 34.

COMMUNION OF SAINTS.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. *Mal.* 3, 16, 17.—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. *Jno.* 17, 20, 21.—The bread which we break, is it not the communion of the body of Christ? For we being many, are

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one bread, *and* one body: for we are all partakers of that one bread. 1 Co. 10. 16, 17. Wherefore comfort yourselves together, and edify one another. 1 Th. 5. 11.—Ye are come unto... the general assembly and church of the firstborn, which are written in heaven, and to... the spirits of just men made perfect. He. 12. 22, 23.

COMMUNION WITH GOD.

Truly our fellowship is with the Father, and with his Son Jesus Christ. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. 1 Jno. 1. 3, 6.—If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. Jno. 14. 23. Enoch walked with God. Ge. 5. 24.

CONFESSING CHRIST.

Mat. 10. 32.

CONFESSION.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Pr. 28. 13.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 Jno. 1. 9.

Confess your faults one to another. Ja. 5. 16; Mal. 3. 6.

CONFORMITY TO THE WORLD.

Ro. 12. 2.

CONSCIENCE.

Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Ac. 24. 16.—Beloved, if our heart condemn us not, then have we confidence toward God. 1 Jno. 3. 21; Ps. 26. 1.

CONTENTMENT.

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. He. 13. 5.—Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. 1 Th. 6. 6, 8.—I have learned, in whatsoever state I am, therewith to be content. Phi. 4. 11.

CONVERSION.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Mat. 18. 3.—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Is. 55. 7.—Turn thou me, and I shall be turned; for thou art the Lord my God. Je. 31. 18. I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Ac. 26. 17, 18. A great number believed, and turned unto the Lord. Ac. 11. 21.

COVENANT.

With Noah and every living creature, Ge. 6. 18; 9. 11, 12, 15, 17; the rainbow

the token, Ge. 9. 12, 17; with Abraham and his seed, Ge. 15. 4, 18; 17. 4, 7; Ga. 3. 15, 17; Ac. 3. 25; with Isaac, Ge. 17. 19; 26. 24; with Jacob, Ge. 35. 9, 12; Ps. 105. 8, 10; with David and his seed, Ps. 89. 28, 34; covenant of circumcision, Ge. 17. 10; Ac. 7. 8; sabbath, Ex. 31. 16; shewbread, Le. 24. 5, 8; salt, Le. 2. 13; Nu. 18. 19; 2 Ch. 13. 6; peace, Nu. 25. 12; Is. 54. 10; Exe. 34. 25; 37. 26; Zec. 6. 13; priesthood, Nu. 25. 13; Ne. 13. 29; Mal. 2. 8; day and night, Ge. 8. 22; Je. 33. 20; everlasting, Ge. 9. 16; 17. 7, 19; Le. 24. 8; 2 Sa. 23. 5; 1 Ch. 16. 17; Is. 24. 5; 55. 3; 61. 8; Je. 32. 40; 60. 5; Exe. 16. 60; 37. 26; He. 13. 20; of promise, Eph. 2. 12; Ga. 3. 18, 19.

Two principal ones, the first from Sinai Ga. 3. 24; written in a book, Ex. 24. 4, 7; 2 Ki. 23. 21; on tables of stone, Ex. 34. 28; De. 4. 13; 9. 9, 11, 15; placed in the ark, Ex. 40. 20; De. 10. 1, 5; called ark of the covenant, Nu. 10. 33; 14. 44; De. 10. 8; confirmed by blood, Ex. 24. 4, 8; He. 9. 18, 20; Moses the mediator, Ga. 3. 19; Ex. 20. 19; 35. 29; 2 Co. 4. 7; ministered by angels, Ga. 3. 19; Ac. 7. 53; re-enforced in the land of Moab, De. 29. 1; made old, He. 8. 13.

The new, Je. 31. 31, 34; Ro. 11. 27; He. 8. 7, 13; 10. 16, 17; confirmed by the blood of Christ, Mat. 26. 28; Mar. 14. 24; Lu. 22. 20; He. 10. 29; Christ the mediator, He. 8. 6; 9. 15; 12. 24; surety, He. 7. 22; messenger, Mal. 3. 1; the apostles, the ministers, 2 Co. 3. 6; Christ himself for a covenant, Is. 42. 6; 49. 8.

Covenants between men, Abraham and Abimelech, Ge. 21. 27; Isaac and Abimelech, Ge. 26. 28; Jacob and Laban, Ge. 31. 44; Jonathan and David, 1 Sa. 18. 3; 20. 8; 23. 18; Ahab and Ben-hadad, 1 Ki. 20. 34; Jehoiada and the people, 2 Ki. 11. 4; between the Lord, king, and people, 2 Ki. 11. 17; between Josiah and the Lord, 2 Ki. 23. 3; the people and God, Ezra 10. 3; Ne. 9. 8; death needful to confirm a covenant. He. 9. 16, 20; Ge. 15. 10; Je. 34. 18; Ga. 3. 15, 17.

COVETOUSNESS.

Thou shalt not covet. Ex. 20. 17.—No... unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. 5. 5.—But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 Th. 6. 9; Ps. 10. 3.

DEATH.

NATURAL.

Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Ge. 2. 17.—Dust thou art, and unto dust shalt thou return. Ge. 3. 19.—It is appointed unto men once to die, but after this the judgment. He. 9. 27. There shall be a resurrection of the dead, both of the just and unjust. Ac. 24. 15.—

stroyed is death. 1 Co. 15. 26.

SPIRITUAL.

You *hath* he quickened, who were dead in trespasses and sins. Eph. 2. 1.—She that

liveth in pleasure is dead while she liveth. 1 Th. 5. 6.—Unto the angel of the church in Sardis write;... I know thy works, that thou hast a name that thou livest, and art dead. Re. 3. 1.

OF BELIEVERS.

The righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, *each one walking in his uprightness.* Is. 57. 1, 2.—I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Re. 14. 13.—Precious in the sight of the Lord is the death of his saints. Ps. 116. 15.—Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Ps. 23. 4.—To me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Phi. 1. 21, 23. Willing rather to be absent from the body, and to be present with the Lord. 2 Co. 5. 8.—Them... which sleep in Jesus will God bring with him. 1 Th. 4. 14.

OF THE WICKED.

The rich man... died and was buried; and in hell he lift up his eyes, being in torments. Lu. 16. 22, 23.

DECEIT.

The Lord will abhor the deceitful man. Ps. 5. 6.—He that is subtle, he shall not dwell within my sanctuary: he that telleth lies shall not tarry in my sight. Ps. 101. 7.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Lu. 9. 62.—The man can serve two masters... Ye cannot serve God and mammon. Mat. 6. 24. A double minded man is unstable in all his ways. Ja. 1. 8.—How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. 1 Ki. 18. 21.—As for me and my house, we will serve the Lord. Jos. 24. 15.—My servant Caleb... hath followed me fully. Nu. 14. 24.

DEPRAVITY OF HUMAN NATURE.

By one man's disobedience many were made sinners. Ro. 5. 19.—God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Ge. 6. 5.—I was shapen in iniquity; and in sin did my mother conceive me. Ps. 51. 5.—I know that in me (that is, in my flesh,) dwelleth no good thing. Ro. 7. 18.—We all... were by nature the children of wrath. Eph. 2. 3.—The children of the devil. 1 Jno. 3. 10.—Having the understanding darkened, being alienated from the life of God. Eph. 4. 18; Ps. 14. 1.

DEVIL.

The tempter. 1 Th. 3. 5.—The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

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2 Co. 4. 4.—We would have* come unto you, ... once and again; but Satan hindered us. 1 Th. 2. 18.—Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6. 11.—Resist the devil, and he will flee from you. Ja. 4. 7.—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith. 1 Pe. 5. 8, 9.—Simon ... Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not. Lu. 22. 31, 32. And the God of peace shall bruise Satan under your feet shortly. Ro. 16. 20.—For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 Jno. 3. 8.—The devil ... was cast into the lake of fire and brimstone, ... and shall be tormented day and night for ever and ever. Re. 20. 10; Mat. 4. 1-12.

DILIGENCE.

God ... is a rewarder of them that diligently seek him. He. 11. 6.—Keep thy heart with all diligence; for out of it are the issues of life. Pr. 4. 23.—Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. Give diligence to make your calling and election sure. 2 Pe. 1. 5, 7, 10.—Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phi. 3. 13, 14.

Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Ec. 9. 10.

DISHONESTY.

Ye shall not steal, neither deal falsely, neither lie one to another. Le. 19. 11.—A false balance is abomination to the Lord; but a just weight is his delight. Pr. 11. 1.—That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such. 1 Th. 4. 6.

DISOBEDIENCE.

If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; all these curses shall come upon thee, and overtake thee. De. 28. 15.—Because of these things cometh the wrath of God upon the children of disobedience. Eph. 5. 6.—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord. 2 Th. 1. 7-9.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother. All the men of his city shall stone him with stones, that he die. De. 21. 18, 21.

DIVISIONS.

I beseech you, brethren, by the name of our Lord Jesus Christ, ... that there

be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Co. 1. 10.—Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Ro. 16. 17.—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. Jno. 17. 20, 21.

DIVORCES.

What ... God hath joined together, let not man put asunder. Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. Mat. 19. 6, 8, 9.

DRUNKENNESS.

Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Pr. 23. 20, 21, 29-33; 1 Co. 6. 10.

EDIFICATION.

Let us therefore follow after the things which make for peace, and things whereby with one may edify another. Ro. 14. 19.

ELECTION.

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 Pe. 1. 2.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Th. 2. 13, 14.—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. 1. 4.—For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. Ro. 9. 11, 12.

Give diligence to make your calling and election sure. 2 Pe. 1. 10.

Go ye into all the world, and preach the gospel to every creature. Mar. 16. 15; Mat. 20. 16.

ENVY.

Envy the rottenness of the bones. Pr. 14. 30.—If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descend-

eth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. Ja. 3. 14, 16.—Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Ps. 37. 1, 2.

EPHOD.

THE HIGH PRIEST.

Of gold, blue, ... purple, ... scarlet, and fine twined linen. They ... beat the gold into thin plates, and cut it into wires, to work it in the blue, ... purple, ... scarlet, and ... fine linen. ... They made shoulderpieces ... to couple it together by the two edges. The curious girdle ... was of the same. ... They wrought onyx stones ... in ouches of gold, graven ... with the names of the children of Israel. And ... put them on the shoulders of the ephod. Ex. 39. 2, 7; 28. 5, 12.—Moses brought Aaron ... put the ephod upon him, and he girded him with the curious girdle. Le. 8. 6, 7; Bli, 1 Sa. 2. 28; Ahiah, 1 Sa. 14. 3; Abiathar, 1 Sa. 23. 6.

To enquire of God, 1 Sa. 23. 6, 9; 30. 7; kept in the tabernacle, 1 Sa. 21. 9.

Samuel wore a linen one, 1 Sa. 2. 18; the priests, 1 Sa. 22. 18; David, 2 Sa. 6. 14; 1 Ch. 15. 27.

Idoltrons ephods. Gideon's, Ju. 8. 27; Michah's, Ju. 17. 5; 18. 14, 20.

ETERNAL LIFE.

This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent. Jno. 17. 3.—This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 Jno. 5. 11, 13; Mat. 19. 16.

ETERNAL PUNISHMENT.

Eternal damnation. Mar. 9. 29.—Eternal fire. Jude 7.—These shall go away into everlasting punishment: but the righteous into life eternal. Mat. 25. 46.

EXAMPLE.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Mat. 5. 16.—Walk in wisdom toward them that are without. Col. 4. 5.—Be ye followers of me, even as I also am of Christ. 1 Co. 11. 1.—Be not slothful, but followers of them who through faith and patience inherit the promises. He. 6. 12.—These things were our examples, to the intent we should not lust after evil things, as they also lusted. 1 Co. 10. 6.

EXCOMMUNICATION.

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ... deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the

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Lord Jesus. 1 Co. 5. 4, 5.—If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 Th. 3. 14.

FAITH.

Faith is the substance of things hoped for, the evidence of things not seen. *He. 11. 1.*—We walk by faith, not by sight. 2 Co. 5. 7.

Faith cometh by hearing, and hearing by the word of God. *Ro. 10. 17.*—By grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph. 2. 8.*

He that believeth on me hath everlasting life. *Jno. 6. 47.*—He that believeth on the Son of God hath the witness in himself. 1 *Jno. 5. 10.*—That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. *Gal. 3. 11.*

Faith without works is dead. *Ja. 2. 20.* Faith ... worketh by love. *Gal. 5. 6.*

Ye are all the children of God by faith in Christ Jesus. *Gal. 3. 26.*—Whosoever believeth in him shall receive remission of sins. *Ac. 10. 43.*

Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro. 5. 1.*

In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. 1 *Pe. 1. 8, 9.*—The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal. 2. 20.*

This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 *Jno. 5. 4, 5.*—The shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. *Eph. 6. 16.*

Purifying their hearts by faith. *Ac. 15. 9.*—Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. *He. 11. 6.*—Whosoever is not of faith is sin. *Ro. 14. 23; Jno. 3. 15, 36; Mar. 5. 34.*

THE FALL.

See DEPRAVITY.

FALSE CONFIDENCE.

He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: two men went up into the temple to pray; the one a Pharisee, and the other a publican. *Lu. 18. 9, 10.*—They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. *Ro. 10. 3.*—By the deeds of the law there shall no flesh be justified in his sight. *Ro. 3. 20.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat. 7. 21, 23.* He that trusteth in his own heart is a

fool. *Pr. 28. 26.*—Let him that thinketh he standeth take heed lest he fall. 1 *Co. 10. 12.*

FALSE DOCTRINE AND TEACHERS.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col. 2. 8.*—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. *Is. 8. 20; Mat. 7. 16.*

FASTING.

This kind goeth not out but by prayer and fasting. *Mat. 17. 21.*—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. *Ac. 13. 2, 3.*—That ye may give yourselves to fasting and prayer. 1 *Co. 7. 5; Mat. 6. 16-18.*

FATHERLESS.

Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. *Je. 49. 11; Ps. 146. 9.*

FEAR.

OF GOD.

The fear of the Lord, that is wisdom; and to depart from evil is understanding. *Job 28. 28.*—Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long. *Pr. 23. 17.*—Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire. *He. 12. 28, 29.*—Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 *Co. 7. 1.*—The Lord taketh pleasure in them that fear him, in those that hope in his mercy. *Ps. 147. 11; Mal. 3. 16, 17; Mat. 10. 28.*

The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe. *Pr. 29. 25.*—The Lord is on my side; I will not fear: what can man do unto me? *Ps. 118. 6.*—He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. *He. 13. 5, 6.*

FEASTS.

THE SABBATH.

God blessed the seventh day, and sanctified it. *Ge. 2. 3; Ex. 16. 23; 20. 11; 31. 17; Nu. 9. 14.*—In it thou shalt not do any work. *Ex. 20. 10; 23. 12; 34. 21; 35. 2; De. 5. 14; Je. 17. 22.*—Kindle no fire. *Ex. 35. 3.*—Whosoever doeth work therein shall be put to death. *Ex. 35. 2; Nu. 15. 35.*—The rest of the holy sabbath unto the Lord. *Ex. 16. 23, 25; 31. 15; 35. 2; Le. 23. 3.*—A sign. *Ex. 31. 13, 17; Ex. 20. 12, 20.*—A perpetual covenant. *Ex. 31. 16; Is. 56. 4, 6.*—God brought thee out ... through a mighty hand. *De. 5. 15.*—Offerings on, *Nu. 28. 9, 10; kept, Nu. 10. 31; 13. 15-22; Lu. 23. 56; Jno.*

19. 31; Christ's teaching concerning, *Mat. 12. 1-8, 13; Mar. 2. 23-28; 3. 4; Lu. 6. 1-10; 13. 10-16; 14. 1-6; Jno. 5. 9-16; 7. 23; 9. 14-16; a shadow, Col. 2. 16, 17; the Word of God read, Lu. 4. 16, 17; Ac. 13. 27; 15. 21; a sabbath day's journey, Ac. 1. 12.*

THE PASSOVER.

Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. *De. 16. 1.*—This month shall be unto you the beginning of months: it shall be the first month of the year to you. *Ex. 12. 2.* In the tenth day ... take ... a lamb for a house: ... keep it up until the fourteenth ... kill it in the evening. *Ex. 12. 3, 6; Le. 23. 5; Nu. 9. 3, 5.*—Take a bunch of hyssop, and dip it in the blood, ... strike the lintel and the two side posts: ... none ... shall go out at the door ... till the morning. *Ex. 12. 22; He. 11. 28; 1 Pe. 1. 19.*—Eat the flesh ... roast with fire, ... unleavened bread, and ... bitter herbs. *Ex. 12. 8; De. 16. 3; Nu. 9. 11.*—His head with his legs, and with the purturance. Let nothing of it remain until the morning; neither shall ye break a bone thereof. *Ex. 12. 9, 10, 46; 34. 25; Nu. 9. 12; Jno. 19. 36.*—Your loins girded, ... shoes on your feet, and ... staff in ... hand; ... in haste. *Ex. 12. 11; De. 16. 3.*—Keep it a feast by an ordinance for ever. In the place which the Lord shall choose. *Ex. 12. 14, 24, 42; De. 16. 2, 5-7.*—Kept in Egypt. *Ex. 12. 28; at Sinai, Nu. 9. 1-5; at Gilgal, Jos. 5. 10; by Hezekiah, 2 Ch. 30. 1-18; by Josiah, 2 Ki. 23. 21-23; 2 Ch. 35. 1-19; Ezra, Ezra 6. 19-21; four recorded in the gospels, Lu. 2. 41-52; Jno. 2. 13-23; 6. 4, 11, 55; 12. 1; Mat. 26. 2, 17-19; Mar. 14. 12-16; Lu. 22. 1, 7, 16; one in the Acts 12. 4; fulfilled in Christ, 1 *Co. 5. 7; to be kept hereafter, Eze. 45. 21.**

UNLEAVENED BREAD.

In the first month, on the fourteenth, ... at even, ... eat unleavened bread, until the one and twentieth day ... at even. No leaven ... in your houses. *Ex. 12. 18, 19; 13. 6, 10; 23. 15; 34. 18; De. 16. 3, 4.*—On the fifteenth day ... is the feast of unleavened bread. In the first day ... a holy convocation. Offer an offering made by fire ... seven days: in the seventh day is a holy convocation. *Le. 23. 6-8; Nu. 28. 17-25; De. 16. 8; Eze. 45. 21.*—Kept by Solomon, 2 *Ch. 8. 12, 13; Hezekiah, 2 Ch. 30. 13, 21; Josiah, 2 Ch. 35. 17; Ezra 6. 22; synonymous with the passover, Lu. 22. 1; passover killed the first day. Mar. 14. 12.*

HARVEST-WEEKS, OR FIRSTFRUITS.

The feast of harvest, the firstfruit of thy labours. *Ex. 23. 16.*—The feast of weeks, of the firstfruits of wheat harvest. *Ex. 34. 22; De. 16. 10, 16; Je. 5. 24.*—Bring a sheaf of the firstfruits. ... On the morrow after the sabbath the priest shall wave it. *Le. 23. 9-13.* Christ the firstfruits, 1 *Co. 15. 20, 23.*—Count ... from the day ... ye brought the sheaf; ... seven sabbaths: ... to the morrow after the seventh sabbath ... fifty days. *Le. 23. 15, 16; De. 16. 9.*—Bring ... two wave loaves of two tenth deals: ... of fine flour; ... baken with leaven: ... firstfruits. A holy convocation. *Le. 23. 17, 21; Nu. 28. 26, 31; Je. 5. 24.* The day of Pentecost, *Ac. 2. 1-20; 1 Co. 16. 8; Ja. 1. 18; Ex. 14. 4.*

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TRUMPETS.

The seventh month, in the first day, ... a sabbath, a memorial of blowing of trumpets. *Le.* 23. 24, 25; *Ex.* 29. 1-6; *Nu.* 29. 1-7.

ATONEMENT.

On the tenth day of this seventh month ... a day of atonement. *Le.* 23. 27; *Nu.* 29. 7-11.—Aaron ... shall put on the ... linen coat, ... the linen breeches, ... a linen girdle, and ... the linen mitre. *Le.* 16. 3, 4, 32.—Take a censer full of burning coals ... from off the altar ... his hands full of ... incense ... bring it within the veil: ... put the incense upon the fire, ... that the cloud of the incense may cover the mercy seat. *Le.* 16. 12, 13.—Take of the blood of the bullock [and goat] and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat ... seven times. *Le.* 16. 14-17; *He.* 9. 7.—He shall go out unto the altar ... before the Lord, ... and put of the blood ... upon the horns. And ... sprinkle ... upon it with his finger seven times. *Le.* 16. 18, 19.—Lay both his hands upon the head of the live goat, ... and confess over him all the iniquities of the children of Israel, and ... send him ... into the wilderness: and the goat shall bear on him all their iniquities unto a land not inhabited. *Le.* 16. 20-22; *He.* 10. 3, 17, 18; *Is.* 53. 4; 1 *Pe.* 2. 24.—Aaron shall ... put off the linen garments, ... leave them: ... and ... wash ... with water, ... put on his garments, ... and offer his burnt offering. *Le.* 16. 23, 24. It shall be a sabbath of rest, ... ye shall afflict your souls. *Le.* 16. 31; 23. 27-32.—[To be kept hereafter] in the first month, *Eze.* 45. 18-20.

TABERNACLES.

The fifteenth day of this seventh month ... the feast of tabernacles for seven days. *Le.* 23. 34, 36; 1 *Ki.* 8. 65; 2 *Ch.* 7. 9.—On the eighth day ... a holy convocation. *Le.* 23. 38; *Nu.* 29. 35; 1 *Ki.* 8. 66; 2 *Ch.* 7. 9; *Jno.* 7. 37.—Take ... branches of palm trees, ... boughs of thick trees, and willows of the brook; ... dwell in booths seven days. *Le.* 23. 40, 42, 43; *Nu.* 8. 14-17.—In the ... year of release, in the feast of tabernacles, ... read this law before all Israel. *De.* 31. 10, 13; *Ne.* 8. 18.—The feast of ingathering, ... in the end of the year. *Ex.* 23. 16; 34. 22; *De.* 16. 13-16. Sacrifices during the eight days, *Nu.* 29. 12, 38; kept by Solomon, 1 *Ki.* 8. 2; 2 *Ch.* 5. 8; 8. 13; *Ezra.* 3. 4; *Ne.* 8. 14-18; *Jno.* 7. 2, 37; to be kept hereafter, *Zec.* 14. 16.—Three times ... keep a feast ... in the year ... when all thy males shall appear before ... God. The feast of unleavened bread; ... the feast of ... firstfruits: ... and the feast of ingathering. *Ex.* 23. 14, 17; 34. 22, 23; *De.* 16. 16.

OTHER FEASTS OR FESTIVALS.

The beginning of months, or new moon, *Nu.* 28. 11-15; 1 *Sa.* 20. 5, 6; 1 *Ch.* 23. 31; 2 *Ch.* 2. 4; *Ezra.* 3. 5; *Nu.* 10. 33; *Ps.* 81. 3; *Col.* 2. 16; the sabbatic year, *Le.* 25. 1-7; *De.* 31. 10; the year of jubilee, *Le.* 25. 8-16; dedication of the temple, 1 *Ki.* 8. 65; *Ezra.* 6. 16, 17; *Jno.* 10. 22; *Purim.* *Es.* 9. 28, 31.
Private feasts: at marriage, *Ge.* 29. 22; *Ju.* 14. 10, 17; *Mat.* 22. 2; *Lu.* 14. 8; *Jno.* 2. 1; *Re.* 18. 9; at weaning, *Ge.* 21. 8; birthday, *Ge.* 40. 20; *Mat.* 14. 6; *Mar.* 6. 21; sheep-shearing, 1 *Sa.* 25. 36; 2 *Sa.*

13. 24; Ahasuerus's, *Es.* 1; Belshazzar's, *Da.* 5; feasts of charity, *Jude* 12; 2 *Pe.* 2. 13.

FIRSTBORN.

At midnight the Lord smote all the firstborn in ... Egypt, of Pharaoh ... on his throne ... of the captive ... in the dungeon; ... of the maidservant ... behind the mill; and ... of beasts. *Ex.* 11. 5; 12. 12, 29; 13. 15; *Nu.* 33. 4; *Ps.* 78. 51; 105. 36; 135. 8; 136. 10.—Sanctify ... all the firstborn, ... among the children of Israel, ... of man and of beast. *Ex.* 13. 2; 22. 29; *Nu.* 3. 12; 8. 17.—All the firstborn of man ... shalt thou redeem. *Ex.* 13. 13; 34. 20; *Nu.* 18. 15.—Take the Levites instead of all the firstborn among ... Israel, and the cattle of the Levites instead of their cattle. *Nu.* 3. 12, 45; 8. 16, 18.—All the firstborn ... males ... of Israel from a month old ... were twenty and two thousand two hundred and threescore and thirteen. Of the Levites ... from a month old and upward, were twenty and two thousand. *Nu.* 3. 40, 43, 39.—For those ... of the firstborn ... of Israel, which are more than the Levites; ... take five shekels apiece by the poll. *Nu.* 3. 46-51.

RIGHT OF THE FIRSTBORN.

Esau ... sold his birthright unto Jacob. *Ge.* 25. 29-34; *He.* 12. 16.—The firstborn according to his birthright. *Ge.* 43. 33.—This is the firstborn; put thy right hand upon his head. *Ge.* 48. 18.—Acknowledge ... the firstborn, by giving him a double portion; ... he is the beginning of his strength; the right of the firstborn is his. *De.* 21. 17.

CHRIST'S TITLE.

I will make him my firstborn, higher than the kings of the earth. *Ps.* 89. 27; *Col.* 1. 15, 18; *He.* 1. 6; *Re.* 1. 5.

ISRAEL.

Israel is my son, ... my firstborn. *Ex.* 4. 22.—Ephraim, *Je.* 31. 9; the church of the firstborn. *He.* 12. 23.

FIRSTLINGS OF BEASTS.

Set apart ... the males shall be the Lord's. *Ex.* 13. 2, 12, 15; *Nu.* 3. 13.—The firstling of unclean beasts ... redeem. From a month old ... for ... five shekels. *Nu.* 18. 15, 16.—Every firstling of an ass ... redeem with a lamb; ... if ... not ... break his neck. *Ex.* 13. 13.—The firstling of a cow, ... sheep, or ... goat, thou shalt not redeem; ... sprinkle their blood upon the altar, and ... burn their fat, ... for a sweet savour. The flesh ... shall be [the priest's]. *Nu.* 18. 17, 18; *Ne.* 10. 36.

FIRSTFRUITS.

See FEASTS.

Take of the first of all the fruit of the earth, ... put it in a basket, and ... go unto the place which the Lord ... shall choose. The priest shall take the basket, ... and set it down before the altar. *De.* 26. 1-4.—The best of the oil, ... wine, and ... wheat, the firstfruits. Whatsoever is first ripe ... and the first of the fleece of thy sheep, shalt thou give ... the priest. *Nu.* 18. 12, 13; *De.* 18. 4; *Ro.* 16. 5.—Offer ... a cake of the first of your dough for a heave offering. *Nu.* 15. 17, 21.—To be offered hereafter, *Eze.* 20. 40; 44. 30; 48. 14; *Israel.* *Je.* 2. 3; *Ho.* 9. 10.

FLATTERY.

With flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips. *Ps.* 12. 2, 3.—As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, ... God is witness. 1 *Th.* 2. 4, 5.

FORBEARANCE.

The discretion of a man deferreth his anger; and it is his glory to pass over a transgression. *Pr.* 19. 11.—I ... beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longuffering, forbearing one another in love. *Eph.* 4. 1, 2.—Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? *Mat.* 7. 3.—We ... that are strong ought to bear the infirmities of the weak, and not to please ourselves. *Ro.* 15. 1.—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. *Gal.* 6. 1.

FORGIVENESS OF SINS.

See PARDON.

Forgive us our debts, as we forgive our debtors. *Mat.* 6. 12.

FORGIVENESS OF INJURIES.

If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Mat.* 6. 14, 15.—Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. *Mat.* 18. 21, 22.—Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? *Mat.* 18. 33.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Eph.* 4. 32.—Father, forgive them; for they know not what they do. *Lu.* 23. 34.

FORNICATION. See UNCLEANNESS.

FORSAKING SIN.

Depart from evil, and do good; seek peace, and pursue it. *Ps.* 34. 14.

FRANKINCENSE.

Part of incense, *Ex.* 30. 34; placed on meat offering, *Le.* 2. 1, 2, 15, 16; 6. 15; *Ne.* 13. 9; on shewbread, *Le.* 24. 7; hill of frankincense, *Ca.* 4. 6; trees of, *Ca.* 4. 14; perfume of, *Ca.* 3. 6; offered in worship to Christ, *Mat.* 2. 11.

FRUITS.

GRAPE.

Tender, *Ca.* 2. 13, 15; 7. 12; sour, *Is.* 18. 5; *Je.* 31. 29, 30; *Eze.* 18. 2; unripe, *Job.* 15. 33; firstripe, *Nu.* 13. 20; moist, *Nu.* 6. 3; dried, *Nu.* 6. 3; raisins, 1 *Sa.* 25. 18; 30. 12; 2 *Sa.* 16. 1; 1 *Ch.* 12. 40; blood of, *Ge.* 49. 11; *De.* 32. 14; pressed, *Ge.* 40. 11; tread, *Job.* 24. 11; *Is.* 16. 1; *Am.* 9. 13; winepress, *Ne.* 13. 16; *Is.* 63. 2;

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Le. 1. 15; *Jos.* 3. 13; *Re.* 14. 19, 20; wild grapes, *Is.* 5. 2, 4; grapes of gall, *De.* 32. 32; grape gleanings, *Ju.* 8. 2; *Is.* 17. 6; *Je.* 49. 9; *Ob.* 5; *Mt.* 7. 1.

FIG.

Firstripe, *Je.* 24. 2; *Ho.* 9. 10; vines and *De.* 8. 8; 1 *Ki.* 4. 25; *Mt.* 4. 4; *Is.* 3. 10; *Joel.* 2. 22; *Am.* 4. 9; *Lu.* 13. 6; vine figs, *Je.* 29. 17; green, *Ca.* 2. 13; falling, *Is.* 34. 4; *Re.* 6. 13; parable of, *Mat.* 24. 32; *Mar.* 13. 28; *Lu.* 21. 29.

OLIVE.

Olive branches, *Ne.* 8. 15; *Zec.* 4. 12; *Re.* 11. 4; olive leaf, *Ge.* 8. 11; the tree beaten, *De.* 24. 20; shaken, *Is.* 17. 6; 24. 13; green tree, *Ps.* 62. 8; *Je.* 11. 16; fatness, *Ju.* 9. 8, 9; *Re.* 11. 17; beauty, *Ho.* 14. 6.

POMEGRANATE.

Round the hem of the robe of the ephod alternately with golden bells, *Ex.* 28. 33, 34; 39. 24-26; on the two pillars before the temple, 1 *Ki.* 7. 18, 20, 42; 2 *Ki.* 25. 17; fruits of Canaan, *Nu.* 13. 23; *De.* 8. 8; orchards of, *Ca.* 4. 13; juice of, *Ca.* 8. 2.

FUTURE STATE. See **HEAVEN, HELL.**

GARMENTS.

HIGH PRIEST'S ORDINARY GARMENTS.

For glory and for beauty, *Ex.* 28. 2.—A coat of fine linen embroidered woven work, *Ex.* 28. 39; 39. 27.—A girdle of fine twined linen, ... blue, purple, and scarlet, ... needlework, *Ex.* 28. 39; 39. 29.—The robe of the ephod all of blue, ... a hole in the top of it, ... a binding of woven work round about the hole, ... that it be not rent. Upon the hems ... pomegranates of blue, ... purple, and scarlet, and twined linen. And ... bells of pure gold, ... between the pomegranates, *Ex.* 28. 31-35; 39. 22-26.

The ephod and curious girdle. See **EPHOD.**

The breastplate. See **BREASTPLATE.**

A mitre of fine linen, ... a plate of pure gold, ... graven with ... **HOLINESS TO THE LORD**, ... put ... on a blue lace, ... upon the forefront of the mitre, *Ex.* 28. 36-38; 39. 30, 32.

HIGH PRIEST'S HOLY LINEN GARMENTS WORN ON THE DAY OF ATONEMENT.

The holy linen coat, *Le.* 16. 4; 6. 10.—Linen breeches of fine twined linen, ... from the loins ... unto the thighs, *Ex.* 28. 42, 43; 39. 28; *Le.* 6. 10; 16. 4.—A linen girdle, and ... the linen mitre, ... holy garments, *Le.* 16. 4.

THE PRIESTS'.

Coats of fine linen of woven work, ... girdles, ... bonnets, ... and linen breeches, *Ex.* 28. 27; 39. 27, 28; *Le.* 8. 13.

Garments rent in token of grief, *Ge.* 37. 34; 44. 13; *Jos.* 7. 6; 2 *Sa.* 13. 19; 15. 32; 2 *Ch.* 34. 27; *Ezra.* 9. 3, 5; *Job.* 1. 20; 2. 22; *Je.* 36. 24; *Joel.* 2. 13; the leper, *Le.* 13. 45. Priests not to do so, *Le.* 10. 6; 21. 10.

The woman shall not wear ... a man's, ... nor a man ... a woman's garment. Not wear a garment of ... woollen and linen together, *De.* 22. 5, 11.

The prophets sometimes wore a rough garment, *Zec.* 13. 4; 2 *Ki.* 1. 8; *Mat.* 3. 4; a mantle, 1 *Sa.* 15. 27; 28. 14.

GENTILES.

It shall come to pass in the last days, *that* the mountain of the Lord's house

shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it, *Is.* 2. 2.—From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. *Mal.* 1. 11.—There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, *Ro.* 10. 12.—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, *Ps.* 2. 8.—All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *Mat.* 28. 18, 19. *Ro.* 10. 14, 17.

GENTLENESS.

The fruit of the Spirit is ... gentleness, *Gal.* 5. 22.—The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, *Ja.* 3. 17.—The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, 2 *Th.* 2. 24, 25.—I Paul ... beseech you by the meekness and gentleness of Christ, 2 *Co.* 10. 1.

GIFTS IN THE CHURCH.

To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. Covet earnestly the best gifts: and yet shew I unto you a more excellent way, 1 *Co.* 12. 8-11, 31.—Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church, 1 *Co.* 14. 12.

GLORIFYING GOD.

I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace, *Le.* 10. 3.—Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God, *Ps.* 50. 23.—I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity, *Ps.* 18. 21-23.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, *Jno.* 15. 8.—For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 *Co.* 6. 20.

GOAT, AND KID OF THE GOATS.

Offered for a burnt offering, *Ge.* 15. 9; *Le.* 1. 10; peace offering, *Le.* 3. 12; *Nu.* 7. 88; sin offering, for a ruler, *Le.* 4. 23; one of the common people, *Le.* 4. 23; 15. 24, 27; for the people, *Le.* 9. 3, 15; 10. 16; 16. 5, 15; with the two loaves baked with

leaven, *Le.* 23. 19; *Nu.* 28. 30; offerings of the princes, *Nu.* 7. 87; on the first of the month, *Nu.* 28. 15; feast of trumpets, *Nu.* 29. 5; day of atonement, *Nu.* 29. 11; tabernacles, *Nu.* 29. 16, 19, 22, 25, 28, 31, 34, 38; by Hezekiah, 2 *Ch.* 29. 21, 23; dedication, *Ezra.* 6. 17; 8. 35; still future, *Eze.* 43. 22, 25; 45. 23.

Trepass offering, *Le.* 5. 6.

Scaple goat, *Le.* 16. 8, 20-22. See

FEASTS.

Goats' hair one set of curtains, *Ex.* 26. 7-13; 36. 14-18; 40. 19.

GOD.

Is a Spirit, *Jno.* 4. 24.—Is light, 1 *Jno.* 1. 5.—Is love, 1 *Jno.* 4. 8.

The eternal God, *De.* 33. 27.—The King eternal, immortal, invisible, the only wise God, 1 *Th.* 1. 17.—I am the first, and I am the last; and beside me there is no God, *Is.* 44. 6.—I am God, and there is none else; I am God, and there is none like me, *Is.* 46. 9.

Do not I fill heaven and earth? *Je.* 23. 24.—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! *Ro.* 11. 33.—He is a holy God; he is a jealous God, *Jos.* 24. 19.—Your Father which is in heaven is perfect, *Mat.* 5. 48.

HIS ANGER.

Ps. 30. 5; 90. 11.

HIS COUNSELS.

Ps. 33. 11.

THE CREATOR.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth, *Ps.* 33. 6.—God created all things by Jesus Christ, *Eph.* 3. 9.

HIS FAITHFULNESS.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds, *Ps.* 36. 5.—God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 *Co.* 1. 9.—Faithful is he that calleth you, who also will do it, 1 *Th.* 5. 24.

HIS GOODNESS.

The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him, *Na.* 1. 7.

HIS GREATNESS.

Ps. 135. 5.

HIS GUIDANCE.

Thou shalt guide me with thy counsel, and afterward receive me to glory, *Ps.* 73. 24.

HIS HOLINESS.

Glorious in holiness, *Ex.* 15. 11.—Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, *Is.* 57. 15.—Thou art of purer eyes than to behold evil, and canst not look on iniquity, *Hab.* 1. 13.—Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness, *Ps.* 30. 4.

HE IS INVISIBLE.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him, *Jno.* 1. 18.

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HIS JUSTICE.

All his ways *are* judgment: a God of truth and without iniquity, just and right is he. *De. 32. 4.*—If we confess our sins, he is faithful and just to forgive us *our* sins. *1 Jno. 1. 9.*—To declare ... his righteousness: that he might be just, and the justifier of him which believeth in Jesus. *Ro. 3. 26.*

HIS KINGDOM.

Mat. 3. 2.

HIS LONGSUFFERING.

The Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands. *Ex. 34. 6, 7.*—The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. 3. 9.*—Despise not the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? *Ro. 2. 4.*

HIS LOVE IN REDEMPTION.

Jno. 3. 16.

HIS MERCY.

The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression. *Nu. 14. 18.*—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is. 55. 7.*—To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us. *Lu. 1. 77, 78.*

HIS NAME.

His name shall endure for ever: his name shall be continued as long as the sun. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. *Ps. 72. 17, 19.*—As for our redeemer, the Lord of hosts is his name, the Holy One of Israel. *Is. 47. 4.*

HIS OMNIPOTENCE.

There is nothing too hard for thee. *Je. 32. 17.*—For with God nothing shall be impossible. *Lu. 1. 37.*—My strength is made perfect in weakness. *2 Co. 12. 9.*

HIS OMNIPRESENCE.

Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. *Je. 23. 24.*

HIS OMNISCIENCE.

For his eyes are upon the ways of man, and he seeth all his goings. *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves. *Job 34. 21, 22.*—But Jesus did not commit himself unto them, because he knew all men. *Jno. 2. 24.*

IS OUR DELIVERER.

Ps. 18. 2.

IS OUR FATHER.

Mat. 6. 9.

IS A HELP IN TROUBLE.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape, that ye may be able to bear it. *1 Co. 10. 13.*

THE JUDGE.

God the Judge of all. *He. 12. 23.*—The Judge of all the earth. *Ge. 18. 25.*—He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. *Ac. 17. 31.*

HIS POWER.

Nu. 22. 38; Jno. 19. 11.

HIS UNCHANGEABLENESS.

I am the Lord, I change not; therefore ye sons of Jacob are not consumed. *Mal. 3. 6.*—God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu. 23. 19.*—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. *Ja. 1. 17.*

GOOD WORKS.

Faith, if it hath not works, is dead, being alone. *Ja. 2. 17.*—He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. *Jno. 15. 5, 8.*—We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Co. 5. 10.*—We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Eph. 2. 8, 10.*—Not by works of righteousness which we have done, but according to his mercy he saved us. *Tit. 3. 5.*—By the works of the law shall no flesh be justified. *Gal. 2. 16.*—When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. *Lu. 17. 10.*

GOSPEL.

The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Lu. 2. 10, 11.*—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. *Ro. 1. 16, 17.*—Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mar. 16. 15, 16.*

GOSPEL AND THE LAW.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that

hath hanged on a tree. The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Gal. 3. 13, 24.*—When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal. 4. 4, 5.*—Sin shall not have dominion over you: for ye are not under the law, but under grace. *Ro. 6. 14.*—If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. *2 Co. 3. 9.*—For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ... and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. *He. 12. 18, 22-24.*

GRACE.

Grace ... came by Jesus Christ. And of his fulness have all we received, and grace for grace. *Jno. 1. 17, 16.*—The grace of God that bringeth salvation hath appeared to all men. *Tit. 2. 11.*—By grace are ye saved through faith. *Eph. 2. 8.*—Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace. *2 Th. 2. 16.* What then? shall we sin, because we are not under the law, but under grace? God forbid. *Ro. 6. 15.*—God resisteth the proud, but giveth grace unto the humble. *Ja. 4. 6.*—Grow in grace. *2 Pe. 3. 18.*

HEART.

Keep thy heart with all diligence; for out of it are the issues of life. *Pr. 4. 23.*—He that trusteth in his own heart is a fool. *Pr. 28. 26.*—I the Lord search the heart, ... to give every man according to his ways, and according to the fruit of his doings. *Je. 17. 10.*—A new heart ... will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. *Eze. 36. 26.*

RENEWED.

A broken and a contrite heart, O God, thou wilt not despise. *Ps. 51. 17.*—With my whole heart have I sought thee. Thy word have I hid in mine heart, that I might not sin against thee. I have inclined mine ear to perform thy statutes alway. *Ps. 119, 10, 11, 112.*—Blessed are the pure in heart: for they shall see God. *Mat. 5. 8.*

UNRENEWED.

The heart is deceitful above all things, and desperately wicked: who can know it? *Je. 17. 9.*—Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. *Mat. 15. 19.*—The imagination of man's heart is evil from his youth. *Ge. 8. 21.*—The heart of the sons of men is full of evil, and madness is in their heart while they live. *Ec. 9. 3.*—Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. *Eph. 4. 18.*

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HEATHEN.

The gospel of Christ ... is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful. *Ro. 1. 16-21.*—He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons. *Ac. 14. 17.*—Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Eph. 2. 12.*

What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. *Ro. 3. 19.*—As many as have sinned without law shall also perish without law. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. *Ro. 2. 12, 14-16.*

I am the way, the truth, and the life: no man cometh unto the Father, but by me. *Jno. 14. 6.*—Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. *He. 11. 6.*—Faith cometh by hearing, and hearing by the word of God. *Ro. 10. 17.*

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! *Ro. 10. 13, 15.*

Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. *Je. 10. 25.*—The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 Th. 1. 7, 8.*

HEAVEN.

In my Father's house are many mansions: ... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may also be. *Jno. 14. 2, 3.*—There remaineth ... a rest to the people of God. *He. 4. 9.*—In thy presence is fulness of joy; at thy

right hand there are pleasures for evermore. *Psa. 16. 11.*—I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Ro. 8. 18.*—These are the

and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Re. 7. 14-17.*

HEIFER.

Of three years old. *Ge. 15. 9; Is. 13. 5; Je. 48. 34.*—If one be found slain ... lying in the field, ... elders and ... judges [to] measure unto the cities ... round about. The city ... next unto the slain man, ... shall take an heifer, ... which hath not drawn in the yoke; bring [it] down ... unto a rough valley, ... neither cared nor sown, and ... strike off the heifer's neck. The elders ... wash their hands over the heifer ... beheaded. *De. 21. 1-9.* Bring thee a red heifer without spot, [or] blemish, ... upon which never came yoke: ... unto Eleazar the priest, ... without the camp, ... slay her before his face: ... the priest shall ... with his finger, ... sprinkle of her blood ... before the tabernacle ... seven times: ... one shall burn the heifer in his sight; her skin, ... flesh, ... blood, with her dung. The priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning. A man ... clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, [to be] kept ... for a water of separation: it is a purification for sin. *Nu. 19. 2-22; He. 9. 13.*

HELL.

The wicked shall be turned into hell, and all the nations that forget God. *Psa. 9. 17.*—God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. *2 Pe. 2. 4.*—The rich man ... died, and was buried; and in hell he lift up his eyes, being in torments. *Lu. 16. 22, 23.*—If any man worship the beast and his image, and receive his mark, ... the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night. *Re. 14. 9-11.*

HOLINESS.

Follow peace with all men, and holiness, without which no man shall see the Lord. *He. 12. 14.*—Christ ... loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph. 5. 25-27; Lu. 1. 75.*

HOLY GHOST.

BAPTISM OF.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Jno. 3. 5.*—The Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. *Ac. 11. 15, 16.*—By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co. 12. 13.*

THE COMFORTER.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth. *Jno. 14. 16, 17.*—Then had the churches rest; ... and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. *Ac. 9. 31.*—And the disciples were filled with joy, and with the Holy Ghost. *Ac. 13. 52.*

THE DIVINITY OF.

Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? ... thou hast not lied unto men, but unto God. *Ac. 5. 3, 4.*

Go ye ... and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19.*—The Spirit of glory and of God, *1 Pe. 4. 14.*

I cast out devils by the Spirit of God. *Mat. 12. 28.*—The finger of God. *Lu. 11. 20.*

Then had the churches rest ... walking in the fear of the Lord, and in the comfort of the Holy Ghost. *Ac. 9. 31.*—Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. *2 Co. 1. 3.*

They ... were forbidden of the Holy Ghost to preach the word in Asia. They assayed to go into Bithynia: but the Spirit suffered them not. After he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. *Ac. 16. 6, 7, 10.*

THE FRUITS OF

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. *Gal. 5. 22, 23.*—The fruit of the Spirit is in all goodness and righteousness and truth. *Eph. 5. 9.*—Ye are sanctified ... by the Spirit of our God. *1 Co. 6. 11.*—If ye through the Spirit do mortify the deeds of the body, ye shall live. *Ro. 8. 13.*—The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. *Ro. 5. 5.*—Abound in hope through the power of the Holy Ghost. *Ro. 15. 13.*

THE INDWELLING OF

I will put my Spirit within you. *Eze. 36. 27.*—Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. *Ro. 8. 9.*—In whom ye also are builded together for an habitation of God through the Spirit. *Eph. 2. 22.*—Your body is the temple of the Holy Ghost which is in you. *1 Co. 6. 19; Jno. 14. 16, 17.*

PERSONALITY OF. *See* DIVINITY OF.

The Spirit ... helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. *Ro.* 8. 26.—He will reprove the world of sin, and of righteousness, and of judgment. *Jno.* 16. 8.—And the Lord said, My Spirit shall not always strive with man, for that he also is flesh. *Ge.* 6. 3.—Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. *Ac.* 7. 51.

THE PROCESSION OF.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth. *Jno.* 14. 16, 17.—The Comforter ... whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father. *Jno.* 15. 26; *Luk.* 11. 13.

THE SEALING OF.

He which ... hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co.* 1. 21, 22.—After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance. *Eph.* 1. 13, 14.—Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Eph.* 4. 30.

THE WITNESS OF.

The Spirit itself beareth witness with our spirit, that we are the children of God. *Ro.* 8. 16.—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *1 Jno.* 4. 13.—He that believeth on the Son of God hath the witness in himself. *1 Jno.* 5. 10.

This is he that came by water and blood, *even* Jesus Christ; ... And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. *1 Jno.* 5. 6-8.

HOLY OF HOLIES, OR
MOST HOLY PLACE.

The tabernacle thirty cubits long, by ten broad, and ten high, was divided by the vail into two places, the holy and the most holy place, *Ex.* 26. 33; the vail being hung under the taches made the most holy place to be a perfect cube of ten cubits every way.

The holy place within the vail. *Le.* 16. 2, 8, 16, 17.—The second tabernacle, *He.* 9. 7.—After the second veil, the tabernacle ... called the Holiest of all; which had the golden censer, and the ark of the covenant. *He.* 9. 3, 4; *Ex.* 26. 34; 40. 21; *Le.* 16.

The high priest alone once every year went in on the day of atonement, *Ex.* 30. 10; *Le.* 16; *He.* 9. 7; Aaron's rod, *Nu.* 17. 10; *He.* 9. 4; the golden pot of manna, *Ex.* 16. 33, 34; *He.* 9. 4; and the book of the law, *De.* 31. 26; *2 Ki.* 22. 8.—Allusions in the New Testament, *He.* 9. 7, 12, 24; 10. 19.

The floor and the walls with boards of cedar: ... the oracle, ... the most holy place. Twenty cubits in length, and twenty cubits in breadth, and twenty

cubits in the height: ... overlaid ... with pure gold; ... a partition by the chains of gold before the oracle. *1 Ki.* 6. 16, 20, 21; *2 Ch.* 3. 8.—The oracle ... in the house within, [for] the ark. *1 Ki.* 6. 19.—Doors of olive tree; ... upon them carvings of cherubims and palm trees and open flowers, ... overlaid ... with gold. *1 Ki.* 6. 31, 32.—Within ... two cherubims of olive tree, *each* ten cubits high. Five cubits was the one wing, ... and five ... the other wing of the cherub: ... they stretched forth [their] wings, ... so that the wing of the one touched the one wall, and the wing of the other ... the other wall; and their wings touched one another in the midst. ... Overlaid ... with gold. *1 Ki.* 6. 23, 28; *2 Ch.* 3. 10, 13.

HOLY THINGS.

To the priests belonged the most holy things reserved from the fire, namely, every oblation of the children of Israel, every meat offering. *Nu.* 18. 9; *Le.* 2. 3, 10; 6. 16, 18; 7. 9, 10; 10. 12; every sin offering, *Nu.* 18. 9; *Le.* 6. 26, 29; 7. 7; 10. 17, 18; 14. 13; every trespass offering, *Nu.* 18. 9; *Le.* 7. 6, 7; 14. 13; the heave offering of their gift, *Nu.* 18. 8, 11; *Ex.* 29. 28; *Le.* 7. 32, 33; 10. 14; all the wave offerings, *Nu.* 18. 11, 18; *Ex.* 29. 26, 27; *Le.* 7. 30, 31, 34; 10. 14, 15; 23. 20; *Nu.* 6. 20; the beat of the oil, wine, and wheat, the first fruits, *Nu.* 18. 12; *Ex.* 23. 19; *De.* 18. 4; *Ne.* 10. 35, 36; whatsoever is first ripe, *Nu.* 18. 13; *Ex.* 22. 29; every devoted thing, *Nu.* 18. 14; *Le.* 27. 21, 28; every thing that openeth the matrix, *Nu.* 18. 15; *Ex.* 13. 2; 22. 30; the flesh of them shall be the priest's, *Nu.* 18. 18; no priest to profane the holy things of Israel, which they offer to the Lord, *Le.* 22. 15; not to go unto them with uncleanness upon him, 22. 3; not to eat of them if unclean. 22. 4-7.

No stranger, ... sojourner, ... or ... hired servant, [to] eat. *Le.* 22. 10.—If the priest buy any soul, ... and he that is born in his house, they shall eat of his meat. If the priest's daughter ... be married unto a stranger, she may not eat. [If she] be a widow, or divorced, and have no child, and is returned unto her father's house, ... she shall eat: ... and if a man eat of the holy thing unwittingly, ... he shall put the fifth part ... unto it, and ... give it unto the priest with the holy thing. *Le.* 22. 11-14.—Every ... holy thing ... of Israel, which they bring unto the priest, shall be his. *Nu.* 5. 9.

Holy things, tithes, and vows to be taken and eaten in the place chosen by God. *De.* 12. 17, 18, 26.

HOPE.

Lord, what wait I for? My hope is in thee. *Ps.* 39. 7.—Lord Jesus Christ, which is our hope. *1 Ti.* 1. 1.—In hope of eternal life, which God, that cannot lie, promised before the world began. *Ti.* 1. 2.—We desire that every one of you do shew the same diligence to the full assurance of hope unto the end. *He.* 6. 11.—Rejoicing in hope. *Ro.* 12. 12; 8. 24.

HOSPITALITY.

Use hospitality one to another without grudging. *1 Pe.* 4. 9.—Given to hospitality. *Ro.* 12. 13.—Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. *He.* 13. 2.

HUMILITY.

Ye younger, submit yourselves unto

the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. *1 Pe.* 5. 5, 6.—Take my yoke upon you, and learn of me; for I am meek and lowly in heart. *Mat.* 11. 29; 18. 4.

HUSBANDS.

Husbands, love your wives, and be not bitter against them. *Col.* 3. 19.—Husbands, love your wives, even as Christ loved the church, and gave himself for it. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Let every one of you in particular so love his wife even as himself. *Eph.* 5. 25, 28, 33.—Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. *1 Pe.* 3. 7. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. *Luk.* 14. 26.

If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. For ... the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. For ... how knowest thou, O man, whether thou shalt save thy wife? *1 Co.* 7. 12, 14, 16.

HYPOCRISY.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat.* 7. 21-23.—Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. *Mat.* 7. 5.—The hypocrites in heart heap up wrath; they cry not when he bindeth them. *Job.* 36. 13.

HYSSOP.

Hyssop that springeth out of the wall. *1 Ki.* 4. 33.—Take a bunch, ... dip it in the blood, ... and strike the lintel and the two side posts. *Ex.* 12. 22.—Moses ... took the blood, ... with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people. *He.* 9. 19.—Take for him that is to be cleansed two birds, ... cedar wood, and scarlet, and hyssop. *Le.* 14. 4.—Cedar wood, and hyssop, and scarlet, ... cast ... into the ... burning of the heifer. Take hyssop, ... dip it in the water, and sprinkle it. *Nu.* 19. 6, 18.—Purge me with hyssop. *Ps.* 51. 7.—They filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. *Jno.* 19. 29.

IDLENESS.

Not slothful in business; fervent in spirit; serving the Lord. *Ro.* 12. 11.—An idle soul shall suffer hunger. *Pr.* 19. 15.

INDEX OF SUBJECTS TO THE OLD AND NEW TESTAMENTS.

IDOLATRY.

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. *Ex.* 20. 3-5.—Little children, keep yourselves from idols. *1 Jno.* 5. 21.—No ... covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Eph.* 5. 5.

IGNORANCE.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. *2 Th.* 1. 7, 8.—He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required. *Lu.* 12. 48.

If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; ... then he shall bring his offering ... for his sin which he hath sinned. *Le.* 4. 27, 28.

INCENSE.

The rulers brought ... spices ... for sweet incense. *Ex.* 25. 6; 35. 8, 15, 27, 28.—Stacte, and onycha, and galbanum; ... with pure frankincense: of each ... a like weight: ... a perfume, a confection, ... tempered together, pure and holy: ... beat some of it very small, and put of it before the testimony. *Ex.* 30. 34-36; 31. 11.—Whosoever shall make like unto that, to smell thereto, shall even be cut off. *Ex.* 30. 38.—[Bezaleel made] the pure incense of sweet spices, according to the work of the apothecary. *Ex.* 37. 29; 39. 38.—The princes offered twelve golden spoons full of, *Nu.* 7. 86; care of it belonged to Eleazar, *Nu.* 4. 16; exclusively the right of the priests to burn incense, *1 Sa.* 2. 28; *2 Ch.* 13. 10, 11; 26. 18.—Time of incense, morning and evening, *Ex.* 30. 7, 8; *Lu.* 1. 9, 10; burnt in the golden altar, *Ex.* 30. 7-9; 40. 27; *2 Ch.* 26. 18; *Lu.* 1. 9, 11; *Re.* 8. 3.—Sometimes in censers, *Le.* 10. 1; *Nu.* 16. 17, 18; *Ex.* 8. 11; in the golden censer on the day of atonement, *Le.* 16. 12, 13; *He.* 9. 4; atonement made by it, *Nu.* 16. 46, 47; prayer as incense, *Psa.* 141. 2; incense of rams, *Psa.* 60. 15.

INSPIRATION.

All scripture is given by inspiration of God. *2 Ti.* 8. 16.—The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. *2 Pe.* 1. 21.

It is not ye that speak, but the Spirit of your Father which speaketh in you. *Mat.* 10. 20.—The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Jno.* 14. 26.—When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but

whatsoever he shall hear, that shall he speak: and he will shew you things to come. *Jno.* 16. 13.

INTEMPERANCE.

NESS.

INTERCESSION.

I exhort ... that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. *1 Ti.* 2. 1-4.—Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. *2 Th.* 3. 1.—Without ceasing I make mention of you always in my prayers. *Ro.* 1. 9.—Pray for them which despitefully use you, and persecute you. *Mat.* 5. 44.

JOY.

Rejoice in the Lord alway; and again I say, Rejoice. *Phi.* 4. 4.—In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pe.* 1. 8.

JUDGMENT.

I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. *Re.* 20. 12.—There is ... now no condemnation to them which are in Christ Jesus. *Ro.* 8. 1.—He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. *Jno.* 3. 18.—The saints shall judge the world. *1 Co.* 6. 2.

JUSTIFICATION.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, ... we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Gal.* 2. 16.—We conclude that a man is justified by faith without the deeds of the law. Being justified freely by his grace through the redemption that is in Christ Jesus. *Ro.* 3. 28, 24.—As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. *Ro.* 5. 18.—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co.* 5. 21.—Who was delivered for our offences, and was raised again for our justification. *Ro.* 4. 25.—It is God that justifieth. Who is he that condemneth? *Ro.* 8. 33, 34.

Sacrificed as a sin offering—by a ruler, *Le.* 4. 22, 23; one of the people, *Le.* 4. 27, 28; at the dedicating the altar, twelve, *Nu.* 7. 87; consecration of priests, *Le.* 9. 3; at new moon, *Nu.* 28. 15; feast of weeks, *Le.* 23. 19; *Nu.* 28. 30; trumpets, *Nu.* 29. 5; atonement, three, *Le.* 16. 5; *Nu.* 29. 11; tabernacles, three, *Nu.* 29. 16, 19, 25; by

the congregation, *Nu.* 15. 24; for trespass offering, *Le.* 5. 6; hereafter for sin, *Ex.* 43. 22; 45. 23.—Not to be seethed in its mother's milk, *Ex.* 23. 19; 34. 26; *De.* 14. 21; brought by Jacob for venison, *Ge.* 27. 9, 16; presented by Gideon, *Ju.* 6. 19; Manoah, *Ju.* 13. 16, 19; by Samson to his wife, *Ju.* 15. 1; to God, *1 Sa.* 10. 3; to Saul, *1 Sa.* 16. 20; leopard shall lie down with, *Is.* 11. 6.

KINSMAN.

If thy brother ... hath sold away ... his possession, ... any of his kin ... shall ... redeem [it]. *Le.* 25. 25.—If ... one ... die, and have no child, ... her husband's brother shall go in unto the wife of the dead, and take her ... to wife. ... If he like not to take her, she shall ... loose his shoe from ... his foot, and spit in his face. ... And his name shall be called in Israel, The house of him that hath his shoe loosed. *De.* 25. 5-10.—Concerning redeeming ... a man plucked off his shoe, and gave it to his neighbour. *Ru.* 4. 7.—A trespass recompensed to a kinsman, *Nu.* 5. 8; the avenger and kinsman the same, *Nu.* 35. 12, 19, 21, 24, 25, 27; *De.* 19. 6, 12; *Jos.* 20. 3, 5, 9; *2 Sa.* 14. 7, 11; redeemer and kinsman the same, *Le.* 25. 49, 49; *Job.* 19. 25; *Psa.* 19. 14; 78. 85; *Pr.* 23. 11; next of kin to inherit. *Nu.* 27. 11.

LABOUR.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground. *Ge.* 3. 19.—Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Eph.* 4. 28.—For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. *2 Th.* 3. 10-12.

LAMB.

Of the first year, males offered for the passover, *Ex.* 12. 5; for burnt offerings, *Le.* 1. 3 (see BURNT OFFERINGS); peace offering, *Le.* 23. 19; *Nu.* 7. 88 (see PEACE OFFERINGS); sin offering, a female, *Le.* 4. 32; 14. 10, 19; *Nu.* 6. 14 (see SIN OFFERINGS); trespass offering, *Le.* 5. 6; 14. 12, 21; *Nu.* 6. 12.—The Lamb of God. *Ge.* 22. 8; *Jno.* 1. 29, 36; 19. 36; without blemish, *Ex.* 12. 5; *Le.* 9. 3; 14. 10; 23. 12; *Pe.* 1. 19; without spot, *Nu.* 28. 3, 9, 11; 29. 17, 26; before the shearer, *Is.* 53. 7; *Ac.* 8. 32; to the slaughter, *Is.* 53. 7; as it had been slain, *Re.* 5. 6, 12; the light, *Re.* 21. 23; throne of, *Re.* 22. 1, 3; wrath of, *Re.* 6. 16; blood of, *Re.* 5. 9; 7. 14; 12. 11; book of, *Re.* 13. 8; 21. 27; song of, *Re.* 15. 3; marriage of, *Re.* 19. 7; wife of, *Re.* 21. 9; apostles of, *Re.* 21. 14.

LAMPS.

Le. 24. 3; to light up the candlestick itself, *Ex.* 25. 37; *Nu.* 8. 2, 3; oil olive beaten to be used, *Le.* 24. 2; *Ex.* 27. 20; the candlestick itself called the lamp, *Ex.* 27. 20; *1 Sa.* 3. 3; lighted by Moses, *Ex.* 40. 4, 25; in the temple, *1 Ki.* 7. 49; *1 Ch.* 28. 15;

2 Ch. 4. 20, 21; seven lamps in vision, *Zec.* 4. 2.—A burning lamp, *Ge.* 15. 17; God a lamp, 2 *Sa.* 22. 29; his word, *Ps.* 119. 105; *Pr.* 6. 23; David to have always a lamp, 1 *Ki.* 11. 36; 15. 4; *Ps.* 18. 28; the lamp of the wicked put out, *Job.* 18. 6; 21. 17; *Pr.* 13. 9; 20. 20.—Lamps at marriage procession, *Mat.* 25. 1-10; *Lu.* 12. 35.

LAVER.

Of brass, and the foot of it of brass, of the lookingglasses of the women ... which assembled at the door of the tabernacle. *Ex.* 38. 8; 30. 18.—Put it between the tabernacle of the congregation and the altar, and ... put water therein. *Ex.* 30. 18; 40. 7, 30.—[The priests] washed their hands and their feet ... when they went into the tent of the congregation, and when they came near unto the altar. *Ex.* 40. 31, 32; 30. 21.—Laver and his foot, ... anointed. *Le.* 8. 11; *Ex.* 30. 28. Alluded to *Tit.* 3. 5.

FOR THE TEMPLE.

A molten sea, ten cubits diameter, thirty round, five high, with knops under the brim, 1 *Ki.* 7. 23, 24; standing on twelve oxen, three looking each way, 1 *Ki.* 7. 25; a brim like that of a cup, wrought with lilies: it held two thousand baths, 1 *Ki.* 7. 26; 1 *Ch.* 18. 8; 2 *Ch.* 4. 2-5, 15; ten bases on wheels, 1 *Ki.* 7. 27-37; ten lavers, each holding forty baths, 1 *Ki.* 7. 38, 40, 43; 2 *Ch.* 4. 6, 14.

LAW. See GOSPEL AND LAW.

LEAVEN.

Ordinarily mixed with dough, *Ex.* 12. 34, 39; *Ho.* 7. 4; to be put away the first day of the feast, *Ex.* 12. 15, 19; 13. 7; not to be offered with blood, *Ex.* 23. 18; 34. 25; nor to be burnt in sacrifice, *Le.* 2. 11; unleavened bread (see FEASTS), unleavened cakes for meat offering, *Le.* 2. 4, 5; 7. 12; basket of, *Ex.* 29. 2, 3, 23; *Le.* 8. 2, 26; *Nu.* 6. 15, 19; leavened bread presented with thank offering, *Le.* 7. 13; *Am.* 4. 5; wave loaves baken with leaven, *Le.* 23. 17; leaven of the Pharisees, *Mat.* 16. 6, 11; *Mar.* 8. 15; *Lu.* 12. 1; of Herod, *Mar.* 8. 15; of malice, 1 *Co.* 5. 8; a little leaveneth the lump, 1 *Co.* 5. 6; *Ga.* 5. 9; to be purged out, 1 *Co.* 5. 7.

LEPROSY.

If on the body, the chief tokens were—the hair turned white and the sore deep, *Le.* 13. 3, 20, 25; spreading, *Le.* 13. 22, 27; raw flesh appearing, *Le.* 13. 10, 14, 15; if upon the head, thin yellow hair and a deep sore, *Le.* 13. 30; spreading, *Le.* 13. 35, 36; a whitish red, *Le.* 13. 42, 43; if all the flesh turned white the man was clean, *Le.* 13. 12, 13; in some cases the suspected person shut up till the disease was manifest, *Le.* 13. 4-6, 21-23, 26-28, 31-34; the leper to have his clothes rent, head bare, upper lip covered, dwell outside the camp, and cry, Unclean, *Le.* 13. 45, 46; *Nu.* 5. 2.—In a garment: greenish or reddish, spreading, *Le.* 13. 47-51; to be burnt, *Le.* 13. 52, 57; if not leprosy the part to be rent out, *Le.* 13. 56.—In a house: hollow strakes, greenish or reddish, lower than the surface, spreading, *Le.* 14. 34-39; stones to be renewed, *Le.* 14. 40, 42; or the whole house pulled down, *Le.* 14. 45.

In cleansing the leper, there were three stages:—

I.—Two birds alive and clean, ... cedar wood, ... scarlet, and hyssop: ... one of the

birds ... killed in an earthen vessel over running water: ... [the priest] shall take ... the cedar wood, ... scarlet, and ... hyssop, and shall dip them and the living bird in the blood of the bird ... killed: ... and ... sprinkle [the leper] ... seven times, and ... pronounce him clean, and ... let the living bird loose. *Le.* 14. 1-7.

II.—[The leper] shall wash his clothes, ... shave off all his hair, and wash himself, ... come into the camp, ... tarry ... out of his tent seven days. ... On the seventh ... shave ... his head, ... beard, and ... eyebrows, ... wash his clothes, also ... his flesh, ... and ... be clean, *Le.* 14. 8, 9.

III.—On the eighth day offer one lamb for trespass, some of its blood put on his ear, hand, and foot, and oil on the blood, oil poured on his head; another lamb offered for sin, and a third for burnt offering, and he shall be clean, *Le.* 14. 10-20; provision made if he were too poor to bring all these offerings, *Le.* 14. 21-23; directions for cleansing a house, *Le.* 14. 49-53.

Moses' hand leprous as a sign, *Ex.* 4. 6, 7; Miriam struck, *Nu.* 12. 10-15; Naaman, 2 *Ki.* 5. 1-19; *Lu.* 4. 27; Gehazi, 2 *Ki.* 5. 27; Uzziah in his forehead, 2 *Ch.* 26. 16-23; 2 *Ki.* 15. 5; four lepers the means of saving Samaria, 2 *Ki.* 7. 3-10; a leper healed by Christ, *Mat.* 8. 2-4; *Mar.* 1. 40-45; *Lu.* 5. 12-14; ten, *Lu.* 17. 12; Simon, *Mat.* 26. 6; power given to the twelve, *Mat.* 10. 8; one of the signs that Jesus was Christ, *Mat.* 11. 5; *Lu.* 7. 22.

LEVITES.

Descended from Levi, Jacob's third son by Leah, means joined, *Ge.* 29. 34; Levi's sons were Gershon, Kohath, and Merari, *Ex.* 46. 11; *Ex.* 6. 16; *Nu.* 3. 17; faithful at Sinai, *Ex.* 32. 28, 29; therefore separated to the priesthood, *De.* 33. 8-10; see *Ge.* 49. 7; cleansed and atonement made for them, *Nu.* 8. 7, 12; separated to the Lord for the children of Israel, who put their hands on them, *Nu.* 8. 10-14; substituted for Israel's firstborn, *Nu.* 8. 16-18 (see FIRSTBORN); given to Aaron and his sons, *Nu.* 8. 19; that they might exclusively attend to the priesthood, *Nu.* 18. 1-7; meaning of the word Levi illustrated, *Nu.* 18. 2, 4; the general service of the Levites to watch over and carry the tabernacle, take it down and set it up, to pitch round it, *Ex.* 38. 21; *Nu.* 1. 50, 51, 53; to help the priests, *Nu.* 18. 1-4. Distributed under three heads:—

The Gershonites, two families, Libnites and Shimites, *Nu.* 3. 18, 21; numbered from thirty to fifty years of age, *Nu.* 4. 22, 23, 38, 41; Eliasaph their chief, *Nu.* 3. 24; under Ithamar, *Nu.* 4. 28; their charge and burden the tabernacle, tent, covering, door and gate curtains, hangings of the court and cords, *Nu.* 3. 25, 26; 4. 24-26; pitched west, *Nu.* 3. 23; marched after the camp of Judah, *Nu.* 10. 17; had two waggon to help carry, *Nu.* 7. 7.

Kohathites, four families, Amramites, Izeharites, Hebronites, and Uzzielites, *Nu.* 3. 19, 27; numbered from thirty to fifty years of age, *Nu.* 4. 34-37; Eleazar over them, *Nu.* 3. 32; their charge the ark, table, candlestick, altars, vessels, and vail, *Nu.* 3. 31, 32; the priests covered the vessels, the Kohathites then bore them on their shoulders, *Nu.* 4. 4. 15, 17-20; 7. 9; 18. 3; 1 *Ch.* 15. 2; pitched south, *Nu.* 3. 29; marched in the centre of the camps, *Nu.* 10. 21.

Merarites, two families, Mahlites and Mushites, *Nu.* 3. 20, 33; numbered from thirty to fifty years of age, *Nu.* 4. 29, 30, 42, 45; Zurriel their chief, *Nu.* 3. 35; under Ithamar, *Nu.* 4. 33; their charge and burden the boards, bars, pillars, sockets, pins and cords of the tabernacle and court, *Nu.* 3. 36, 37; 4. 31, 32; pitched north, *Nu.* 3. 35; marched with the Gershonites after Judah's camp, *Nu.* 10. 17; had four waggon to help them, *Nu.* 7. 8.

All the Levites were twice numbered, from a month old and from thirty to fifty years old, *Nu.* 3. 22, 28, 34, 39; 4. 47, 48; a certain kind of service commenced at twenty-five years till fifty years, *Nu.* 8. 24-26; not numbered with Israel, *Nu.* 1. 47-49; had no inheritance, *Nu.* 18. 23, 24; *De.* 18. 1; *Jos.* 14. 3; 18. 7; had the tithes (see TITHES), certain cities, *Nu.* 35. 1-3; *Jos.* 14. 4; Kohathites, *Jos.* 21. 4, 5, 10-26; 1 *Ch.* 6. 54-61, 66-70; Gershonites, *Jos.* 21. 6, 27-33; 1 *Ch.* 6. 62, 71-76; Merarites, *Jos.* 21. 7, 34-41; 1 *Ch.* 6. 63, 77-81; suburbs of the cities for their cattle, *Nu.* 35. 3-5; *Le.* 25. 34; peculiar law of redemption, *Le.* 25. 32, 33; cities of refuge, six, *Nu.* 35. 6, 11-13; three on the other side Jordan, *Nu.* 35. 14; *De.* 4. 41-43; *Jos.* 20. 8, 21, 88; and three in the land of Canaan, *Nu.* 35. 14; *Jos.* 20. 7; 21. 13, 21, 32; 1 *Ch.* 6. 57, 67; Levites had one fiftieth of spoil, *Nu.* 31. 30, 47; assembled by David, 1 *Ch.* 15. 4-10; appointed singers, trumpeters, and door keepers, 1 *Ch.* 15. 16-24; and to minister before the ark, 1 *Ch.* 16. 4-6; numbered and divided into courses, 1 *Ch.* 23. 2-32; 24. 20-31; 25. 6-31; 26; 28, 13, 21; 2 *Ch.* 8. 14; under Hezekiah, 2 *Ch.* 29. 4, 14; 31. 2, 9, 19; Josiah, 2 *Ch.* 35. 3, 5, 9, 11, 15; *Eze.* 8. 20, 29, 33; *Ne.* 8. 7; 9. 4, 5; 12. 24-29; future, *Eze.* 43. 19; 44. 10-16; 45. 5; 48. 13.

LIBERALITY. See ALMSGIVING.

LIBERTY.

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *Ro.* 8. 2.—Christ hath redeemed us from the curse of the law, being made a curse for us. *Ga.* 3. 13.—We, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Ga.* 4. 3-5.

As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He.* 2. 14, 15. The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. *Ro.* 8. 21.—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Only use not liberty for an occasion to the flesh, but by love serve one another. *Ga.* 5. 1, 13.

LIFE.

NATURAL.

In him we live, and move, and have our being. *Ac.* 17. 28.—Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut

down: he fleeth also as a shadow, and continueth not. *Job* 14. 1, 2.—Ye know not what *shall be* on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. Ye ought to say, If the Lord will, we shall live, and do this, or that. *Ja.* 4. 14, 15.—So teach us to number our days, that we may apply our hearts unto wisdom. *Ps.* 90. 12.—Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Mat.* 6. 25, 33.

ETERNAL

This is the promise that he hath promised us, *even* eternal life. *1 Jno.* 2. 25.

IN CHRIST.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. *1 Jno.* 4. 9.—I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. *Gal.* 2. 19, 20.

LOAVES.

Two wave loaves of two tenth deals ... baked with leaven, ... first fruits, presented, *Le.* 23. 15–20; *Ac.* 2. 1 (*see* FEASTS); bread of the first fruits, twenty loaves of barley, *2 Ki.* 4. 42.

LORD'S DAY.

God blessed the seventh day, and sanctified it: because that in it he had rested from all his work. *Ge.* 2. 3.—Thou shalt not take the name of the Lord thy God in vain. ... Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother. *Ex.* 20. 7–12.

The children of Israel shall ... observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested. *Ex.* 31. 16, 17.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. *Mat.* 5. 17, 18.

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst. And after eight days again his disciples were within. *Jno.* 20. 19, 26. Upon the first day of the week, when the disciples came together to break bread,

Paul preached unto them. *Ac.* 20. 7.—I was in the Spirit on the Lord's day, *Re.* 1. 10.

THE LORD'S SUPPER.

He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. *Lu.* 22. 19, 20; *Mat.* 26. 26–28. As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. *1 Co.* 11. 26–30.—The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? *1 Co.* 10. 16.—Upon the first day of the week, when the disciples came together to break bread. *Ac.* 20. 7.

LOVE TO GOD.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. *Mat.* 22. 37, 38.—This is the love of God, that we keep his commandments. *1 Jno.* 5. 3.—If any man love the world, the love of the Father is not in him. *1 Jno.* 2. 15.—If a man say, I love God, and hateth his brother, he is a liar. *1 Jno.* 4. 20.—We love him, because he first loved us. *1 Jno.* 4. 19.—The crown of life, which the Lord hath promised to them that love him. *Ja.* 1. 12; *Ps.* 18. 1.

TO MANKIND.

All the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. *Gal.* 5. 14.—Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. *1 Jno.* 3. 17, 18. Love your enemies. *Mat.* 5. 44; 22. 39.

TO SAINTS.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. *Jno.* 13. 34, 35.—We know that we have passed from death unto life, because we love the brethren. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *1 Jno.* 3. 14, 16; *Mat.* 22. 39.

LUKEWARMNESS.

Unto the angel of the church of the Laodiceans write. ... Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ... Be zealous therefore, and repent. *Re.* 3. 14, 16, 19.

LYING.

Lying lips are abomination to the Lord: but they that deal truly are his delight. *Pr.* 12. 22.—I hate and abhor lying. *Ps.* 119. 163.—All liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *Re.* 21. 8; *Ge.* 27. 19.

MAGISTRATES.

The God of Israel said, ... He that ruleth over men *must be* just, ruling in the fear of God. *2 Sa.* 23. 3.—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. *Ro.* 13. 1–7.

I exhort therefore, that ... supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. *1 Ti.* 2. 1, 2. Peter and the other apostles answered ... We ought to obey God rather than men. *Ac.* 5. 29.

MAN, BY NATURE.

See DEPRIVITY, HUMAN.

MAN, BY GRACE. *See* REGENERATION. SAINTS, CHARACTER OF.

MANNA.

Given in the wilderness of Sin, fifteenth day of second month, *Ex.* 16. 1; bread from heaven, *Ex.* 16. 4; *Ps.* 78. 23, 24; 105. 40; *Ne.* 9. 15; *Jno.* 6. 31; angel's food, *Ps.* 78. 25; What is it? *Ex.* 16. 15; like coriander seed, white, *Ex.* 16. 31; *Nu.* 11. 7; a small round thing, *Ex.* 16. 14; fell upon the dew, *Ex.* 16. 14; *Nu.* 11. 9; in the night, *Nu.* 11. 9; taste like waters, honey, fresh oil, *Ex.* 16. 31; *Nu.* 11. 8; to be gathered in the morning, *Ex.* 16. 21; every man according to his eating, *Ex.* 16. 16, 18, 21; when measured an omer a piece, *Ex.* 16. 16, 18; 2 *Co.* 8. 15; none to be left, *Ex.* 16. 19, 20; on sixth day twice as much, *Ex.* 16. 22; baked, boiled, ground, *Ex.* 16. 23; *Nu.* 11. 8; an omer kept before the Lord, *Ex.* 16. 33, 34; *He.* 9. 4; *Re.* 2. 17; eaten forty years, *Ex.* 16. 35; *De.* 8. 3, 16; *Jos.* 5. 12; Israelites murmur, *Nu.* 11. 6, 9; 21. 5; fiery serpents sent, *Nu.* 21. 6; type of the flesh and blood of Christ, *Jno.* 6. 51, 54, 58.

MARRIAGE.

It is not good that the man should be alone; I will make him a help meet for

him. *Ge. 2. 18.*—Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. *He. 13. 4.*—Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? *2 Co. 6. 14.*—The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. *1 Co. 7. 39.*—Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. *Mat. 19. 8, 9.*—But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none. *1 Co. 7. 29.*

MARTYRDOM.

Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. *Mat. 10. 28.*—Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re. 2. 10.*

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them. *Re. 6. 9-11.*—I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, ... and they lived and reigned with Christ a thousand years. *Re. 20. 4.*

MASTERS.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. *Col. 4. 1.*—Forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. *Eph. 6. 9.* I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him. *Ge. 18. 19.*—As for me and my house, we will serve the Lord. *Jos. 24. 15.*—I will walk within my house with a perfect heart. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. *Psa. 101. 2, 6, 7.*

MEAT OFFERING.

Fine flour, oil, frankincense, or cakes baked or fried, mingled and anointed with oil. *Le. 2. 1-9*; *6. 15*; a portion burnt, and all the frankincense. *Le. 2. 2, 8, 9*; not to be made with leaven, always with salt. *Le. 2. 11, 13*; *6. 16*; the priests to have the remnant and eat it in the court of the tabernacle. *Le. 2. 3, 10*; *7. 9, 10*; *6. 16, 18*; *10. 12, 13*.

Every burnt offering and peace offering to be accompanied with a meat offering. *Nu. 15. 1-4*; one tenth deal of flour and the fourth of a hin of oil to one lamb or kid. *Ex. 29. 40*; *Nu. 15. 4*; *28. 5, 9, 13, 21, 29*; *29. 4*; two tenth deals and the third of a hin to a ram. *Nu. 15. 6*; *28. 12, 20, 28*; *29. 3*; three tenth deals with half a hin to a bullock. *Nu. 15. 9*; *28. 12, 20, 28*; *29. 3*; a tenth deal the same as the tenth of an ephah, compare *Nu. 28. 5*; *Ex. 29. 40*; drink offerings also. *Nu. 15. 1-5*; of strong wine to be poured in the holy place. *Nu. 28. 7*; to a lamb or kid the fourth of a hin. *Ex. 29. 40*; *Nu. 15. 5*; *28. 7, 14*; to a ram the third of a hin. *Nu. 15. 6, 7*; *28. 7, 14*; to a bullock half a hin. *Nu. 15. 10*; *28. 14*; exceptions to these rules, three tenth deals to a lamb. *Le. 14. 10, 20*; two tenth deals to a lamb. *Le. 23. 12, 13*; one tenth deal to a dove. *Le. 14. 21, 31*. Peculiar meat offerings—the oblation of green ears of corn dried by fire. *Le. 2. 14, 16*; the meat offering when the priest was anointed, all burnt. *Le. 6. 19, 23*; the offering of the princes twelve silver chargers and bowls full. *Nu. 7. 13-85*; fine flour offered as a trespass offering. *Le. 5. 11-13*; two wave-loaves. *Le. 23. 17*.

The offering of jealousy, barley-meal, holy water, mingled with dust—a curse written and blotted out by the bitter water—the woman to drink—a handful of the offering burnt. *Nu. 5. 12-31*.

Meat offering alluded to, *Psa. 40. 6*; *Eph. 5. 2*.

MEATS.

Put a difference between clean and unclean. *Le. 20. 25*.

Clean, whatever parteth the hoof, being clovenfooted and cheweth the cud. *Le. 11. 3*; *De. 14. 4-6*; fish that have fins and scales. *Le. 11. 9*; *De. 14. 9*; fowls. *De. 14. 11, 20*; every flying creeping thing that can leap. *Le. 11. 21*.

Unclean—those that chew the cud, but are not clovenfooted. *Le. 11. 4, 5*; *De. 14. 7*; those that divide the hoof, but chew not the cud. *Le. 11. 7*; fish that have not fins and scales. *Le. 11. 10, 11*; birds of prey, as the eagle, hawk, vulture, and owl tribes, and other individual birds, enumerated. *Le. 11. 13-19*; *De. 14. 12-18*; creeping things specified. *Le. 11. 20, 23, 29-31*; *De. 14. 19*.

Nothing to be eaten that dies of itself, or torn with beasts. *Le. 17. 15*; *22. 8*; *De. 14. 21*; the blood to be poured out. *Le. 17. 13, 14*; *De. 12. 24*; *Ac. 15. 20, 29*.

Peter's vision. *Ac. 10. 11-16, 28*; *11. 3, 10*; allusions. *He. 9. 10*; *13. 9*; *1 Th. 4. 3*.

MEDITATION.

Psa. 104. 34.

MEEKNESS.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. *Mat. 11. 29.*—I Paul ... beseech you by the meekness and gentleness of Christ. *2 Co. 10. 1.*—That ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; *Eph. 4. 1, 2.*—Put on, ... as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering. *Col. 3. 12.*—The ornament of a meek and quiet spirit, which is in the sight of God of great price. *1 Pe. 3. 4.*—Brethren, if a man be overtaken in a

fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. *Gal. 6. 1.*—The meek will he guide in judgment: and the meek will he teach his way. *Ps. 25. 9.*

MERCY SEAT.

The cover of the ark: of the same dimensions with it. *Ex. 25. 17-22* (see *ARK*); sprinkled with blood on the day of atonement. *Le. 16. 14, 15*.

MERIT. See DEPRAVITY, HUMAN.

When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. *Lu. 17. 10.*—Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. 3. 8, 9.*

MINISTERS.

Ye know ... after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. *Ac. 20. 18-21, 24, 26-28, 31*; *1 Co. 4. 1, 2*.

MISSIONS.

Go ye into all the world, and preach the gospel to every creature. *Mar. 16. 15*. Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? *Ro. 10. 13-15.*—The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. *Lu. 10. 2*.

MITRE.

For glory and beauty, of fine linen. *Ex. 28. 39*; *39. 28*; a golden plate, called also the holy crown, engraven with holiness to the Lord, tied by a blue lace in front. *Ex. 28. 36-38*; *29. 6*; *39. 30, 31*; *Le. 8. 9*; a linen mitre in the day of atonement. *Le. 16. 4*; translated "diadem," *Ex. 21. 26*.

MONTHS.

The first, **ABIB**, *Ex.* 13. 4; 23. 15; 34. 18; *De.* 16. 1; also *Nisan*, *Ex.* 3. 7; *Ne.* 2. 1; fourteenth day the passover, fifteenth, the feast of unleavened bread, *Ex.* 12. 18; *Le.* 23. 6; the waters of the deluge dried, *Ge.* 8. 13; Israel left Egypt, *Ex.* 12. 42; 13. 4; *Nu.* 33. 3; the following year kept the passover at Sinai; *Nu.* 9. 1, 2; came to the desert of Zin after nearly forty years, *Nu.* 20. 1; crossed the Jordan, and kept the third passover, *Jos.* 4. 19; 1 *Ch.* 12. 15; *Jos.* 5. 10; Hezekiah opened the temple, 2 *Ch.* 29. 3; temple cleansed, 2 *Ch.* 29. 17; Josiah's passover, 2 *Ch.* 35. 1; after the captivity, *Ezra* 6. 19; Ezra leaves Babylon, *Ezra* 7. 9; Nehemiah gives the cup to Artaxerxes, *Ne.* 2. 1; Haman's decree, *Es.* 3. 12; Ezekiel prophesies, *Eze.* 26. 1; 29. 17; 40. 1; sacrifices appointed, *Eze.* 45. 18-24; Daniel has a vision, *Da.* 10. 4.

The second, **ZIF**, 1 *Ki.* 6. 1; deluge began, *Ge.* 7. 11; the earth dried the following year, *Ge.* 8. 14; Israel came to the wilderness of Sin; manna given, *Ex.* 16. 1; numbered the next year, *Nu.* 1. 1, 18; passover allowed to be kept, *Nu.* 9. 11; Israel marched from Sinai, *Nu.* 10. 11; Solomon began to build the temple, 1 *Ki.* 6. 1; 2 *Ch.* 3. 2; passover kept by Hezekiah, 2 *Ch.* 30. 2; temple rebuilt, *Ezra* 3. 8, 10.

The third, **SIVAN**, *Es.* 8. 9; Israel arrived at Sinai, *Ex.* 19. 1; in this month was the feast of Pentecost; Asa gathered the people, 2 *Ch.* 15. 10; fruits began to be brought in under Hezekiah, 2 *Ch.* 31. 7; Ezekiel prophesies, *Eze.* 31. 1.

The fourth, a fast, *Zec.* 8. 19; probably because of the siege of Jerusalem, *Je.* 39. 2; 52. 6; Ezekiel sees his first vision, *Eze.* 1. 1, 2.

The fifth, Aaron died, *Nu.* 33. 38; a fast, *Zec.* 7. 3, 5; 8. 19; the temple burnt, Jerusalem completely captured, *Je.* 52. 12; 1. 3; Ezra comes there from Babylon, *Ezra* 7. 8, 9.

The sixth, Haggai prophesies, *Hag.* 1. 1, 15; Ezekiel, *Eze.* 8. 1; Gabriel sent to Mary, *Lu.* 1. 26.

The seventh, **ETHANIM**, 1 *Ki.* 8. 2; first day feast of trumpets; tenth, atonement; fifteenth, tabernacles; the ark rested, *Ge.* 8. 4; the temple dedicated, 1 *Ki.* 8. 2; 2 *Ch.* 5. 3; 7. 10; fruits gathered in, 2 *Ch.* 31. 7; Gedaliah slain, 2 *Ki.* 25. 25; *Je.* 41. 1; those returned from captivity gathered at Jerusalem, *Ezra* 3. 1, 6; *Ne.* 7. 73; 8. 2, 14; Hananiah died, *Je.* 28. 17; Haggai prophesies, *Hag.* 2. 1.

The eighth, **BUL**, 1 *Ki.* 6. 38; the temple finished, Jeroboam appointed an idolatrous feast, 1 *Ki.* 12. 32, 33; Zechariah begins to prophesy, *Zec.* 1. 1.

The ninth, **CHISLEU**, *Zec.* 7. 1; a fast proclaimed by Baruch, Jehoiakim burns the roll, *Je.* 36. 9, 22, 23; Nehemiah prays, *Ne.* 1. 1; gathering of the children of Israel for confession, *Ezra* 10. 9; Haggai prophesies, *Hag.* 2. 10; foundation of temple laid, *Hag.* 2. 18; Zechariah prophesies, *Zec.* 7. 1.

The tenth, **TEBETH**, *Es.* 2. 16; the tops of the mountains seen, *Ge.* 8. 5; Jerusalem besieged, 2 *Ki.* 25. 1; *Je.* 39. 1; 52. 4; Esther taken to Ahasuerus, *Es.* 2. 16; Ezra examines as to those who had married strange wives, *Ezra* 10. 16; Ezekiel prophesies, *Eze.* 24. 1; 29. 1; the news brought that Jerusalem was smitten, *Eze.* 38. 21; a fast, *Zec.* 8. 19.

The eleventh, **SEBAT**, *Zec.* 1. 7; Moses spake to Israel in the land of Moab, *De.* 1. 8; Zechariah prophesies, *Zec.* 1. 7.

The twelfth, **ADAR**, *Ex.* 3. 7; Jehoiachin released from prison, 2 *Ki.* 25. 27; *Je.* 52. 31; Ezekiel prophesies, *Eze.* 32. 1; letters sent to destroy the Jews, *Es.* 3. 13; the Jews allowed to defend themselves, *Es.* 8. 12; feast of Purim instituted, *Es.* 9. 1, 21, 28; the second temple finished and dedicated, *Ezra* 6. 15, 16.

MORTIFICATION. See **REPENTANCE.**

MURDER.

Whoso sheddeth man's blood, by man shall his blood be shed. *Ge.* 9. 6.—Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 1 *Jno.* 3. 15; *Ez.* 20. 13.

MURMURING.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. 1 *Co.* 10. 10, 11.—Wherefore doth a living man complain, a man for the punishment of his sins? *La.* 3. 39.

MYRRH.

Principal spice used in the anointing oil, *Ex.* 30. 23 (see **OIL**); perfume for garments, *Pr.* 45. 8; bed, *Pr.* 7. 17; women, *Es.* 2. 12; *Ca.* 3. 6; 5. 5; derived from a plant, *Ca.* 1. 13; 4. 14; 5. 1; mountain of, *Ca.* 4. 6; presented to Christ, *Mat.* 2. 11; wine mixed with, *Mar.* 15. 23; used in burial, *Jno.* 19. 39.

NAZARITE.

Separate, *Ge.* 49. 26; *De.* 33. 16; *Nu.* 6. 2; the vow of inviolable separation from all of the vine, *Nu.* 6. 3, 4; *Ju.* 13. 4; *Am.* 2. 12; no razor to come on the head, *Nu.* 6. 5; *Ju.* 13. 5; not to touch a dead body, *Nu.* 6. 6, 7; at the close of the vow to offer burnt, sin, and peace offerings with a basket of unleavened bread, *Nu.* 6. 14, 17; to shave and burn the hair, *Nu.* 6. 18; if accidentally defiled to begin again, *Nu.* 6. 9, 12; *La.* 4. 7; Samson, *Ju.* 13. 5, 7; 16. 17; John the Baptist, *Lu.* 1. 15; Nazarene, *Mat.* 2. 23.

NETHINIMS.

Coupled with priests and Levites, 1 *Ch.* 9. 2; *Ne.* 11. 3; and porters, *Ezra* 2. 70; 7. 7; brethren of Levites, *Ezra* 8. 17; appointed by David, *Ezra* 8. 20; ministers of the temple, *Ezra* 7. 24; returned from captivity, *Ezra* 2. 43, 58; 7. 7; dwelt in Ophel, *Ne.* 3. 26; 11. 21; numbered, *Ne.* 7. 60.

NEW BIRTH.

Except a man be born again, he cannot see the kingdom of God. *Jno.* 3. 3.—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 *Co.* 5. 17.—You hath he quickened, who were dead in trespasses and sins. *Eph.* 2. 1.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 1 *Pe.* 1. 23.—Whosoever is born of God doth

not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. 1 *Jno.* 3. 9.—Whosoever is born of God overcometh the world. 1 *Jno.* 5. 4; *Ps.* 61. 10.

OATHS. See **SWEARING.**

OBEEDIENCE.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat.* 7. 21.—Whosoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. 1 *Jno.* 3. 22, 24.—Make me to go in the path of thy commandments; for therein do I delight. *Ps.* 119. 35.

OFFERINGS.

BURNT MEAT, AND DRINK, PEACE, SIN, AND TRESPASS, see under these respective heads. Offerings for thanksgiving, see **PEACE OFFERINGS.** Offering the same as present, *Ge.* 23. 13, 20; 33. 10; 43. 11; *Ju.* 6. 18; 2 *Ki.* 8. 8; *Ps.* 45. 12; 72. 10; *Mat.* 2. 11; oblation, *Ja.* 1. 13; 10. 21; 66. 3; *Je.* 14. 12; *Da.* 9. 21, 27.

OIL.

Poured on stones, *Ge.* 28. 18; 35. 14; on the meat offering, *Le.* 2. 6 (see **MEAT OFFERING**); on the head and face, 1 *Sa.* 10. 1; 2 *Ki.* 9. 6; *Ps.* 23. 5; 92. 10; 104. 15; *Ez.* 9. 8; *Lu.* 7. 46; the neglect a token of grief, 2 *Sa.* 12. 20; 14. 2; *Da.* 10. 3; *Mat.* 6. 17; for healing, *Mar.* 6. 13; *Lu.* 10. 34; *Ja.* 5. 14; cleansing the leper, *Le.* 14. 16, 26, 29; for light, *Ex.* 25. 6; 27. 20; 35. 8, 14, 28; 39. 37; *Le.* 24. 2; *Nu.* 4. 16; *Mat.* 25. 3, 8; anointing oil, made of myrrh, five hundred shekels, cinnamon, two hundred and fifty, calamus, two hundred and fifty, cassia, five hundred, oil olive an hin. *Ex.* 30. 23, 25; not to be imitated, *Ex.* 30. 31, 33, 37, 38 (see **ANONTING**); land of oil, *De.* 8. 8; and of the rock, 32. 13; rivers of, *Job.* 29. 6; *Mi.* 6. 7; cruse of, 1 *Ki.* 17. 12, 14, 16; box of, 2 *Ki.* 9. 1, 3; vial of, 1 *Sa.* 10. 1; horn of, 1 *Sa.* 16. 1, 13; 1 *Ki.* 1. 39; pot of, 2 *Ki.* 4. 2.

OPPORTUNITY.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. *Pr.* 27. 1.—Remember now thy Creator in the days of thy youth, while the evil days come not. *Ec.* 12. 1.—Seek ye the Lord while he may be found, call ye upon him while he is near. *Is.* 55. 6.—Behold, now is the accepted time; behold, now is the day of salvation. 2 *Co.* 6. 2.—Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. *He.* 3. 13, 15.—See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. *Eph.* 5. 15, 16.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal.* 6. 10; *Ps.* 119. 60.

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ORACLE.

The most holy place in the temple so called, 1 *Ki.* 6. 16, 19; 8. 6; 2 *Ch.* 5. 7; *Ps.* 28. 2; lively oracles, *Ac.* 7. 38; of God, *Ro.* 3. 2; *He.* 5. 12; 1 *Pe.* 4. 11.

ORIGINAL SIN.

See DEPRAVITY, HUMAN.

ORNAMENTS.

Worn by men, *Ex.* 33. 4. 6.
Bracelets, *Ex.* 35. 22; *Nu.* 31. 50; *Is.* 3. 19; for the hands, *Ge.* 24. 22, 30, 47; *Eze.* 16. 11; 23. 42; the arm, 2 *Sa.* 1. 10; *Ge.* 38. 18, 25.
Earrings, *Ex.* 32. 2, 3; 35. 22; *Ju.* 8. 24-28; *Job.* 42. 11; *Pr.* 25. 12; *Eze.* 16. 12; *Ho.* 2. 13; for face, *Ge.* 24. 22, 30, 47; nose, *Is.* 3. 21; *Eze.* 16. 12.
Signet on the arm, *Ca.* 8. 6; right hand, *Je.* 22. 24; *Ge.* 38. 18; *Hag.* 2. 23.
Diadem, *Job.* 29. 14; *Is.* 28. 5.
Jewels, *Ge.* 24. 53; *Ex.* 3. 22; 11. 2; 12. 35; *Is.* 61. 10; *Eze.* 16. 17, 39; 23. 26; *Ho.* 2. 13; for the feet, *Is.* 3. 18, 20.
Wisdom an ornament to the head and neck, *Pr.* 1. 9; 4. 9; *Ca.* 4. 9; 1 *Pe.* 3. 3, 4; 1 *Ti.* 2. 9, 10.

PARDON.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is.* 55. 7.—And their sins and iniquities will I remember no more. *He.* 10. 17.—If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *Jno.* 1. 7, 9; *Mat.* 6. 12.

PARENTS.

Train up a child in the way he should go; and when he is old, he will not depart from it. *Pr.* 22. 6.—Chasten thy son while there is hope, and let not thy soul spare for his crying. *Pr.* 19. 18.—He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes. *Pr.* 13. 24.—Having his children in subjection with all gravity. 1 *Ti.* 3. 4.—Fathers, provoke not your children to anger, lest they be discouraged. *Col.* 3. 21.—But bring them up in the nurture and admonition of the Lord. *Eph.* 6. 4.—Therefore shall ye lay up these my words in your heart. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. *De.* 11. 18, 19.

Give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes. 1 *Ch.* 29. 19.—Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. How shall we order the child, and how shall we do unto him? *Ju.* 13. 8, 12.—When the days of their feasting were gone about, ... Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that

my sons have sinned, and cursed God in their hearts. Thus did Job continually. *Job.* 1. 5.

Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. *Ge.* 28. 1.—I will perform against Eli all things which I have spoken. ... I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. 1 *Sa.* 3. 12, 18.

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed. *Ps.* 112. 1, 2.

PASSOVER. See FEASTS.

PATIENCE.

[Be] patient in tribulation. *Ro.* 12. 12. If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 1 *Pe.* 2. 20.—Be patient toward all men. 1 *Th.* 5. 14.—Be patient, ... brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. *Ja.* 5. 7, 8.—To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life. *Ro.* 2. 7.

PEACE OFFERINGS.

Of the herd or flock, male or female, the offerer to lay his hand on the head, kill it, take off the fat, kidneys, caul, and in some cases the rump, *Le.* 3. 1-4, 6-10, 12-15; the priests to sprinkle the blood on the altar and burn those parts on the burnt offering. *Le.* 3. 2, 5, 8, 11, 13, 16; might be offered for thanksgiving or a vow, *Le.* 7. 12, 16; voluntary, *Le.* 19. 5; 22. 18, 19, 29; never a blemished animal, 22. 21; if for thanksgiving, then unleavened cakes and leavened bread added, 7. 11-14; a meat offering also accompanied, *Nu.* 15. 8; (see MEAT OFFERINGS), the flesh to be eaten by the offerer the same day, *Le.* 7. 15; 22. 30; if for a vow it might be eaten the next day, 7. 16; 19. 6, 7; the priest's portion the breast and shoulder, *Ex.* 29. 27, 28; *Le.* 10. 14, 15; the fat especially to be burnt, not eaten, *Le.* 3. 17; 7. 23, 25; 17. 6.

Bullocks offered at the ratification of the first covenant, *Ex.* 24. 5; a bullock and ram at consecration of priests, *Le.* 9. 4; twenty four bullocks, sixty rams, sixty he goats, sixty lambs of the first year at the dedication of the altar, *Nu.* 7. 88; two lambs [at pentecost], *Le.* 23. 19; a ram by the Nazirite, *Nu.* 6. 14, 17.

Peace offerings at Ebal, *De.* 27. 7; *Jos.* 8. 3; by the people, *Ju.* 20. 26; 21. 4; Eli's sons violated the law, 1 *Sa.* 2. 15, 16; offered when Saul was made king, 11. 15; by Saul himself, 13. 9; before the ark, 2 *Sa.* 6. 17; by David, 24. 25; Solomon, 1 *Ki.* 3. 15; 8. 63, 64; 9. 25; Hezekiah, 2 *Ch.* 29. 35; 30. 22; Manasseh, 33. 16; future, *Eze.* 43. 27; 45. 15, 17; 46. 2, 12; allusions, 1 *Co.* 10. 18; *He.* 13. 15.

PEACE.

MUTUAL.

Be of one mind, live in peace; and the God of love and peace shall be with you. 2 *Co.* 13. 11.—If it be possible, as much

as lieth in you, live peaceably with all men. *Ro.* 12. 18.—The wisdom that is from above is first pure, then peaceable. *Ja.* 3. 17; *Ps.* 34. 14.

SPIRITUAL.

Being justified by faith, we have peace with God through our Lord Jesus Christ. *Ro.* 5. 1.—To be spiritually minded is life and peace. *Ro.* 8. 6.—Great peace have they which love thy law. *Ps.* 119. 165.—Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. *Is.* 26. 3.—There is no peace, saith the Lord, unto the wicked. *Is.* 48. 22; *Ro.* 1. 7.

PENITENCE. See REPENTANCE.

PENTECOST.

The fiftieth day after the waving the sheaf of first fruits. *Le.* 23. 15. See FEASTS.

PERFECTION.

Be ye ... perfect, even as your Father which is in heaven is perfect. *Mat.* 5. 48. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 *Ti.* 3. 16, 17.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 *Co.* 7. 1.—Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. *Phi.* 3. 12-14.—I have seen an end of all perfection: but thy commandment is exceeding broad. *Ps.* 119. 96.—In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him. *Col.* 2. 9, 10; *Eph.* 4. 11-13.

PERJURY.

I will come near to you to judgment; and I will be a swift witness against ... false swearers, ... saith the Lord of hosts. *Mal.* 3. 5.

PERSECUTION.

Thou hast fully known my ... patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 *Ti.* 3. 10-12.—Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator. 1 *Pe.* 4. 19.—Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Mat.* 5. 44.—Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely,

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for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat. 5. 10-12.*

PERSEVERANCE.

He that shall endure unto the end, the same shall be saved. *Mat. 24. 13.*—He that heareth my word, and believeth on him that hath sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Jno. 5. 24.*—My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. *Jno. 10. 27, 28.*—He which hath begun a good work in you will perform it until the day of Jesus Christ. *Phi. 1. 6.*

PHYLACTERIES.

Made broad, *Mat. 23. 5*; a memorial, frontlets between thine eyes, *Le. 13. 9, 16*; *De. 6. 8*; *11. 18.*

PIGEONS, OR DOVES.

Offered as a burnt offering, *Ge. 15. 9, 10*; *Le. 1. 14*; *5. 7, 10*; *12. 8*; *15. 15, 30*; *Nu. 6. 10, 11*; not to be divided though cleft, *Le. 1. 17*; head wrung off and burnt, *1. 15*; crop and feathers cast to the ashes, *1. 16*; blood wrung out at the side of the altar, *1. 15*; burnt as a sweet savour, *1. 17.*

As a sin offering, *Le. 5. 7-9*; *12. 6, 8*; *15. 14, 15, 30*; *Nu. 7. 11*; for cleansing the leper, *Le. 14. 22, 30, 31*; mourn like doves, *Is. 38. 14*; *59. 11*; *Eze. 7. 16*; wings like, *Ps. 55. 6*; *68. 13*; eyes, *Ca. 1. 15*; *4. 1*; *5. 12*; undefiled, *Ca. 6. 9*; Noah sent a dove three times from the ark, *Ge. 8. 8-12*; Holy Spirit like, *Mat. 3. 16*; *Mar. 1. 10*; *Lu. 3. 22*; *Jno. 1. 32*; harmless as, *Mat. 10. 16.*

POMEGRANATES. See FRUITS.

POOR. See ALMSGIVING.

The rich and poor meet together: the Lord is the maker of them all. *Pr. 22. 2.* He will regard the prayer of the destitute, and not despise their prayer. *Ps. 102. 17.* Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. 2. 5.*—There came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. *Mar. 12. 42, 44.*—He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor. *Pr. 14. 31.*—Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. *Pr. 21. 13.*—Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. *Ps. 41. 1.*

PRaise.

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy

diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies. *Ps. 103. 1-5.*—I will praise thee: for thou hast heard me, and art become my salvation. *Ps. 118. 21.*—By thee have I been holden up from the womb: ... my praise shall be continually of thee. I will hope continually, and will yet praise thee more and more. *Ps. 71. 6, 14.*—I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. *Ps. 34. 1-3.*—Is any merry? let him sing psalms. *Ja. 5. 13.*—At midnight Paul and Silas prayed, and sang praises unto God. *Ac. 16. 25.*—Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe. 2. 9.*

PRAYER.

In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. *Phi. 4. 6.*—Pour out your heart before him: God is a refuge for us. *Ps. 62. 8.*—I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. *1 Ti. 2. 8.*

Lord, teach us to pray. *Lu. 11. 1.*—When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. *Mat. 6. 7-13.*

Whosoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. *Jno. 16. 23, 24.*—Having a high priest over the house of God; let us draw near with a true heart in full assurance of faith. *He. 10. 21, 22.*—For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He. 4. 15, 16.*

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Ro. 8. 26, 27.*—Remember the word unto thy servant, upon which thou hast caused me to hope. *Ps. 119. 49.*—I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. *Ps. 116. 1, 2.*

AGAINST ENEMIES.

Ps. 54. 7.

ANSWERS TO:

Because he hath set his love upon me, therefore will I deliver him. He shall call upon me, and I will answer him. *Ps. 91. 14, 15.*—If ye shall ask anything in my name, I will do it. *Jno. 14. 14.*—The effectual fervent prayer of a righteous man availeth much. *Ja. 5. 16.*—I will not let thee go, except thou bless me. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. *Ge. 32. 26, 28.*—In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. *Ps. 138. 3.*—At the beginning of thy supplications the commandment came forth, and I am come to shew thee. *Da. 9. 23.*—For this thing I brought the Lord thither, that it might depart from me. And he said unto me, My grace is sufficient for thee. *2 Co. 12. 8, 9.*
Mat. 7. 7, 8.

DENIALS.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. *Ja. 1. 5-7.*—Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. *Ja. 4. 3.*—If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Mat. 6. 14, 15.*

DILIGENCE IN.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. *Eph. 6. 18.*

INTERCESSORY. See INTERCESSION.

1 Ti. 2. 1.

PRIVATE.

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. *Mat. 6. 6.*—In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. *Mar. 1. 35.*—Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. *Ps. 55. 17.*—When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. *Da. 6. 10.*

PUBLIC.

Not forsaking the assembling of ourselves together, as the manner of some is. *He. 10. 25.*—Peter and John went up together into the temple at the hour of prayer. *Ac. 3. 1.*—Mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. *2 Ch. 7. 15.*—I was glad when they said unto me, Let us go into the house of the Lord. *Ps. 122. 1.*—On the sabbath we went out of the city by a river side, where prayer was wont to be made. *Ac. 16. 13.*

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If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. *Mat.* 18. 19, 20.—These all continued with one accord in prayer and supplication. *Ac.* 1. 14. Many were gathered together praying. *Ac.* 12. 12.—Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. *Je.* 10. 25.

PREACHING. See MINISTERS.

It pleased God by the foolishness of preaching to save them that believe. We preach Christ crucified, ... unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. *1 Co.* 1. 21, 23, 24.—I determined not to know any thing among you, save Jesus Christ, and him crucified. *1 Co.* 2. 2. Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. *2 Co.* 4. 1-5.

PREDESTINATION. See ELECTION.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. *Ro.* 8. 29, 30.—He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. *Eph.* 1. 4-6, 11.

PRIDE.

Pride *goeth* before destruction, and a haughty spirit before a fall. *Pr.* 16. 18.—God resisteth the proud, but giveth grace unto the humble. *Ja.* 4. 6.

PRIESTS.

Two orders of priesthood, that of Melchizedek and of Aaron, *He.* 7. 11.

Melchizedek, priest of the most high God, king of righteousness and peace, *Ge.* 14. 18; *He.* 7. 1, 2; received tithes from Abraham, and blessed him, *Ge.* 14. 19, 20; *He.* 7. 2, 4-8; of no genealogy, figure of an eternal priesthood, *He.* 7. 3; Christ the high priest of this order, *He.* 5. 6; *6.* 20; *Ps.* 110. 4; made with an oath, *He.* 7.

20-22; in resurrection, *He.* 5. 5; —priest, *Zec.* 6. 13; *He.* 7. 2; *Re.* 1. 6; an eternal redemption accomplished, *He.* 10. 12, 14, 18; 5. 9; 9. 12; an eternal priesthood, 7. 24, 28; covenant, 13. 20; tabernacle, 9. 11, 24; Aaron the chief priest of the Levitical order, *Ex.* 7. 5; *He.* 7. 11; son of Amram, son of Kohath, son of Levi, *Ex.* 4. 14; 6. 18, 20; the garments, 28; 39. 1-31; anointing oil, 30. 22-33; ceremonies of consecration, 29. 1-35; *Le.* ch. 8, 9; duties of the priests—to attend to the fire on the altar, *Le.* 1. 1; 6. 12, 13; *Ne.* 10. 34; 13. 31; to burn the sacrifices, *Le.* 1. 9, 13; 2. 2; 3. 5; 4. 19; 2 *Ch.* 13. 11; incense, *Ex.* 30. 7; 1 *Sa.* 2. 28; 2 *Ch.* 13. 11; 26. 18; to sprinkle and pour the blood (*see* Blood), to make atonement for sin, *Le.* 4. 20; *Nu.* 15. 25; *Le.* 4. 26, 31; 5. 16, 18; 19. 22; for uncleanness, *Le.* 15. 15, 30; to judge between clean and unclean, *Le.* 10. 10; leprosy, 13; to pronounce clean, 14; to act as judges, *De.* 17. 8, 9; to bless, *Nu.* 6. 23-27; *De.* 21. 5; to sound the trumpets, *Nu.* 10. 8; in the battle, 10. 9; 31. 6; to make proclamation before battle, *De.* 20. 2-4; to cover the holy vessels and carry the ark, *Nu.* 4. 5, 15; *De.* 31. 9; *Jos.* 6. 12; 2 *Ch.* 5. 7; not to be defiled for the dead, *Le.* 21. 1-4; nor to cut the hair or beard, 21. 5, 6; laws for marriage, 21. 7-9; no blemished descendant of Aaron to act as priest, 21. 17-23; not to touch holy things if unclean, 22. 1-7; as to their food, 22. 8-13; *Nu.* 5. 9, 10; 18. 8, 18, (*see* HOLY THINGS, AND TITHES); thirteen cities, *Jos.* 21. 4, 19.

The high priest alone entered the holiest to make atonement, *Le.* 16; *He.* 9. 7; not to rend his garments, etc., *Le.* 21. 10-15; *Mat.* 26. 65.

PROCRASTINATION.

See OPPORTUNITY.

PROMISES OF GOD.

He is faithful that promised. *He.* 10. 23.—All the promises of God in him are yea, and in him Amen. *2 Co.* 1. 20.—Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature. *2 Pe.* 1. 4.—I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *2 Co.* 6. 17, 18.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co.* 7. 1.

PROPHECY.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake, as they were moved by the Holy Ghost. *2 Pe.* 1. 19, 21.—The testimony of Jesus is the spirit of prophecy. *Re.* 19. 10.—Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. *Re.* 1. 3.

PROPHETIZATION.

Christ, *1 Jno.* 2. 2; 4. 10; the mercy

seat, *He.* 9. 5; *Ro.* 3. 25; synonymous with atonement, *Le.* 16. 6, 33; reconciliation, *He.* 2. 17; *Le.* 6. 30; 8. 15; *16.* 20; *Eze.* 45. 15, 17, 20; *Da.* 9. 24; appease, pacify, *Ge.* 32. 20; *Pr.* 16. 14; *Eze.* 16. 63; forgive, pardon, *De.* 21. 8; 2 *Ch.* 30. 18; *Ps.* 78. 38; purge, cleanse, *Nu.* 35. 33; *Ps.* 65. 3; 79. 9; *Pr.* 16. 6; *Is.* 6. 7; 22. 14; 27. 9; *Eze.* 43. 20, 28; be merciful, *De.* 21. 8; 32. 43.

Atonement was made for the high priest and his house, *Le.* 16. 6, 11, 33; for the people, 16. 15, 17, 33; for the Levites, *Nu.* 8. 12; for individuals, *Le.* 4. 26, 31, 35, (*see* MERCY SEAT, and, under the Feasts, *see* ATONEMENT).

PROSELYTE.

Mat. 23. 15; Jews and, *Ac.* 2. 10; 13. 43; Nicolas, 6. 5; when a stranger will sojourn with thee and keep the passover, his males to be circumcised, *Ex.* 12. 48; *Nu.* 9. 14; might offer a burnt offering, *Le.* 17. 8; *Nu.* 15. 14; was to keep the sabbath, *Ex.* 20. 10; 23. 12; *De.* 5. 14; afflict his soul, *Le.* 16. 29; use the ashes of the heifer, *Nu.* 19. 10; atonement, 15. 29; cities of refuge, *Jos.* 20. 9; sabbath of the land for him, *Le.* 25. 6; gleanings, 19. 10; 23. 22; to be loved, *Ex.* 22. 21; *Le.* 19. 33, 34.

PRUDENCE.

The wisdom of the prudent is to understand his way. The simple believeth every word: but the prudent man looketh well to his going. *Pr.* 14. 8, 15.—A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. *Pr.* 22. 3.—The prudent shall keep silence in that time; for it is an evil time. *Am.* 5. 13.—Walk in wisdom toward them that are without. *Col.* 4. 5.

RAM.

Offered for a burnt offering, *Ex.* 29. 15; *Le.* 8. 18; 9. 2; 16. 3, 5; 23. 18; *Nu.* 7. 87; 28. 11, 19, 27; 29. 2, 8, 13, 17, 20, 23, 26, 29, 32, 36; trespass offering, *Le.* 5. 15, 16, 18; 6. 6; 19. 21; peace offering, *Nu.* 6. 14; 7. 8; ram of consecration, *Ex.* 29. 19; *Le.* 8. 22; future, *Eze.* 43. 23, 25; 45. 23; 46. 4, 6; offered by Abraham, *Ge.* 15. 9, instead of Isaac, 22. 13; incense of rams, *Ps.* 66. 15; vision of, *Da.* 8. 3-7; battering rams, *Eze.* 4. 2; 21. 22.

RECOGNITION IN HEAVEN.

I shall go to him, but he shall not return to me. *2 Sa.* 12. 23.—What is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? *1 Th.* 2. 19. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. *2 Co.* 4. 14.—We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. *1 Th.* 4. 17.—Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. *Mat.* 8. 11.

RECONCILIATION WITH GOD.

See ATONEMENT.

Seventy weeks are determined upon thy people, ... to finish the transgression, and to make an end of sins, and to make re-

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conciliation for iniquity. *Da.* 9. 24.—Glory to God in the highest, and on earth peace, good will toward men. *Lu.* 2. 14.

He is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in his flesh the enmity, *even the law of commandments contained in ordinances*; for to make in himself of twain one new man, *so making peace*; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. *Eph.* 2. 14–17.

God ... hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. *2 Co.* 5. 18–20.

REDEMPTION.

Ye are bought with a price. *1 Co.* 7. 23. *There is ... one mediator between God and men, the man Christ Jesus*; who gave himself a ransom for all. *1 Ti.* 2. 5, 6. Christ hath redeemed us from the curse of the law, being made a curse for us. *Gal.* 3. 13.—In whom we have redemption through his blood, the forgiveness of sins. *Eph.* 1. 7.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Ti.* 2. 14. *Mat.* 20. 28.

REGENERATION.

See NEW BIRTH.

REPENTANCE.

Except ye repent, ye shall all likewise perish. *Lu.* 13. 3.—The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe.* 3. 9.—There is joy in the presence of the angels of God over one sinner that repenteth. *Lu.* 15. 10.—Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac.* 5. 31.—Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! *2 Co.* 7. 10, 11.

Mat. 3. 2.

REPROBATION.

Ro. 9. 18.

REPROOF.

Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. *Le.* 19. 17.—Let the righteous smite me; *it shall be a kindness*: and let him reprove me; *it shall be an excellent oil*. *Ps.* 141. 5.—Whoso loveth instruction loveth knowledge: but he that hateth

reproof is brutish. *Pr.* 12. 1.—He, that being often reproved hardeneth *his neck*, shall suddenly be destroyed, and that without remedy. *Pr.* 29. 1.

RESIGNATION.

See AFFLICTION.

RESURRECTION.

I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin worms destroy *this body*, yet in my flesh shall I see God. *Job* 19. 25, 26.—The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Jno.* 5. 28, 29.—Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. *1 Co.* 15. 21–23, 52. *Mat.* 22. 31.

REVENGE.

Dearly beloved, avenge not yourselves, *give place unto wrath*: for it is written, Vengeance *is* mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Recompense to no man evil for evil. *Ro.* 12. 19–21, 17.

REWARD.

TEMPORAL.

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. *1 Ti.* 4. 8.—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Mat.* 6. 33. *Ps.* 58. 11.

ETERNAL. See HEAVEN.

Blessed are the pure in heart: for they shall see God. *Mat.* 5. 8.—Father, I will that they ... whom thou hast given me be with me where I am; that they may behold my glory. *Jno.* 17. 24.—So shall we ever be with the Lord. *1 Th.* 4. 17.—If we suffer, we shall also reign with him. *2 Ti.* 2. 12.—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co.* 4. 17.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti.* 4. 8.—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe.* 1. 4.—We know that if our earthly house of *this tabernacle* were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. *2 Co.* 5. 1.

RICHES.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. *Mat.* 6. 19–21.—They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. *1 Ti.* 6. 9, 17, 18.—The rich man and Lazarus. *Lu.* 16. 19–25. *Ps.* 62. 10.

RIGHTEOUSNESS.

IMPUTED.

This is his name, whereby he shall be called, The Lord our Righteousness. *Je.* 23. 6.—Now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe. *Ro.* 3. 21, 22.—To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. *Ro.* 4. 5, 8.—Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. *1 Co.* 1. 30.—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Co.* 5. 21.—I count all things but loss ... that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi.* 3. 8, 9; *Ro.* 4. 11, 24; 5. 19.

ROBE.

Of the ephod (see GARMENTS), kingly, *1 Ki.* 22. 10, 30; *2 Ch.* 18. 9, 29; *Jon.* 3. 6; fine linen, *Ge.* 41. 42; *1 Ch.* 15. 27; Jonathan's, *1 Sa.* 18. 4; *Is.* 22. 21; Saul's, *1 Sa.* 24. 4, 11; of righteousness, *Is.* 61. 10; *Re.* 7. 9, 13, 14; 19. 8; Christ arrayed in a scarlet, *Mat.* 27. 28; purple, *Mar.* 15. 17; *Jno.* 19. 2; gorgeous robe, *Lu.* 23. 11; the best, 15. 22.

SABBATH. See LORD'S DAY.

SABBATICAL YEAR.

Six years to sow fields and reap, and prune vineyards and olive yards, the seventh neither sow nor prune. *Le.* 25. 3, 4; *Ex.* 23. 10, 11; the fruits to be meat for the owner, his servants, the stranger, the poor, the cattle, and beasts of the land, *Ex.* 23. 11; *Le.* 25. 6, 7; the land to be tilled the eighth year, fruits of such tillage eaten the ninth, *Le.* 25. 20, 22; a sign given to Hezekiah, *Is.* 37. 30; every

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seventh year to be a year of release, *Ex.* 21. 2, 6; *De.* 15. 1, 3, 9, 12, 18; the neglect of this punished, *Le.* 26. 34, 35, 43; 2 *Ch.* 36. 21; *Jc.* 34. 13, 17; kept by Nehemiah, *Ne.* 10. 31.

SACRIFICES.

See BURNT, MEAT, PEACE, SIN, AND TRESPASS OFFERINGS.

All fulfilled in Christ, *Ps.* 40. 6, 8; *He.* 10. 4, 10; *Eph.* 5. 2; *He.* 7. 27; 9. 23, 26, 28; 10. 12; the believer to offer his body, *Ro.* 12. 1; sacrifice of praise, *He.* 13. 15; of money, *Phi.* 4. 18; *He.* 13. 16; worship, 1 *Pe.* 2. 5; obedience better than, 1 *Sa.* 15. 22; *Mar.* 12. 33.

SAINTS.

If any man be in Christ, *he is a new creature*: old things are passed away; behold, all things are become new. 2 *Co.* 5. 17.—My sheep hear my voice, and I know them, and they follow me. *Jno.* 10. 27.—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 *Jno.* 3. 2, 3.—This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. *Phi.* 3. 13, 14, 20.

THEIR FAILINGS.

Who can understand *his errors*? cleanse thou me from secret *faults*. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me. *Ps.* 19. 12, 13.—The good that I would I do not: but the evil which I would not, that I do. *Ro.* 7. 19.—The contention was so sharp between [Paul and Barnabas] that they departed asunder one from the other. *Ac.* 15. 39.—In many things we offend all. *Ja.* 3. 2.—Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. *Ja.* 5. 16.

SALT.

Covenant of, *Nu.* 18. 19; 2 *Ch.* 13. 5; to be offered in all the offerings, *Le.* 2. 13; *Exe.* 43. 24; *Mar.* 9. 49; believers compared to, *Mat.* 5. 13; *Lu.* 14. 34; grace, *Col.* 4. 6; *Mar.* 9. 50; salted with fire, *Mar.* 9. 49; sowed with, *Ju.* 9. 45; barrenness, *Eze.* 47. 11; *Zep.* 2. 9; judgment on Lot's wife, *Ge.* 19. 26; *Lu.* 17. 32; the sea of the plain or salt sea, *Ge.* 14. 3; *Nu.* 34. 3, 12; *Jos.* 3. 16; 12. 3; 15. 2; valley of, 2 *Sa.* 8. 13; *Ps.* 60. title; 1 *Ch.* 18. 12; 2 *Ch.* 25. 11.

SALVATION.

Thou shalt call his name Jesus: for he shall save his people from their sins. *Mat.* 1. 21.—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. *Ro.* 5. 8, 9.—He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He.* 7. 25.

By grace are ye saved through faith; and that not of yourselves: *it is the gift of God*: not of works, lest any man should boast. *Eph.* 2. 8, 9.—Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 *Ti.* 1. 9.—Who will have all men to be saved, and to come unto the knowledge of the truth. 1 *Ti.* 2. 4.—The gospel of Christ ... is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Ro.* 1. 16.

Behold, now is the accepted time; behold, now is the day of salvation. 2 *Co.* 6. 2.—The holy scriptures ... are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 *Ti.* 3. 15; 1 *Co.* 1. 21; *Jno.* 6. 44; *Ac.* 4. 12.

SANCTIFICATION.

HOLINESS.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. 2 *Co.* 6. 17.—This is the will of God, *even your sanctification*, 1 *Th.* 4. 3.—God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. 2 *Th.* 2. 13.—Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. *Eph.* 5. 25, 26.—Ye are washed, ... ye are sanctified, ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 *Co.* 6. 11; 1. 2, 30.

SANCTUARY.

The tabernacle, *Ex.* 25. 8; *Jos.* 24. 26; the vessels, *Nu.* 10. 21; the temple, 1 *Ch.* 22. 19; 28. 10; 2 *Ch.* 20. 8; 29. 21; the holy of holies, *Le.* 16. 33; the holy place, 2 *Ch.* 26. 18; the mountain of God's inheritance, *Ex.* 15. 17; heaven, *Ps.* 102. 19; Christ, *Is.* 8. 14; to be revered, *Le.* 19. 30; 26. 2; not to be profaned, 21. 12, 23; God's glory there, *Ps.* 63. 2; his goings, 68. 24; his way, 77. 13; his help, 20. 2; the end of the wicked seen there, 73. 17; high, 78. 69; strength and beauty, 96. 6; the temple in Ezekiel, *Eze.* 37. 26, 28; measurement, 45. 3; in the midst of the oblation, 48. 8, 10, 21; waters go out thence, 47. 12.

SATAN. See DEVIL.

SCAPEGOAT.

Selected by lot, *Le.* 16. 8; once in the year, on the day of atonement, 16. 2; 23. 27; *He.* 9. 7; 10. 3; the high priest confessed all the sins of Israel, laid them on his head, and the goat bare them to the wilderness, to a land of separation, *Le.* 16. 21, 22; *He.* 10. 17; 1 *Pe.* 2. 24.

SCRIPTURES, HOLY.

The holy Scriptures, ... are able to make ... wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 2 *Ti.* 3. 15, 17.—The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 *Pe.* 1. 21.—It is in truth,

the word of God, which effectually worketh also in you that believe. 1 *Th.* 2. 13.

Take the helmet of salvation, and the sword of the Spirit, which is the word of God. *Eph.* 6. 17.—For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. *He.* 4. 12.—Which things ... we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 1 *Co.* 2. 13.—When he, the Spirit of truth, is come, he will guide you into all truth. *Jno.* 16. 13.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno.* 5. 39.—Whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. *Ro.* 15. 4.

These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. *De.* 6. 6, 7.—Thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear. *De.* 31. 11, 12.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. *Re.* 22. 18, 19; *Ps.* 19. 7, 11; *Ro.* 3. 2.

SEEKING GOD.

Ps. 69. 32.

SELF-DELUSION.

They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. 2 *Th.* 2. 10, 11.—There is a way which seemeth right unto a man, but the end thereof are the ways of death. *Pr.* 14. 12.—There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. *Pr.* 30. 12.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. *Lu.* 18. 11.—Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. *Lu.* 3. 17.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. *Mat.* 7. 22, 23.

There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the

work. But the wisdom that is from above is first pure, then peaceable. *Ja. 3. 14-17*.—Whereas *there* is among you envying, and strife, and divisions, are ye not carnal, and walk as men? *1 Co. 3. 3*. Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*. *2 Th. 2. 23, 24*. Do all things without murmurings and disputings. *Phi. 2. 14*.

SWEARING.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. *De. 6. 18*.—Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. *Ex. 20. 7*.—Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. *Mat. 5. 33-37*.

SYMPATHY.

Rejoice with them that do rejoice, and weep with them that weep. *Ro. 12. 15*.—Bear ye one another's burdens, and so fulfil the law of Christ. *Gal. 6. 2*.—Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 Jno. 3. 17*.

TABERNACLE.

A covered building standing in a court, and so constructed as to be moveable. The building formed by twenty boards overlaid with gold, each a cubit and a half wide and ten high, standing in forty sockets of silver, south; a like number, north; and six and two corner boards standing in sixteen sockets, west; the boards of each side were linked together by bars running through rings. *Ex. 26. 18-29; 36. 20-34*; a door curtain of blue, purple, scarlet, and fine linen needlework, hanging from five pillars, formed the east end. *Ex. 26. 36, 37; 36. 37, 38*; a door curtain of blue, purple, scarlet, and fine linen with cherubim called the veil, hanging from four pillars, divided the interior into two parts, one twenty cubits by ten, the holy place; the other ten cubits square the most holy place. *Ex. 26. 31-35; 36. 35, 36* (see *VEIL*); the roof was made by two sets of curtains, and two coverings over them, hanging down over the sides and back. *Ex. 26. 1-14; 36. 8-19*; in the most holy place stood the ark and mercy seat and golden censer. *Ex. 26. 34; He. 9. 3-5* (see *HOLY OF HOLIES*); in the holy place—the table of shewbread north, candle opposite, south, the incense altar directly in the way up to the veil. *Ex. 40. 22-26*; the court was a hundred cubits long by fifty broad, and was an enclosure round the tabernacle formed by a fine linen curtain five cubits high, hanging from pillars with silver capitals. *Ex. 27. 9-12; 38. 9-17*; the gate of the court was a curtain five cubits high and twenty wide, of blue, purple, scarlet, and

fine linen needlework, hanging from four pillars. *Ex. 27. 14-18; 38. 18, 19*; in the court stood the altar of burnt offering and the laver. *Ex. 40. 29, 30*; materials for constructing enumerated. *Ex. 25. 1-8; 35. 5-9*; contributed. *Ex. 35. 21-29; 38. 24, 29-31*; more than enough. *Ex. 38. 5-7*; the silver was the atonement money. *Ex. 30. 11-16; 38. 25-28*; Bezaleel of Judah and Aholiab of Dan the two principal workmen. *Ex. 35. 30-35; 36. 1, 2; 37. 1; 38. 22, 23*; the pattern shewn in the mount. *Ex. 25. 9, 40; 26. 30; 27. 8; 39. 43; Ac. 7. 44; He. 8. 5*; type of things, places, and service in heaven. *He. 8. 5; 9. 8, 9, 11, 23, 24; 10. 1*; God dwelt there. *Ex. 25. 8; 29. 45; Le. 26. 11, 12; 2 Sa. 7. 6; 1 Ch. 17. 5*; the cloud covered it; *Ex. 40. 34-38; Nu. 9. 15-22*; Israel pitched around it. *Nu. 1. 53; 2. 2* (see *CAMP*); set up under Joshua at Shiloh. *Jos. 18. 1*; land divided by lot there. *19. 51*; there in Eli's time. *1 Sa. 1. 3; 2. 22*; David made a tent in mount Zion for the ark. *1 Ch. 15. 1; 16. 1*; the tabernacle at Gibeon. *2 Ch. 1. 3*; oil out of it. *1 Ki. 1. 89*; Joab fled there. *2. 28-30*; brought up to the temple. *8. 4; 2 Ch. 5. 5*; the rest having come the tabernacle no longer carried. *1 Ch. 23. 25, 26*; tabernacle put for the body. *2 Co. 5. 1, 4; 2 Pe. 1. 13, 14*.

TEMPERANCE.

Every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore ... keep under my body, and bring it into subjection. *1 Co. 9. 25-27*.—Let us, who are of the day, be sober. *1 Th. 5. 8*.—And they that use this world, as not abusing it. *1 Co. 7. 31*.

TEMPLE.

House of the Lord built in mount Moriah. *2 Ch. 3. 1; 2 Sa. 24. 18, 24*; pattern shewn to David. *1 Ch. 28. 19*; built by Solomon. *Ac. 7. 47; 1 Ch. 17. 11, 12*; length of the whole building sixty cubits, breadth twenty, height thirty. *1 Ki. 6. 2; 2 Ch. 3. 3*; a porch before it, the length twenty cubits, breadth ten, height a hundred and twenty. *1 Ki. 6. 3; 2 Ch. 3. 4*; of stones already prepared. *1 Ki. 6. 7*; lined with cedar. *6. 15*; divided into the holiest or oracle. *1 Ki. 6. 19, 20* (see *HOLY OF HOLIES*), and the house or temple forty cubits long. *1 Ki. 6. 17*; oiled with fir, overlaid with gold and carved. *2 Ch. 3. 5; 1 Ki. 6. 18*; doors. *1 Ki. 6. 33-35*; floor of cedar and fir. *1 Ki. 6. 15*; all overlaid with gold. *6. 21, 22; 2 Ch. 3. 7*; garnished with precious stones. *3. 6*; an inner court. *1 Ki. 6. 36; 7. 12*; court of the priests and great court. *2 Ch. 4. 9*; chambers against the wall. *1 Ki. 6. 5, 6; 2 Ch. 3. 9*; windows. *1 Ki. 6. 4*.

Two pillars of brass before the temple with ornamented capitals. *1 Ki. 7. 15-22, 41, 42; 2 Ch. 3. 15-17*; the son of a woman of Dan a chief workman. *2 Ch. 2. 14*; begun. *1 Ki. 6. 37*; finished in seven years. *2 Ch. 3. 2; 1 Ki. 6. 38*.
Burnt. *2 Ki. 25. 9*; fresh foundation laid under decree of Cyrus. *Ezra 3. 10; 5. 16*; size. *6. 3*; finished. *6. 15*; dedication. *6. 16-18; Jno. 10. 22; Hag. 2. 9*; pinnacle of. *Mat. 4. 5; Lu. 4. 9*; porch. *Jno. 10. 23*; gate. *Ac. 3. 2, 10*.

Emblem of the body. *Jno. 2. 19, 21; Mar. 14. 58; 1 Co. 6. 19*; the church of God. *1 Co. 3. 16, 17; 2 Co. 6. 16; Eph.*

2. 21; 1 Th. 3. 18; future temple. *Eze. chaps. 40-42; 43. 1-12; 46. 19-24; 47. 1, 2*.

TEMPTATION.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. *Ja. 1. 13, 14*.—Watch and pray, that ye enter not into temptation. *Mat. 26. 41*.—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith. *1 Pe. 5. 8, 9*.—Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him. *Mat. 4. 10, 11*.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He. 4. 15, 16*.—For in that he himself hath suffered being tempted, he is able to succour them that are tempted. *He. 2. 18*.—Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not. *Lu. 22. 31, 32*.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *1 Co. 10. 13*.—Now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. *1 Pe. 1. 6, 7*.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja. 1. 12*.

TERAPHIM.

Images which Rachel stole. *Ge. 31. 19-35*; Micah made. *Ju. 17. 5*; Danites took and set up in Laish. *18. 14-18, 30*; Michal placed one in the bed. *1 Sa. 19. 13-16*; Josiah put them away. *2 Ki. 23. 24*; king of Babylon consulted them. *Eze. 21. 21*; vanity. *Eze. 10. 2*; Israel to remain without. *Ho. 3. 4*.

TESTAMENT. See COVENANT.

Has the nature of a covenant and will. *He. 9. 16-20*.

THANKSGIVING. See PRAISE.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you. *1 Th. 5. 18*.—Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. *Eph. 5. 19, 20*.—Jesus took the loaves, and when he had given thanks, he distributed to the disciples. *Jno. 6. 11*.—Thanks be unto God for his unspeakable gift. *2 Co. 9. 15. Ps. 80. 12*.

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TITHES.

The tenth of spoil given to Melchizedek, *Ge. 14. 20*; *He. 7. 4-10*; vowed by Jacob, *Ge. 28. 20-22*; all tithes of seed, fruit, herd, and flock, the Lord's, *Le. 27. 30, 32*; *Mat. 3. 8, 10*; given to the Levites, *Nu. 18. 21, 24*; to be eaten by the offerer and Levite in the place chosen by God, *De. 12. 6, 11, 17-19*; *14. 22-27*; the tithe of every third year to belong exclusively to the Levite, stranger, and fatherless, *De. 14. 28, 29*; *26. 12, 13*; *Am. 4. 4*; the tithe of the tithe to be given by the Levite to the priest as an heave offering, *Nu. 18. 26-32*; *Ne. 10. 38, 39*; tithes brought in Hezekiah's time, *2 Ch. 31. 5, 6, 12*; Nehemiah's, *Ne. 13. 12*; Pharisees, *Mat. 23. 23*; *Lu. 11. 42*; *18. 12*; evidence of the superiority of the Melchizedek priesthood, *He. 7. 4-10*.

THE TONGUE.

Ps. 34. 13; *39. 1*; *Ja. 1. 26*; *3. 5*.

THE GIFT OF TONGUES.

They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. 2. 4*.—He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. *1 Co. 14. 2*.

TRESPASS OFFERINGS.

For three classes of offences: First, For refusing to bear witness, uncleanness by touch, breach of promise, *Le. 5. 1-4*, a lamb or kid, female, or two doves or pigeons, *Le. 5. 6-10*; or the tenth part of an ephah of flour, *5. 11*. Second, For sinning in the holy things, a ram, his estimation in silver, and make amends with the fifth part added, *Le. 5. 15-19*. Third, Offences against others, confession, amends to be made with the fifth added, a ram with his estimation, *Le. 6. 1-7*; *Nu. 5. 6-8*. The trespass offering killed where the burnt offering, the blood sprinkled round about on the altar, *Le. 7. 1, 2*; a portion including the fat offered like the peace offering, *3. 5*; every male among the priests to eat, *7. 6*; money the priests', *2 Ki. 12. 16*; the leper, and Nazarite offered a lamb, *Le. 14. 12, 24*; *Nu. 6. 12*; for fornication a ram, *Le. 19. 21*; when the ark returned the Philistines offered a trespass offering of gold, *1 Sa. 6. 3, 8, 17*; future directions to slay, *Eze. 40. 39*; boil, *46. 20*; and eat the trespass offering, *42. 13, 44, 29*; in the New Testament trespasses, *Mat. 6. 14, 15*; *18. 35*; *Ro. 4. 25*; *5. 15, 20*; *2 Co. 5. 19*; *Eph. 2. 1*; *Col. 2. 13*; *Ja. 5. 16*.

TRIALS. See AFFLICTIONS.

THE TRINITY.

There is one body and one Spirit, ... one Lord, one faith, one baptism, one God and Father of all. *Eph. 4. 4-6*.—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. *1 Pe. 1. 2*.—Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. *Jude 20, 21*.—The Lord direct your hearts into the love of God, and into the patient waiting for Christ. *2 Th. 3. 5*.

Through him we both have access by one Spirit unto the Father. *Eph. 2. 18*.

There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. *1 Jno. 5. 7*.—Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ. *Re. 1. 4, 5*.

They rest not day and night, saying, Holy, holy, holy, Lord God Almighty. *Re. 4. 8*.—Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. 28. 19*.—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *2 Co. 13. 14*.

TROUBLE. See AFFLICTION.

TRUMPETS.

Two of silver, *Nu. 10*; blown by the priests for the calling the assembly; if but one blown, the princes to assemble; if both, the whole congregation, *Nu. 10. 2-4*; for journeying: an alarm, camps on the east marched; on the second alarm, camps on the south, *10. 5-7*; in war, *10. 9*; *31. 6*; *2 Ch. 13. 12, 14*; in days of gladness, solemn days, new moons, to be blown over the burnt and peace offerings, *Nu. 10. 10*; *Ps. 81. 3*; *2 Ch. 29. 26, 27*; *Joel 2. 15*.

Feast of trumpets. See FEASTS.

Trumpet of jubilee, at the end of forty-nine years to be sounded in the day of atonement, *Le. 25. 8, 9*; liberty proclaimed and possessions restored, *25. 11, 13, 54*; *Nu. 36. 4*; of rams' horns at the taking of Jericho, *Jos. 6. 4-16, 20*; Gideon's victory, *Ju. 7. 8-22*. The trumpet at Sinai, *Ex. 19. 13, 19*; *20. 18*; *He. 12. 19*. The last trumpet at the Lord's coming the day of resurrection, *1 Co. 15. 52*; *1 Th. 4. 16*; *Re. 11. 15, 19*; the great, *Is. 27. 13*; *Mat. 24. 31*; blown by God, *Is. 18. 3*; *Zec. 9. 14*. Trumpets blown at proclaiming the king, *2 Sa. 15. 10*; *1 Ki. 1. 34, 39*; *2 Ki. 9. 13*; *11. 14*; *2 Ch. 23. 13*; for an alarm, *Je. 6. 1*; *Ho. 5. 8*; *Eze. 33. 3, 6*; *Joel 2. 1*; *Am. 3. 6*; to prepare for battle, *Ju. 3. 27*; *6. 34*; *1 Sa. 13. 3*; *Je. 4. 5*; *51. 27*; *Eze. 7. 14*; *1 Co. 14. 8*; to recall from pursuit, *2 Sa. 2. 28*; *18. 16*; *20. 22*; used in temple service, *2 Sa. 6. 15*; *1 Ch. 15. 28*; *16. 6, 42*; *2 Ch. 5. 12, 13*; *15. 14*; *20. 28*; laying the foundation, *Ezra 3. 10*; God praised with, *Ps. 98. 6*; *150. 3*.

TRUST.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. *Pr. 3. 5*.—Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. *Is. 50. 10*.—Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength. *Is. 26. 3, 4*.—Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. *1 Ti. 4. 10*. *Ps. 11. 1*.

UNBELIEF.

He that believeth not God hath made

him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. *1 Jno. 5. 10, 11*.—He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. He that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3. 18, 19, 36*.—The ... unbelieving ... shall have their part in the lake which burneth with fire and brimstone: which is the second death. *Re. 21. 8*.

UNCLEANNESS.

From personal disease, leprosy, *Le. 13. 3-46*; an issue, *Le. 15. 2, 3, 19, 25*; *Mar. 5. 25*; childbirth, *Le. 12. 2-5*; *Lu. 22. 24*; from contact with a bed, *Le. 15. 5, 21, 23, 27*; with flesh, *Le. 15. 7, 19*; a seat, *Le. 15. 6, 10, 22, 23, 27*; spittle, *Le. 15. 8*; *Nu. 12. 14*; other defilements, *Le. 5. 3, 15*; *16. 18, 24*; from touching the carcase of an unclean animal, *Le. 5. 2*; *11. 24, 26-28, 31*; of a clean animal which died of itself, *Le. 11. 39*; or eating it, *Le. 11. 40*; *17. 15*; touching the dead body of a man, bone, grave, *Nu. 5. 2*; *9. 6*; *19. 11, 14, 16*; beds, vessels, garments, rendered unclean, *Le. 11. 32-35*; *15. 4, 9, 12, 17, 20, 24, 26*; garments, etc., infected with leprosy, *Le. 13. 47-58*; a house, *Le. 14. 34-47*; in certain cases unclean till even, *Le. 15. 5, 6*, etc.; in other seven days, *Le. 15. 24, 28*; to wash, *Le. 15. 5, 6*, etc. (see WASHING); offer sacrifice if the uncleanness had proceeded from personal disease, *Le. 14*; *15. 14, 29*; water of purification provided for certain cases, *Nu. 19*; uncleanness propagated by touch, *Nu. 19. 22*; *Hag. 2. 13*; but holiness not propagated, *Hag. 2. 12*; the priests to pronounce sentence, *Le. 10. 10*; *13. 14*; contrast between outward and inward defilements, *Mat. 23. 25-28*; *15. 2, 11, 17-20*; *He. 9. 1, 3, 14*; things that defile, *Ac. 15. 20, 29*; *2 Co. 12. 21*; *6. 14, 17*; *Eph. 4. 19*; *5. 3, 5, 11, 12*; *Col. 3. 5*; *1 Th. 4. 7*; *2 Pe. 2. 10*; *Jude 23*; *Re. 21. 27*; every creature good, *1 Ti. 4. 3, 5*; defilement by marriage, *Ne. 13. 23-30*; contrast, *1 Co. 7. 14*.

URIM AND THUMMIM.

Placed in the high priest's breastplate, *Ex. 28. 30*; *Le. 8. 8*; *De. 33. 8*; judgment by, *Nu. 27. 21*; *1 Sa. 28. 6*; *Ezra 2. 63*; *Ne. 7. 65*.

USURY.

Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. *De. 23. 20*.—Thou oughtest ... to have put my money to the exchangers, and then at my coming I should have received mine own with usury. *Mat. 25. 27*.

VAIL.

Of the tabernacle, cunning work, blue, purple, scarlet, fine linen, cherubim, *Ex. 26. 31*; *36. 35*; hung from golden hooks on four pillars of wood overlaid with gold, standing in sockets of silver. *Ez. 26. 32*; *36. 38*; *38. 27*; under the taches of the curtains so as to divide the holy

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from the most holy place, *Ex.* 26. 33; called "Vail of the Covering," because it concealed the ark, *Ex.* 35. 12; 39. 34; 40. 3. 21; covered the ark when carried, *Nu.* 4. 5; the second vail, *He.* 9. 3; before the vail, blood sprinkled, *Le.* 4. 16, 17; the altar of incense, *Ex.* 40. 26; no priest to approach who had blemish, *Le.* 21. 23; within the vail, incense and blood on day of atonement, *Le.* 16. 2, 12; *Nu.* 18. 7; Jesus entered, *He.* 6. 19.

Of the temple, 2 *Ch.* 3. 14; rent, *Mat.* 27. 51; *Mar.* 15. 38; *Lu.* 23. 45; his flesh, *He.* 10. 20.

Moses put a vail on his face, *Ex.* 34. 29-35; 2 *Co.* 3. 7, 13; on the heart, 2 *Co.* 3. 15, 16; over the nations, *Is.* 25. 7; 2 *Co.* 4. 4; a female covering, *Ge.* 24. 65; 38. 14; *Eu.* 3. 15; 1 *Co.* 11. 5, 6, 13-15.

VESSELS.

Of the tabernacle, in the holiest, the ark and mercy seat, golden pot of manna, and golden censer, *Ex.* 26. 34; *He.* 9. 4; in the holy place, the table of shewbread, with its dishes, spoons, bowls, and covers, *Ex.* 25. 23, 29; 27. 16; 40. 22; *Nu.* 7. 84; the candlestick, with its seven lamps, tongs, snuffdishes, and oil vessels, *Ex.* 25. 31, 37, 38; 40. 24; *Nu.* 4. 9; the incense altar, *Ex.* 40. 26; other golden vessels, *Nu.* 4. 12; in the court, the laver and his foot, *Ex.* 40. 11, 30; the altar of burnt offering, its grate, pots, shovels, basons, fleshhooks, and firepans, *Ex.* 38. 1, 3, 4; 40. 29; vessels of silver, *Nu.* 7. 84; these were all subsequently deposited in the temple, 1 *Ki.* 8. 4; of the temple, an altar of cedar overlaid with gold, 1 *Ki.* 6. 20; 7. 48; ten candlesticks of gold, ten tables of gold, one hundred basons of gold, 2 *Ch.* 4. 7, 8; lamps, tongs, snuffers, spoons, censers of gold, 2 *Ch.* 4. 21, 22; candlesticks of silver, and lamps, and tables of silver, basons of silver, fleshhooks, bowls, and cups of gold, 1 *Ch.* 28. 15-17; of brass, an altar, molten sea, two pillars, ten lavers and basins, pots, shovels, fleshhooks, basons, 1 *Ki.* 7. 23, 27, 38, 40-45; carried to Babylon, 2 *Ki.* 25. 13, 17; *Da.* 5. 2, 3, 5; *Ezra* 1. 7; *Je.* 27. 16, 22; some restored again, *Ezra* 1. 9-11; 8. 25-27, 33; *Je.* 28. 3; hereafter every vessel in Jerusalem to be holy, *Zec.* 14. 20, 21; symbols of persons, 2 *Th.* 2. 20, 21; dependant on Christ, *Is.* 22. 24; earthen vessels if defiled to be broken, *Le.* 11. 33, 35; 6. 28; 15. 12; a potter's vessel, *Ps.* 2. 9; *Re.* 2. 27; *Je.* 18. 4; *Ro.* 9. 21, 23; *Is.* 45. 9; 20. 16; 64. 8; *Je.* 18. 6; weakness of flesh, 2 *Co.* 4. 7; a chosen vessel, *Ac.* 9. 15; weaker, 1 *Pe.* 3. 7.

WALKING WITH GOD.

Enoch walked with God: and he was not; for God took him, *Ge.* 5. 24.—Lo, I see four men... walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God, *Da.* 3. 25.—Thou hast a few names in Sardis

which have not defiled their garments; and they shall walk with me in white: for they are worthy, *Re.* 3. 4.—These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God, *Ge.* 6. 9.

WASHING.

Priests at consecration, *Ex.* 29. 4; 40. 12; *Le.* 8. 6; referred to, *He.* 10. 22; high priest on day of atonement, *Le.* 16. 4, 24; if defiled to wash before eating, *Le.* 22. 6; *Lu.* 11. 38; Levites when cleansed washed their clothes, *Nu.* 8. 7; the healed leper himself and clothes, *Le.* 14. 8, 9; healed of an issue or unclean by contact, *Le.* 15. 5, 13, 22, 27; in some cases only himself, *Le.* 15. 16, 18; after eating an animal which died of itself, *Le.* 17. 15; in certain sacrifices any contact defiled, *Le.* 16. 26, 28; *Nu.* 19. 7, 8, 10, 19; after battle clothes washed, *Nu.* 31. 24; vessels and raiment, *Le.* 11. 32; 6. 28; 15. 12; parts of burnt offering washed, *Ex.* 29. 17; *Le.* 1. 9, 13; 8. 21; 9. 14; priests' hands and feet at the laver, *Ex.* 30. 19, 20; 40. 31, 32; type of cleansing from sin, *Is.* 1. 16, 18; 4. 4; *Eze.* 36. 25; regeneration, *Jno.* 3. 5; 1 *Co.* 6. 11; *Tit.* 3. 5; by the word, *Eph.* 5. 26; the blood, *Re.* 1. 5; 7. 14; washing hands in token of innocence, *De.* 21. 6; *Mat.* 27. 24; *Job* 9. 30; *Ps.* 26. 6; 73. 13; office of a servant, 2 *Ki.* 3. 11; washing feet after a journey, *Ge.* 18. 4; 19. 2; *Ju.* 19. 21; 2 *Sa.* 11. 8; token of respect, *Ge.* 24. 32; 43. 24; *Lu.* 7. 44; the Lord's typical act, *Jno.* 13. 5; 1 *Th.* 5. 10.

WATCHFULNESS.

Mat. 24. 42. *Re.* 3. 2.

WIDOWS.

Ps. 146. 9. 1 *Th.* 5. 3, 5. *Ja.* 1. 27.

WIVES.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church. ... Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. [Let] the wife see that she reverence her husband, *Eph.* 5. 22-24, 33.

Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their

own husbands: even at Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement, 1 *Pe.* 3. 1-6.

The woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, ... else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. ... A sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? 1 *Co.* 7. 13-16.—So must their [deacons'] wives be grave, not slanderers, sober, faithful in all things, 1 *Th.* 3. 11.—A prudent wife is from the Lord, *Pr.* 19. 14. *Pr.* 31. 10-31. *Ge.* 3. 16.

WORLDLINESS.

Be not conformed to this world. *Ro.* 12. 2.—Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 *Jno.* 2. 15, 16. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, *Ja.* 4. 4.

WORSHIP.

See PRAYER, PRAISE.

God is a Spirit: and they that worship him must worship him in spirit and in truth, *Jno.* 4. 24.—Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few, *Ec.* 5. 1, 2.—I will wash mine hands in innocency: so will I compass thine altar, O Lord, *Ps.* 26. 6.—Serve the Lord with gladness: come before his presence with singing. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name, *Ps.* 100. 2, 4.

ZEAL.

Be ... fervent in spirit, serving the Lord, *Ro.* 12. 10, 11.—Zealous of good works, *Tit.* 2. 14.—It is good to be zealously affected always in a good thing, *Gal.* 4. 18.—Ye should earnestly contend for the faith which was once delivered unto the saints, *Jude* 3.—Unto the angel of the church of the Laodiceans write; ... because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Be zealous, therefore, and repent, *Re.* 3. 14, 16, 19.

I N D E X

TO THE

PROPER NAMES OF PERSONS.

- AARON**, *mountainous*. Brother of Moses, Ex. 6. 20; 7. 7; consecrated high priest. Ex. 29; Le. 8.
- ABADDON**, *the Destroyer*. Re. 9. 11.
- ABAGTHA**, *given by fortune*. A eunuch in the court of Xerxes. Es. 1. 10.
- ABDA**, *servant of God*. Father of Adoniram. 1 Ki. 4. 6.—Son of Shammua. Ne. 11. 17.
- ABDEEL**, *servant of God*. One whose son was sent to take Baruch. Je. 36. 26.
- ABDI**, *servant of Jehovah*. Son of Merari. 2 Ch. 29. 12.—Son of Elam. Ezr. 10. 26.
- ABDIEL**, *servant of God*. Father of Ahi. 1 Ch. 5. 16.
- ABDON**, *servile*. A judge in Israel. Ju. 12. 19; 2 Ch. 34. 20.—A chief man of Benjamin. 1 Ch. 8. 23.
- ABEDNEGO**, *worshipper of Mercury*. Da. 1. 7; 3. 23, etc.
- ABEL**, *vanity*. Second son of Adam. Ge. 4. 2; He. 11. 4.
- ABI**, the mother of Hezekiah. 2 Ki. 18. 2; Abijah, 2 Ch. 29. 1.
- ABIA**, **ABIAH**, *whose father is Jehovah*. Son of Samuel. 1 Sa. 8. 2.—Son of Becher. 1 Ch. 7. 8.—Mother of Ashur. 1 Ch. 2. 24.—Son of Roboam, and father of Asa. Mat. 1. 7.
- ABI-ALBON**, *father of strength*. One of David's heroes. 2 Sa. 23. 31. Called also, Abiel. 1 Ch. 11. 32.
- ABIASAPH**, *gatherer*. A Levite, son of Korah. Ex. 6. 24. Also called Ebiasaph. 1 Ch. 6. 23; 9. 19.
- ABIATHAR**, *father of plenty*. A son of Ahimelech the priest, on whom the high priesthood was bestowed by David, of which he was deprived by Solomon. 1 Sa. 22. 20; 23. 6; 30. 7; 2 Sa. 16. 24; Mar. 2. 26.
- ABIDA**, **ABIDAH**, *father of knowledge*. Son of Midian. Ge. 25. 4.
- ABIDAN**, *father of a judge*. Captain of tribe of Benjamin at the departure from Egypt. Nu. 1. 11; 2. 22; 7. 60, 65.
- ABIEL**, *strong*. 1 Ch. 11. 32. Grandfather of Saul. 1 Sa. 9. 1; 14. 51. In 1 Ch. 8. 33; 9. 39, Ner is called Saul's grandfather, but according to 1 Sa. 14. 51, he was his paternal uncle.
- ABIEZER**, *father of help*. Son of Gilead. Jos. 17. 2.—One of the heroes of David. 2 Sa. 23. 27; 1 Ch. 11. 28; 27. 12.
- ABIGAIL**, *whose father is exultation*. Wife of Nabal, afterwards of David. 1 Sa. 25. 8, 14.—A sister of David, 1 Ch. 2. 16; 2 Sa. 17. 25.
- ABIHAIL**, *brave*. Father of Zuriel. Nu. 8. 35.—Son of Huri. 1 Ch. 5. 14.—
- Father of Esther. Es. 2. 15; 9. 29.—Wife of Rehoboam. 2 Ch. 11. 18.—Wife of Abishur. 1 Ch. 2. 29.
- ABIHU**, *whose father He, i. e. God is*. Son of Aaron. Le. 10. 1; Nu. 3. 4.
- ABIHUD**, **ABIUD**, *whose father is Judah*. Son of Bela. 1 Ch. 8. 3.—Son of Zorobabel. Mat. 1. 13.
- ABIJAH**, *whose father is Jehovah*. King of Judah, son and successor of Rehoboam. 2 Ch. 13. 1. Written Abijam, *father of the sea*, in Kings. 1 Ki. 14. 31; 15. 1, 7, 8.
- ABIJAM**, *maritime man*. See **ABIJAH**.
- ABIMAEEL**, a descendant of Joktan. Ge. 10. 28; 1 Ch. 1. 22.
- ABIMELECH**, *father king*. Kings of the Philistines. Ge. 20. 2; 21. 22; 26. 1. The king who in Psalm 34 is so called, in 1 Sa. 21. 11, is called Achish. This title appears to have been common, like Padishah (*father king*) of the Persians.—Son of Gideon. Ju. 8. 31; 9. 1; 2 Sa. 11. 21.—Son of Abiathar. 1 Ch. 18. 16, where we probably should read Ahimelech, as 2 Sa. 8. 17.
- ABINADAB**, *noble father*. Son of Jesse. 1 Sa. 16. 8; 17. 13.—Son of Saul. 1 Sa. 31. 2.—Ark taken to the house of 1 Sa. 7. 1.—Marries Solomon's daughter. 1 Ki. 4. 11.
- ABINER**. See **ABNER**.
- ABINOAM**, *father of pleasantness, or of grace*. Father of Barak. Ju. 4. 6; 5. 1.
- ABIRAM**, *father of loftiness*. Son of Eliab, who with Dathan opposed Moses. Nu. 16. 1, 12; 26. 9. Firstborn of Hiel the builder of Jericho. 1 Ki. 16. 34.
- ABISHAG**, *father of error*. David's concubine. 1 Ki. 1. 3; 2. 17.
- ABISHAI**, *father of gift*. Son of David's sister, brother of Joab. 1 Sa. 26. 6; 2 Sa. 2. 18, 24.
- ABISHALOM**, *father of peace*. Father-in-law of Rehoboam. 1 Ki. 15. 2, 10. In 2 Ch. 11. 20, 21, Absalom.
- ABISHUA**, *father of welfare*. Son of Bela. 1 Ch. 8. 4.—Ancestor of Ezra. Ezra 7. 5.
- ABISHUR**, *father of a wall*. 1 Ch. 2. 28, 29. Husband of Abihail.
- ABITAL**, *father of dew*. One of the wives of David. 2 Sa. 3. 4.
- ABITUB**, *father of goodness*. Son of Shaharaim by Hushim. 1 Ch. 8. 11.
- ABNER**, *father of light*. General of Saul. 1 Sa. 14. 51; 17. 55, 57; 20. 25. Sometimes called Abiner. 1 Sa. 14. 50.
- ABRAM**. See **ABRAHAM**.
- ABRAHAM**, son of Terah, born in Mesopotamia. Called of God, he so
- journed in Canaan. Ge. 12. 1, 5. Until Ge. 17. 5, he is called Abram, *father of elevation*. When a numerous progeny is promised to him, he is called Abraham, *father of a multitude*.
- ABSALOM**, *father of peace*. Son of David. 2 Sa. 13, etc.
- ACHAICUS**. 1 Co. 16. 17.
- ACHAN** or **ACHAR**, *troubling*. He who caused Israel to sin by taking spoil out of Jericho. Jos. 7. 1; 22. 20; 1 Ch. 2. 7.
- ACHBOR**, *mouse*. Father of Baalhanan, king of Edom. Ge. 36. 38.—A courtier of Josiah. 2 Ki. 22. 12, 14; Je. 26. 22; 36. 12.
- ACHISH**, Philistine king in Gath. 1 Sa. 21. 11; 27. 2; 1 Ki. 2. 39.
- ACHSAH**, *anklet*. A daughter of Caleb. Jos. 15. 16, 17; Ju. 1. 12.
- ADAH**, *ornament, beauty*. A wife of Lamech. Ge. 4. 19.—A wife of Esau. Ge. 36. 2, 4. Compare Ge. 26. 34.
- ADALAH**, *whom Jehovah adorned*. Grandfather of king Josiah. 2 Ki. 22. 1. One of the priests which dwelt in Jerusalem. 1 Ch. 9. 12; Ne. 11. 12.—A man of Benjamin. 1 Ch. 8. 21; Ezra 10. 29. Ezra 10. 39.
- ADALIA**, a son of Haman. Es. 9. 8.
- ADAM**, *red, ruddy*. Ge. 2. 7; 5. 2. Denoting the man as the only one of his kind; as Bael, lord.
- ADBEEL**, *miracle of God*. Son of Ishmael. Ge. 25. 13.
- ADDAN**, one who returned with Zerubabel. Ezra 2. 59. Addon, Ne. 7. 61.
- ADDAR**, son of Bela. 1 Ch. 8. 3.
- ADDI**, son of Cosam. Lu. 3. 28.
- ADER**, *stock*. A Benjamite. 1 Ch. 8. 15.
- ADIEL**, *ornament of God*. A Simeonite. 1 Ch. 4. 36.—Father of one of the priests who dwelt in Jerusalem. 1 Ch. 9. 12.—Father of one of David's officers. 1 Ch. 27. 25.
- ADIN**, *soft*. His children returned from Babylon. Ezra 2. 15; Ne. 7. 20.
- ADINA**, *slender, pliant*. One of David's captains. 1 Ch. 11. 42.
- ADINO**, *dwelling tranquilly, sitting on the seat*. One of David's captains. 2 Sa. 23. 8.
- ADLAI**, *justice of God*. Father of Shaphat. 1 Ch. 27. 29.
- ADMATHA**, a Persian noble. Es. 1. 14.
- ADNA**, *pleasure*. One who took strange wives. Ezra 10. 30.
- ADNAH**, *pleasure*. One that came to David at Ziklag. 1 Ch. 12. 20.—One of Jehoshaphat's captains. 2 Ch. 17. 14.

INDEX TO THE PROPER NAMES OF PERSONS.

ADONI-BEZEK, *lord of Bezek*. King of the Canaanite city Bezek. Ju. 1.5-7.
ADONIJAH, *Jehovah (is) my lord*. A son of David. 1 Ki. 1. 5.—A Levite. 2 Ch. 17. 8; Ne. 10. 16. Called Adonikam, *lord of enemies*. Ezra 2. 13; 8. 13; Ne. 7. 18.
ADONIKAM. See **ADONIJAH**.
ADONIRAM, or **ADORAM**, *lord of height*. A royal minister in the reigns of David and Solomon. 1 Ki. 4. 6. Adoram. 2 Sa. 20. 24; 1 Ki. 12. 18. Hadoram. 2 Ch. 10. 18.
ADONI-ZEDEK, *lord of justice*. Canaanite king of Jerusalem. Jos. 10. 1, 3.
ADRAMMELECH, *magnificence of the king*. An idol brought from Mesopotamia. 2 Ki. 17. 31.—A parricide son of Sennacherib. Is. 37. 38; 2 Ki. 19. 37.
ADRIEL, *flock of God*. A son-in-law of King Saul. 1 Sa. 18. 19; 2 Sa. 21. 8.
AGABUS, a prophet. Ac. 11. 28; 21. 10.
AGAG, Amalekite kings. Nu. 24. 7; 1 Sa. 15. 8, 9, 20, 32.
AGAR. See **HAGAR**.
AGEE, *fugitive*. Father of Shammah. 2 Sa. 23. 11.
AGRIPPA, *born with pain*. A Roman viceroy. Ac. xxv, xxvi.
AGUR, a wise man, son of Jakeh, to whom Proverbs xxx. is attributed.
AHAB, *father's brother*. King of Israel, b.c. 918-897. 1 Ki. 16. 28, to 22. 40.—Son of Kolaiah. Je. 29. 21.
AHARAH, *after a brother*. Third son of Benjamin. 1 Ch. 8. 1.
AHARHEL, *behind the breastwork*. Son of Harum. 1 Ch. 4. 8.
AHASAI, son of Meshillemoth. Ne. 11. 13. In 1 Ch. 9. 12, Meshullam.
AHASBAI, father of Eliphelet. 2 Sa. 23. 34.
AHASUERUS, *lion king*, apparently the Hebrew form of the name *Xerxes*. It occurs Es. 1. 1, and frequently in that book; also, Ezra 4. 6, (Cambyses), and Da. 9. 1, (Astyages, father of Darius).
AHAZ, *possessing*. King of Judah, contemporary with Isaiah, Hosea, and Micah, b.c. 744-728. 2 Ki. 16. 1; 2 Ch. 28. 16; Is. 7. 1; 38. 8.—Son of Micah. 1 Ch. 8. 35.
AHAZIAH, *whom Jehovah upholds*. King of Israel, son of Ahab and Jezebel (b.c. 897-895). 1 Ki. 22. 40; 2 Ki. 1. 2. Also a son of Jehoram, king of Judah (b.c. 884). 2 Ki. 8. 24; 9. 16.
AHBAN, *fraternal*. A man of Judah. 1 Ch. 2. 29.
AHER, a man of Benjamin. 1 Ch. 7. 12.
AHI, son of Abdiel. 1 Ch. 5. 15. Son of Shamer. 1 Ch. 7. 34.
AHIAH, *friend of Jehovah*. A priest, time of Saul. 1 Sa. 14. 3, 18.—Son of Ehud. 1 Ch. 8. 7.—A prince of Solomon's. 1 Ki. 4. 3.
AHIAM, *father's brother*. Son of Sharram. 2 Sa. 23. 33; 1 Ch. 11. 35.
AHIAN, *brotherly*. Son of Shemidah. 1 Ch. 7. 19.
AHIEZER, *brother of aid*. Danite captain. Nu. 1. 12; 2. 25; 7. 66.—Chief that came to David at Ziklag. 1 Ch. 12. 3.
AHIHUD, *friend of union, friend of the Jews*. Son of Ehud. 1 Ch. 8. 7.—Prince of Asher. Nu. 34. 27.

AHIJAH, *friend of Jehovah*. The Pelonite. 1 Ch. 11. 36.—A Levite set over treasures of house of God. 1 Ch. 26. 20.—Son of Jerahmeel. 1 Ch. 2. 25.—Father of Baasha. 1 Ki. 15. 27, 33.—A chief of the people. Ne. 10. 28.—The Shilonite, a prophet, time of Jeroboam. 1 Ki. 11. 29; 12. 15; 14. 6, 18; 2 Ch. 10. 15.
AHIKAM, *brother of the enemy*. Father of Gedaliah, governor of Judea. 2 Ki. 25. 22; Je. 39. 14; 40. 5.
AHIMAAZ, *brother of anger*. Father of Ahinoam, Saul's wife. 1 Sa. 14. 50.—Son of Zadok, high priest. 2 Sa. 15. 27, 36; 17. 17, 20; 18. 19; 1 Ki. 4. 15.
AHIMAN, *brother of gift*. One of the Anakim. Nu. 13. 22; Jos. 15. 14; Ju. 1. 10.—One of the porters. 1 Ch. 9. 17.
AHIMELECH, *brother of the king*. Priest at Nob, father of Abiathar, the friend of David. 1 Sa. 21. 2; 22. 9; Ps. 52. 2.—Son of Abiathar, high priest in time of David. 2 Sa. 8. 17; 1 Ch. 24. 3, 6, 31. For "Ahimelech, the son of Abiathar," we should perhaps read, "Abiathar, the son of Ahimelech."
AHINADAB, *liberal*. Son of Iddo. 1 Ki. 4. 14.
AHINOAM, *brother of grace*. Wife of Saul. 1 Sa. 14. 50.—Wife of David. 1 Sa. 25. 43; 27. 3; 30. 5; 2 Sa. 2. 2; 3. 2.
AHIO, *brotherly*. Son of Abinadab. 2 Sa. 6. 3, 4.—Son of Beriah. 1 Ch. 8. 14.—Son of Jehiel father of Gibeon. 1 Ch. 8. 31; 9. 37.
AHIRA, *brother of evil*. Captain of Naphtali. Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.
AHIRAM, *brother of height*. A man of Benjamin. Nu. 26. 38.
AHISAMACH, *brother of support*. A man of Dan. Ex. 31. 6; 35. 34.
AHISHAHAR, *brother of the dawn*. Son of Bilhan. 1 Ch. 7. 10.
AHISHAR, *brother of a singer*. Solomon's steward. 1 Ki. 4. 6.
AHITHOPHEL, *brother of folly*. David's counsellor, who conspired with Absalom. 2 Sa. 15. 17.
AHLAI, *oh that*. Children of Sheshan. 1 Ch. 2. 31; 11. 41.
AHOAH, son of Bela, of Benjamin. 1 Ch. 8. 4, for which there is, verse 7, *Ahiah*.
AHOLAH, (*she has*) *her own tent*. A harlot, used to denote Samaria. Eze. 23. 4.
AHOLIAB, *father's tent*. An artificer, Ex. 31. 6; 35. 34.
AHOLIBAH, *my tent in her*. A harlot, used Eze. 23. 4, as a symbol of the kingdom of Judah.
AHOLIBAMAH, *tent of the high place*. Wife of Iseu. Ge. 36. 2, 14, and an Edomite duke (verse 41).
AHUMAI, *dweller near waters*. Son of Jahath of Judah. 1 Ch. 4. 2.
AHUZAM, *their possession*. Son of Naarah of Judah. 1 Ch. 4. 6.
AHUZZATH, *possession*. A Philistine, friend of Ahimelech. Ge. 26. 26.
AJAH, *IAAH*. Son of Zibeon. Ge. 36. 24.—Mother of Rizzpah. 2 Sa. 3. 7; 21. 8.
AKAN, *twisted*. Son of Ezer of Esau. Ge. 36. 27. Jaakan. De. 10. 6; 1 Ch. 1. 42.
AKKUB, *insidious*. A descendant of Jeconiah. 1 Ch. 3. 24.—One of the porters. 1 Ch. 9. 17; Eze. 2. 42; Ne. 7. 45; 11. 19;

12. 25.—One with Ezra when he read the law. Ne. 8. 7.—One whose children came up from Babylon. Ezra 2. 45.
ALEME'ETH, *covering*. Son of Beohor of Benjamin. 1 Ch. 7. 8.—Of the stock of Saul. 1 Ch. 8. 36; 9. 42.
ALEXANDER, *rescuer of men*. A son of Simon the Cyrenian. Mar. 15. 21.—A threatener of the Apostles. Ac. 4. 6.—A Jew at Athens. Ac. 19. 33.—A copper-smith. 1 Ti. 1. 20; 2 Ti. 4. 14.
ALMODAD, a son of Joktan. Ge. 10. 26; 1 Ch. 1. 20.
ALVAN, *heavy*. An Edomite. Ge. 36. 23; Alian. 1 Ch. 1. 40.
ALPHRUS, *brother*. Father of James the less. Mat. 10. 3; Lu. 6. 15.—Same as Cleophas. Jno. 19. 25; Lu. 24. 10; Mat. 10. 3.—Father of Matthew, or Levi. Mar. 2. 14.
AMAI, *trouble*. An Asherite, 1 Ch. 7. 35.
AMALEK, a grandson of Esau, and founder of an Arabian tribe. Ge. 36. 16.
AMARIAH, *whom Jehovah spoke of*. Son of Merioth, and father of Ahitub. 1 Ch. 6. 7.—Son of Azariah, father of Ahitub. 1 Ch. 6. 11.—Second son of Hebron, of Levi. 1 Ch. 23. 19; 24. 23. Chief priest, time of Jehoshaphat. 2 Ch. 19. 11.—Set over titles and offerings by Hezekiah. 2 Ch. 31. 15.—Great grandfather of prophet Zechariah. Zep. 1. 1.—One of those who had married strange wives. Ezr. 10. 42.—One that sealed the Covenant. Ne. 10. 3.—Son of Shephatiah, and grandfather of Uzziel, Ne. 11. 4.—A priest who went up with Zerubbabel. Ne. 12. 2.
AMASA, *burden*. Captain of Absalom's host, slain by Joab. 2 Sa. 17. 25; 20. 9.—Son of Ithra, or Jetier. 1 Ch. 2. 17.—Son of Hadlai. 2 Ch. 28. 12.
AMASAI, *burdensome*. Son of Elkanah, the Kohathite. 1 Ch. 6. 25.—One of the priests who went up with the ark. 1 Ch. 15. 24.—Father of Mahath. 2 Ch. 29. 12.
AMASHAI, a priest. Ne. 11. 13.
AMASIAH, *whom Jehovah carries in his bosom*. One of Jehoshaphat's mighty men. 2 Ch. 17. 16.
AMAZIAH, *whom Jehovah strengthened*. King of Judah from 838-811 b.c. 2 Ki. 12. 21; 14. 1, etc.; 2 Ch. 25. 1, etc.—Father of Josiah, of Simeon. 1 Ch. 4. 34.—A descendant of Merari. 1 Ch. 6. 45.—A priest. Am. 7. 10, etc.
AMI, or **AMON**. A servant of Solomon. Ezra 2. 57; Ne. 7. 59.
AMITTAI, *true*. Father of Jonah. 2 Ki. 14. 25; Jon. 1. 1.
AMMIEL, *one of the family of God*. The man of Dan, chosen to search the land. Nu. 13. 12.—Father of Machir who hid Mephibosheth. 2 Sa. 9. 4; 5. 17, 27.—Sixth son of Obed-edom. 1 Ch. 28. 5.—Father of Bathsheba, David's wife. 1 Ch. 3. 5; called Eliam. 2 Sa. 11. 3.
AMMIHUD, or **AMMIHUR**, *one of the people of Judah*. King of Geshur. 2 Sa. 13. 37.—Father of Elishama, prince of Ephraim. Nu. 1. 10; 2. 18; 1 Ch. 7. 28.—Father of Pedahel, prince of Naphtali. Nu. 34. 27.—Father of Uthai. 1 Ch. 9. 4.
AMMINADAB, *kindred of the prince*. Father of Elisheba, wife of Aaron. Ex. 6. 23.—Son of Ram, or Aram, father of Nahshon, or Naasson. Ru. 4. 19, 20; Mat. 1. 4.

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- AMMINADIB**, *my willing people*. Ca. 6. 12.
- AMMISHADDAI**, *servant of the Almighty*. Father of Abiezer, prince of Dan. Nu. 1. 12; 2. 25.
- AMMIZABAD**, *kindred of the bountiful giver*. Son of Benaiah, captain of Israel, under David. 1 Ch. 27. 6.
- AMMON**, *son of my relative*, i. e. born from incest. Son of Lot by his younger daughter. Ge. 19. 38.
- AMNON**, *faithful*. Son of David. 2 Sa. 3. 2; 13. 1.39. Son of Shimon. 1 Ch. 4. 20.
- AMOK**, *deep*. A priest that went up with Zerubbabel. Ne. 12. 7, 20.
- AMON**, *architect*. A son of Manasseh, king of Judah, 644—642 B.C. 2 Ki. 21. 18.26; 2 Ch. 33. 20.—Governor of Ramoth Gilead. 1 Ki. 22. 26. *See* AMR.
- AMOS**, *burden*. A prophet. Am. 1. 1; 7. 8; 8. 2.
- AMOS**, *strong*. Father of Isaiah the prophet. Is. 1. 1; 2. 1; 13. 1; 20. 2.
- AMPLIAS**. A beloved disciple. Ro. 16. 8.
- AMRAM**, *kindred of the Most High*. Father of Moses. Ex. 6. 18, 20; Nu. 3. 19. One of those that took strange wives. Ezra 10. 34.
- AMRAPHEL**, king of Shinar. Ge. 14. 1, 9.
- AMZI**, *strong*. One that waited. 1 Ch. 6. 46.—One that willingly dwelt in Jerusalem. Ne. 11. 12.
- ANAH**, *answering*. A son of Soir, an Edomite. Ge. 36. 24.
- ANANIAH**, *whom Jehovah has answered*. One who sealed the covenant. Ne. 8. 4; 10. 22.
- ANAK**, founder of the Anakim. Jos. 15. 14.
- ANAMMELECH**, one of the gods of Sepharvaim. 2 Ki. 17. 31.
- ANAN**, *a cloud*. One who sealed the covenant. Ne. 10. 26.
- ANANI**, a descendant of Jeconiah. 1 Ch. 3. 24.
- ANANIAS**, *whom Jehovah guards*. Husband of Sapphira. Ac. 5. 1.—A Christian of Damascus. Ac. 9. 10; 22. 12.—High priest. Ac. 23. 2.
- ANATH**, *answer to prayer*. Father of Shamgar. Ju. 3. 31; 5. 6.
- ANDREW**, one of the twelve apostles; brother of Simon Peter. Jno. 1. 40, 41.
- ANDRONICUS**, *victorious*. Kinsman of Paul. Ro. 16. 7.
- ANER**, *answer*. One who went with Abram to rescue Lot. Ge. 14. 24.
- ANIAM**, *sorrow of the people*. Son of Shemidah. 1 Ch. 7. 19.
- ANNA**, a prophetess. Lu. 2. 36.
- ANNAS**, a high priest. Lu. 3. 2; Jno. 18. 13.
- ANTIPAS**. Re. 2. 13.
- ANTOTIJAH**, *prayers answered by Jehovah*. A chief man of Benjamin. 1 Ch. 8. 24.
- ANUB**, *bound together*. Son of Coz, descendant of Ashur. 1 Ch. 4. 8.
- APELLES**, an approved Christian. Ro. 16. 10.
- APHIAH**, *rekindled, refreshed*. A progenitor of king Saul. 1 Sa. 9. 1.
- APHSES**, *dispersion*. Son of Aaron. 1 Ch. 24. 15.
- APOLLOS**, a Jewish convert. Ac. 18. 24; 1 Co. 3. 6.
- APOLLYON**. Angel of the bottomless pit. The Hebrew name is Abaddon. Re. 9. 11.
- APPAIM**, son of Nadab. 1 Ch. 2. 30, 31.
- APPHIA**, a beloved disciple. Phil. 2.
- AQUILA**, a Jew of Pontus. Ac. 18. 2.
- ARA**, *lion*. Son of Jether. 1 Ch. 7. 38.
- ARAD**, a chief Benjamite. 1 Ch. 8. 15.
- ARAH**, *wandering*. Son of Ulla. 1 Ch. 7. 39; his children returned from Babylon. Ezra 2. 5; Ne. 7. 10.
- ARAM**, grandson of Nahor through Keturah. Ge. 22. 21.—Son of Shamer of Asher. 1 Ch. 7. 34.—Son of Esrom, and father of Aminadab. Mat. 1; Lu. 3.
- ARAN**, *wild goat*. Descendant of Esau. Ge. 36. 28; 1 Ch. 1. 42.
- ARAUHAH**, or **ORNAN**. The Jebusite. 2 Sa. 24; 1 Ch. 20. 21.
- ARBA**, a giant, father of Anak. Jos. 14. 15; 15. 13; 21. 11.
- ARCHELAUS**, son and successor of Herod the Great. Mat. 2. 22.
- ARCHIPPUS**, Paul's "fellow soldier." Phil. 2; Col. 4. 17.
- ARCTURUS**. A constellation. Job 9. 9; 38. 32.
- ARD**, grandson of Benjamin. Nu. 23. 40; or son. Ge. 46. 21.
- ARDON**, *fugitive*. Son of Caleb. 1 Ch. 2. 18.
- ARELI**, *sprung from a hero*. Ge. 46. 16; Nu. 26. 17.
- ARETAS**. Governor of Damascus. 2 Co. 11. 32.
- ARGOB**, *a heap of stones*. Slain by Pekah in Pekahiah's palace. 2 Ki. 15. 25.
- ARIDAI**, ninth son of Haman. Es. 9. 9.
- ARIDATHA**, *strong*. Sixth son of Haman. Es. 9. 8.
- ARIEL**, *lion of God*. Companion of Ezra. Ezra 8. 16.
- ARIOCH**, *lion-like*. King of the land of Ellasar. Ge. 14. 9.—Captain of the guard in the court of Babylon. Da. 2. 14.
- ARISTARCHUS**, companion of Paul. Ac. 19. 29; 20. 4; 27. 2; Col. 4. 10; Phil. 24.
- ARISAI**, *like to a lion*. A son of Haman. Es. 9. 9.
- ARISTOBULUS**. Ro. 16. 10.
- ARMONI**, Saul's son. 2 Sa. 21. 8.
- ARNAN**, *nimble*. Of David's line. 1 Ch. 3. 21.
- AROD**, *wild ass*. Descendant of Gad. Nu. 26. 17.
- ARPHAXAD**, third son of Shem. Ge. 10. 22, 24; 11. 10, 13.
- ARTAXERXES**, *Pseudo-Smerdes*. Ezr. 4. 7, 8, 23, comp. verse 24; supposed to have adopted the name of Artaxerxes, together with the regal authority.—*Artaxerxes Longimanus*, in whose reign Ezra led his colony into Palestine. Ezra 7. 1, 7, 11, 12, 21; 8. 1; and from whose twentieth to the thirty-second year Nehemiah governed Judaea. Ne. 2. 1; 5. 14; 13. 6.
- ARTEMAS**, a disciple. Tit. 3. 12.
- ARZA**, *earth*. Baasha's steward. 1 Ki. 16. 9.
- ASA**, *physician*. King of Judah, son of Abijah, B.C. 914. 1 Ki. 15. 9.24; 2 Ch. 14—16; Mat. 1. 7.—A Levite. 1 Ch. 9. 16.
- ASAHAI**, *whom God created*. Son of Zeruiah. 2 Sa. 2. 18.23; 1 Ch. 2. 16.—A Levite sent by Jehoshaphat to teach Judah. 2 Ch. 17. 8, 13, 31.—Father of Jonathan, employed in the matter of the strange wives. Ezr. 10. 15.
- ASAI**, or **ASAHIAH**, *whom Jehovah created*. A man of Simeon. 1 Ch. 4. 36.—A son of Merari, of Levi. 1 Ch. 6. 30; 15. 6, 11.—A Shilonite, one of the first who dwelt in their possessions. 1 Ch. 9. 5.—A servant sent by king Josiah to enquire about the book found. 2 Ch. 34. 21; 2 Ki. 22. 12, 14.
- ASAPH**, *collector*. A Levite, chief of the singers appointed by David. 1 Ch. 16. 5; 2 Ch. 29. 30, to whom Psalms 50, 73—83 are ascribed, whose descendants are mentioned as having occupied themselves with sacred verse and song. 1 Ch. 25. 1; 2 Ch. 20. 14; 29. 13; Ezra 2. 41; 3. 10; Ne. 7. 44; 11. 22.—A recorder. 2 Ki. 18. 18; Is. 36. 3.—Another. Ne. 2. 8.
- ASAREEL**, *whom God has bound*. Son of Jehaleleel, of Judah. 1 Ch. 4. 16.
- ASARELAH**, *upright to God*. A singer and Levite. 1 Ch. 25. 2.
- ASENATH**, daughter of Potipherah, Joseph's wife. Ge. 41. 45; 46. 20.
- ASHBEA**, *I adjure*. Son of Shelah, of Judah. 1 Ch. 4. 21.
- ASHBEL**, *opinion of God*. A son of Benjamin. Ge. 46. 21; 1 Ch. 8. 1.
- ASHER**, *fortunate, happy*. A son of Jacob and Zilpah. Ge. 30. 13; 35. 26, ancestor of the tribe, Nu. 1. 40, 41, on the northern border. Jos. 19. 24—31.
- ASHERAH**, a goddess of the Hebrew idolaters. 1 Ki. 15. 13; 2 Ch. 15. 16; Ju. 2. 13; 10. 6; 1 Sa. 7. 4; 12. 10; 1 Ki. 18. 19; 2 Ki. 23. 4; Ju. 3. 7; comp. 2 Ki. 17. 16; 21. 3; 2 Ch. 33. 3; Ju. 6. 25.
- ASHIMA**, a divinity of the men of Hamath, of doubtful origin. 2 Ki. 17. 30.
- ASHPENAZ**, *horse's nose*. A chief eunuch in the court of Nebuchadnezzar. Da. 1. 3.
- ASHTORETH**, goddess of the Zidonians and Philistines. 1 Sa. 31. 10; 1 Ki. 11. 5, 33, whom Solomon himself worshipped. 1 Ki. 11. 5; 1 Ch. 4. 35.
- ASHUB**, perhaps *blackness*. Father of Tekoa. 1 Ch. 2. 24; 4. 5.
- ASHVATH**, a son of Japhlet, of Asher. 1 Ch. 7. 33.
- ASNAH**, *storehouse, or bramble*. One of the Nethinims. Ezra 2. 50.
- ASNAPPER**, a satrap of the Assyrians, who brought colonies into Palestine. Ezra 4. 10.
- ASPATHA**, a son of Haman. Es. 9. 7.
- ASRIEL**, *vow of God*. A man of Manasseh. Nu. 26. 31; Jos. 17. 2.
- ASSHUR**, builder of Nineveh. Ge. 10. 11.
- ASSIR**, a son of Korah. Ex. 6. 24. A son of Kohath. 1 Ch. 6. 22.
- ASYNCRITUS**, a disciple saluted by Paul. Ro. 16. 14.
- ATARAH**, *a crown*. Wife of Jerahmeel, and mother of Oram. 1 Ch. 2. 26.
- ATER**, *shut, bound, perhaps dumb*. One whose children went up out of the captivity. Ezra 2. 16; Ne. 7. 21.—One of the porters. Ezra 2. 42; Ne. 7. 45.
- ATHAIAH**, a son of Uziah, who dwelt in Jerusalem. Ne. 11. 4.
- ATHALIAH**, *whom Jehovah remembered*. Daughter of Ahaz by Jezebel, called daughter of Omri, 2 Ch. 22. 2,

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Ahab's father, wife of Jehoram. Slew all her grandchildren. 2 Ki. 11. 1, excepting Joash. 2 Ki. 11. 2; 2 Ch. 22. 10, 11.

ATHLAI, violence. One of those who took strange wives. Ezra 10. 28.

ATTAL, opportune. Son of Jarha, father of Nathan. 1 Ch. 2. 35, 36.—One who came to David to Ziklag. 1 Ch. 12. 11.—Son of Rehoboam by Maachah. 2 Ch. 11. 20.

AUGUSTUS, venerable. The title assumed by Octavius. He was emperor at the birth, and during half the lifetime, of our Lord; but is only mentioned, Lu. 2. 1. His successors took the same title, and it is used of Nero, Ac. 25. 21.

AZALIAH, whom Jehovah has reserved. Father of Shaphan. 2 Ch. 34. 8.

AZANIAH, whom Jehovah hears. No. 10. 9.

AZAR, Azzur, helper. One who sealed the covenant. No. 10. 17.—A prophet, father of Hananiah. Je. 28. 1.—Father of Jaazaniah, a prince of the people. Eze. 11. 1.

AZAREEL, whom God helps. One that came to David to Ziklag. 1 Ch. 12. 6.—A singer to whom the eleventh lot fell. 1 Ch. 25. 18.—A prince of Dan. 1 Ch. 27. 22.—Father of Amashai. No. 11. 13.—One engaged at the dedication of the walls. Ne. 12. 36.—One who took strange wives. Ezra 10. 41.

AZARIAH, whom Jehovah aids. A king of Judah, called also UZZIAH (b.c. 811-769). 2 Ki. 14. 21; 15. 1; 2 Ch. 22. 6, 23. 1.—A priest. 1 Ch. 6. 9; 2 Ch. 26. 17, 20.—Grandfather of Ezra. Ezra 7. 1.—One who opposed Jeremiah. Je. 43. 2.—The Hebrew name of Abednego. Da. 1. 6.—A prophet. 2 Ch. 15. 1.

AZAZ, strong. A Reubenite. 1 Ch. 5. 8.

AZAZIAH, whom Jehovah strengthened. One engaged in bringing up the ark from Obad-edom. 1 Ch. 15. 21.—Father of Hoshea, prince of Ephraim. 1 Ch. 27. 20.—Set over the tithes under Hezekiah. 2 Ch. 31. 13.

AZBUK, altogether desolated. Father of Nehemiah, one who builded the wall. Ne. 3. 16.

AZEL, noble. A man of the stock of Saul. 1 Ch. 8. 37, 38; 9. 43, 44.

AZGAD, strong in fortune. One whose children returned from Babylon. Ezra 2. 12; 8. 12; Ne. 7. 17.—One who sealed the covenant. Ne. 10. 15.

AZIZA, strong. One who married strange wives. Ezra 10. 27.

AZMAVETH, strong to death. One of the heroes of David. 2 Sa. 23. 31.—Set over David's treasures. 1 Ch. 27. 25.

AZRIEL, the help of God. A chief of the half tribe of Manasseh. 1 Ch. 5. 24.—Father of Jerimoth, prince of Naphtali. 1 Ch. 27. 19.—Father of Seraiah, sent to take Baruch and Jeremiah. Je. 36. 26.

AZRIKAM, help against an enemy. A descendant of Jeconiah. 1 Ch. 3. 23.—A chief man of Benjamin, of the stock of Saul. 1 Ch. 8. 38; 9. 44.—Governor of the house, slain by Zichri. 2 Ch. 28. 7.

AZUBAH, heaps of ruins. Mother of Zushaphat. 1 Ki. 22. 42.—Wife of Caleb. 1 Ch. 2. 18, 19.

AZZAN, removed. Father of Paltiel, prince of Issachar. Nu. 34. 26.

BAAL, Lord. An idol of the Phœnicians, especially of the Tyrians: also worshipped by the Hebrews. Ju. 6. 25; 2 Ki. 10. 18. The same deity was called *Belus*.—Son of Joel. 1 Ch. 5. 5.—A descendant of Benjamin. 1 Ch. 8. 30; 9. 36.

BAAL-BERITH, Lord of covenants. Baal was worshipped under this name by the Shechemites; also by Israel. Ju. 8. 33; 9. 4.

BAAL-HANAN, Lord of benignity. King of the Edomites. Ge. 36. 38; 1 Ch. 1. 49.—A royal officer. 1 Ch. 27. 28.

BAAL-PEOR. Baal was worshipped under this name by the Moabites; also by Israel. Nu. 25. 3; Ps. 106. 28; Ho. 9. 10.

BAAL-ZEBUB. Baal was worshipped under this name by the Philistines; also by king Ahaziah. 2 Ki. 1. 2.

BAALIS, son of exultation. A king of the Ammonites. Je. 40. 14.

BAANA, or BAANAH, son of affliction. Brother of Rechab. 2 Sa. 4. 2.—Father of Heleb, one of David's mighty men. 2 Sa. 23. 29; 1 Ch. 11. 30.—One who went up out of the captivity. Ezra 2. 2; Ne. 7. 7; 10. 27.—Father of one that builded the wall. Ne. 3. 4.—Two of Solomon's twelve officers. 1 Ki. 4. 12, 16.

BAARA, foolish. Wife of Shoharaim of Benjamin. 1 Ch. 8. 8.

BAASHA. King of Israel from 952-930, b.c. 1 Ki. 15. 35; 2 Ch. 16. 1; Je. 41. 9.

BAKBAKKAR, wasting of a mountain. A Levite. 1 Ch. 9. 15.

BAKBUK. One of the Nethinims. Ezra 2. 51; Ne. 7. 53.

BAKBUKIAH, emptying, i. e. wasting of Jehovah. A Levite. Ne. 11. 17; 12. 9, 25.

BALAAM, a foreigner. The prophet hired by Balak. Nu. 22-24; De. 23. 4, 5; Jos. 13. 22; 24. 9; Mi. 6. 5.

BALADAN, worshipper of Bel. Father of king Merodach-Baladan. 2 Ki. 20. 12.

BALAK, empty, void. A king of the Moabites in the time of Moses. Nu. 22. 2; Jos. 24. 9; Ju. 11. 25; Mi. 6. 5.

BANI, built. One of David's heroes. 2 Sa. 23. 36.—A son of Merari. 1 Ch. 6. 46.—A dweller in Jerusalem. 1 Ch. 9. 4.—A Levite; Rehun his son builded the wall. Ne. 3. 17; 9. 4, 5; 10. 14.—And others. Ezra 10. 29, 34, 38; Ne. 8. 7.

BARABBAS. A rebel and murderer, preferred before Jesus. Mar. 15. 7; Lu. 23. 18, 19.

BARACHEL, whom God blessed. Father of Elihu. Job 32. 2, 6.

BARACHIAS. Father of Zacharias. Mat. 23. 35.

BARAK, thunderbolt. A leader of the Israelites, who by the aid of Deborah obtained a great victory over the Canaanites. Ju. 4. 6; 5. 1.

BARIAH, a fugitive. A man of the stock of David. 1 Ch. 3. 22.

BAR-JESUS. Elymas the sorcerer. Ac. 13. 6, 8.

BAR-JONA. Simon Peter, son of Jonas. Mat. 16. 17.

BARKOS, painter. His children were of the Nethinims. Ezra 2. 53; Ne. 7. 55.

BARNABAS, son of consolation. A disciple, Paul's companion in travel. Ac. 4. 36, 37; 13. 2; 15. 36-39; Ga. 2. 13.

BARBABAS. Joseph, called Barsabas, proposed to succeed Judas Iscariot. Ac. 1. 23.—Judas, surnamed Barsabas, chosen to accompany Paul and Barnabas to Antioch. Ac. 15. 22.

Of Cana, in Galilee, one of the twelve apostles. Mat. 10. 3. The same person as Nathaniel. Jno. 1. 47.

BARTIMEUS. The blind beggar of Jericho restored to sight by the Lord. Mar. 10. 46.

BARUCH, blessed. Friend and companion of Jeremiah the prophet. Je. 32. 12, 16; 36. 4; 43. 3, 6; 45. 1, 2.—One that builded the wall. Ne. 3. 20; 10. 6.

BARZILLAI, of iron. A Gileadite, famous for his hospitality and liberality towards David when exiled. 2 Sa. 17. 27; 19. 32, 39; 1 Ki. 2. 7.—One whose children went up from Babylon, but could not shew their father's house. Ezra 2. 61.

BASHEMATH, BASMATH, sweet smelling. A wife of Esau, sometimes called a Hittite. Ge. 26. 34, sometimes called the daughter of Ishmael. (Two of Esau's wives bore this name). Ge. 36. 3, 4, 13.—A daughter of Solomon. 1 Ki. 4. 15.

BATH-SHEBA, daughter of an oath. The wife of Uriah, defiled by David, who married her after her husband was killed; and by whom she was the mother of Solomon. 2 Sa. 11. 3; 1 Ki. 1. 15. Also called Bath-shua. 1 Ch. 3. 5.

BAZLITH, or BUZZLUTH, a making naked. One whose children returned from Babylon. Ezra 2. 52; Ne. 7. 54.

BEALIAH, whom Jehovah rules. One who came to David at Ziklag. 1 Ch. 12. 5.

BEBAI. One whose children returned from Babylon. Ezra 2. 11; 8. 11; Ne. 7. 16.

BECHER, a young camel. A son of Ephraim. Nu. 26. 35.—A son of Benjamin. Ge. 46. 21.

BECHORATH, offspring of the first birth. An ancestor of Saul. 1 Sa. 9. 1.

BEDAD, separation, part. Father of Hadad, king of Edom. Ge. 36. 35.

BEDAN. An Israelitish judge, probably Samson, a Danite. 1 Sa. 12. 11.—A man of Manasseh. 1 Ch. 7. 17.

BEDEIAH, in the protection of Jehovah. One of those who had married strange wives. Ezra 10. 35.

BEELIADA, whom the Lord has known and cares for. A son of David. 1 Ch. 14. 7.—Called Eliada, God knoweth. 2 Sa. 5. 16.

BEERA, or BEERAH, well, fountain. A prince of the Reubenites, whom Tiglath-pileser carried away. 1 Ch. 5. 6.—Son of Zophar, of Asher. 1 Ch. 7. 37.

BEERI, belonging to a fountain. A Hittite, father of Judith, a wife of Esau. Ge. 26. 34.—Father of Hosea. Ho. 1. 1.

BEL, a domestic and chief god of the Babylonians, worshipped in the tower of Babel. Is. 46. 1; Je. 50. 2; 51. 44.

BELA, or BELAH, destruction. A king of the Edomites. Ge. 36. 32.—A son of Benjamin. Ge. 46. 21.—Son of Azaz, of Reuben. 1 Ch. 5. 8.

BELSHAZZAR, the prince whom Bel favours. The last of the Chaldean kings. Da. 5.

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- BELTESHAZZAR**, *Bel's prince*, i. e. prince whom Bel favours, the Assyrio-Babylonian name of Daniel in Nebuchadnezzar's court. Da. 1. 7; 2. 26; 4. 8, 9; 10. 1.
- BEN**, *son of*. One who assisted to bring the ark from Obed-edom. 1 Ch. 15. 18.
- BENAIAH**, *whom Jehovah has built*. One who assisted in bringing up the ark from Obed-edom, and ministered. 1 Ch. 15. 18, 24; 16. 5.—One of Simeon. 1 Ch. 4. 36.—The Pirathonite. 2 Sa. 23. 30; 1 Ch. 11. 31; 27. 14.—Son of Jehoiada. 2 Sa. 8. 18; 20. 23.—Father of Jehoiada. 1 Ch. 27. 34.—One set by Hezekiah over the tithes. 2 Ch. 31. 13.—Grandfather of Jahaziel the prophet. 2 Ch. 20. 14; Ezra. 11. 1.—Several who had married, and whose sons had married, strange wives. Ezra 10. 25, 30, 35, 43.
- BEN-AMMI**. Son of Lot's younger daughter, and father of the Ammonites. Ge. 19. 88.
- BEN-HADAD**, *son*, i. e. *worshipper of Hadad, or Adonis, the greatest deity of the Syrians*. Three kings of Damascus Syria; the first of whom made war with Baasha, king of the ten tribes. 1 Ki. 15. 20; 2 Ch. 16. 2.—The second was cotemporary with Ahab; he twice besieged Samaria, and became more famous than his father. 1 Ki. 20. 1; 2 Ki. 6. 24; 8. 7.—The third, the son of Hazael, who lost most of the provinces acquired by his predecessors. 2 Ki. xiii. "The palaces of Ben-hadad," i. e. of Damascus. Je. 49. 27; Am. 1. 4.
- BEN-HAIL**, *brave warrior*. A prince of Jehoshaphat sent to teach in the cities of Judah. 2 Ch. 17. 7.
- BEN-HANAN**, *son of one who is gracious*. A man of Jabez. 1 Ch. 4. 20.
- BENINU**, *our son*. One of them that sealed the covenant. Ne. 10. 13.
- BENJAMIN**, *son of the right hand*. The youngest son of Jacob and Rachel. Ancestor of the tribe of the same name, whose territory (Je. 1. 1) is nearly in the middle of the land on this side Jordan. Jos. 18. 21.—Son of Jediael of Benjamin. 1 Ch. 7. 10.—One of those who had married strange wives. Ezra 10. 32.—One that builded the wall. Ne. 3. 23.—Where Benjamin the patriarch is intended, this word is mostly written together.
- BEN-ONI**, *son of my sorrow*. Name given to Benjamin by his mother. Ge. 35. 18.
- BEN-ZOHEH**. Son of Ishi. 1 Ch. 4. 20.
- BEOR**, or **BOSOR**, *torch, lamp*. Father of Balaam. Nu. 22. 5; Je. 23. 5; 2 Pe. 2. 15.—Father of Bela, king of the Edomites. Ge. 36. 32; 1 Ch. 1. 43.
- BERA**, *gift*. A king of Sodom. Ge. 14. 2.
- BERACHAH**, *a gift, a blessing*. One who came to David to Ziklag. 1 Ch. 12. 8.
- BERAIAH**, *whom Jehovah created*. A chief man of Benjamin. 1 Ch. 8. 21.
- BERECHIAH**, *whom Jehovah blessed*. A son of Zerubbabel. 1 Ch. 3. 20.—A Levite. 1 Ch. 9. 16.—Father of one that builded the wall. Ne. 3. 4, 30.—Father of Zechariah the prophet. Zec. 1. 7.—A chief man of Ephraim. 2 Ch. 28. 12.
- BERED**, *asil*. Son of Shuthelah, of Ephraim. 1 Ch. 7. 20.
- BERI**, *of a fountain*. Son of Zophah, of Asher. 1 Ch. 7. 36.
- BERIAH**, *gift, or calamity*. Fourth son of Asher. Ge. 48. 17; 1 Ch. 7. 30.—A son of Ephraim. 1 Ch. 7. 23.—A chief man of Benjamin. 1 Ch. 8. 13.—Son of Shimei, a Gershonite. 1 Ch. 23. 10.
- BERNICE**, or **BERENICE**. Eldest daughter of Herod Agrippa I., and sister of the younger Agrippa. Ac. 25. 13, 23; 26. 80.
- BERODACH-BALADAN**. A king of Babylon. 2 Ki. 20. 12; also called Merodach-Baladan. Is. 39. 1.
- BESAI**, *perhaps victory*. One who returned from Babylon, of the Nethinims. Ezra 2. 49; Ne. 7. 52.
- BESODEIAH**, *friend of God*. One who builded the wall. Ne. 3. 6.
- BETH-RAPHA**, son of Eshton. 1 Ch. 4. 12.
- BETHUEL**, *man of God*. Father of Laban and Rebecca. Ge. 22. 22, 23; 24. 15, 24, 47, 50; 25. 20; 28. 2, 5.
- BEZAI**, one whose children went up from Babylon. Ezra 2. 17; Ne. 7. 23.—One that sealed the covenant. Ne. 10. 18.
- BEZALEEL**, *in the shadow, of God*. Called of God and set apart for the work of the tabernacle. Ex. 31. 2; 35. 30.—One of those who had married strange wives. Ezra 10. 30.
- BEZER**, a son of Zophah of Asher. 1 Ch. 7. 37.
- of Sheba. 2 Sa. 20.
- BIDKAR**, *piercer*. A centurion of king Jehu. 2 Ki. 9. 25.
- BIGTHA**, **BIGTHAN**, or **BIGTHANA**, *perhaps garden, gardener*. A eunuch in the court of Xerxes. Es. 1. 10; 2. 21; 6. 2.
- BIGVAI**, *perhaps husbandman, gardener*. A leader who returned from the exile with Zerubbabel. Ezra 2. 2, 14; 8. 14; Ne. 7. 19.
- BILDAD**, *son of contention, contender*. The Shuhite, one of Job's friends. Job 2. 11; 8. 1; 13. 1; 25. 1; 42. 9.
- BILGAH**, or **BILGAI**, *cheerfulness*. One that sealed the covenant. Ne. 10. 8.—A priest that went up with Zerubbabel. Ne. 12. 5, 18.
- BILHAH**, *perhaps modesty*. Handmaid of Rachel, who bore to Jacob Dan and Naphtali. Ge. 30. 3; 35. 22.
- BILHAN**, *perhaps modest*. Son of Ezer, of Esau. Ge. 36. 27; 1 Ch. 7. 10.
- BILSHAN**, *son of tongue, eloquent*. A leader, who returned with Zerubbabel from the exile. Ezra 2. 2; Ne. 7. 7.
- BIMHAL**, *son of circumcision, i. e., circumcised*. Son of Japhlet, of Asher. 1 Ch. 7. 33.
- BINEA**, *a gushing forth*. One of the stock of Saul. 1 Ch. 8. 37; 9. 43.
- BINNUI**, or **BANI**, *building*. One whose children returned from Babylon. Ezra 2. 10; Ne. 7. 15.—One of those who had married strange wives. Ezra 10. 30, 38.—Father of Nodiah, who assisted to weigh the vessels. Ezra 8. 33.—One who helped to build the wall. Ne. 3. 24.—One who sealed the covenant. Ne. 10. 9.—One who went up with Zerubbabel. Ne. 12. 8.
- BIRSHA**, *son of wickedness*. A king of Gomorrah. Ge. 14. 2.
- BIRZAVITH**, *apertures, wounds, well of olives*. Son of Beriah, of Asher. 1 Ch. 7. 31.
- BISLAM**, *son of peace*. A Persian magistrate in the Holy Land. Ezra 4. 7.
- BITHIAH**, *daughter, i. e., worshipper, of Jehovah*. Wife of Mered, daughter of Pharaoh. 1 Ch. 4. 18.
- BIZTHA**, an eunuch in the court of Xerxes. Es. 1. 10.
- BLASTUS**, he who had charge of the bedchamber of king Herod Agrippa. Ac. 12. 20.
- BOANERGES**, *sons of thunder*. A name given by our Lord to James and John. Mar. 3. 17; Lu. 9. 54.
- BOAZ**, *fleetness*. A Bethlehemite, who married Ruth. Ru. 2. 1.
- BOOHERU**, *he is firstborn*. Son of Azel, of Saul. 1 Ch. 9. 44.
- BOHAN**, *thumb*. A son of Reuben. Jos. 15. 6; 18. 17.
- BOSOR**. See BEOR.
- BUKKI**, prince of Dan, appointed to divide the land. Nu. 34. 22.—A Levite, son of Abislua. 1 Ch. 6. 5.
- BUKKIAH**, *wasting inflicted by Jehovah*. A singer, son of Heman. 1 Ch. 25. 4, 13.
- BUNAH**, *prudence*. Son of Jerahmeel. 1 Ch. 2. 25.
- BUNNI**, *built*. A Levite, one who sealed the covenant. Ne. 9. 4; 10. 15; 11. 15.
- BUZ**, *contempt*. Second son of Nahor. Ge. 22. 21.—A Gadite. 1 Ch. 5. 14.
- BUZI**, *contempt*. Father of Ezekiel (or Jeleziel) the priest. Eze. 1. 3.
- CAIAPHAS**, high priest in the reign of Tiberius Caesar. Lu. 3. 2. He declared Jesus to be worthy of death. Mat. 26. 65; Jno. 18. 14.
- CAIN**, *possession*. Adam's firstborn son. Ge. 4. 1.
- CAINAN**, or **KENAN**, *possession*. An antediluvian patriarch. Ge. 5. 9; 1 Ch. 1. 2.
- CALEB**, *perhaps dog*. The companion of Joshua, the son of Jephunneh. Nu. 13. 6; 14. 6; Jos. 15. 14.—The son of Hezron. 1 Ch. 2. 18, 19, for which there is Chelubai, ver. 9.—The son of Hur. 1 Ch. 2. 50.
- CANAAN**, *submissive*. A son of Ham, ancestor of the Canaanites. Ge. 9. 18; 10. 6.
- CANDACE**, queen of the Ethiopians, whose treasurer was converted to Christ by the preaching of Philip. Ac. 8. 27.
- CARCAS**, *severe*. A eunuch of Xerxes. Es. 1. 10.
- CAREAH**. See KAREAH.
- CARMI**, *a vinedresser*. A son of Reuben. Ge. 46. 9; Ex. 6. 14.—Father of Achan. Jos. 7. 1.
- CARPUS**, a disciple who dwelt at Troas, with whom Paul left his cloak. 2 Ti. 4. 13.
- CARSHENA**, a prince in the court of Xerxes. Es. 1. 14.
- CEPHAS**, *a rock, or stone*. Surname given to Simon by our Lord. Jno. 1. 42.
- CESAR**. Augustus Caesar. Lu. 2. 1.—Tiberius Caesar. Lu. 3. 1; 20. 22.—Claudius Caesar. Ac. 11. 28.—Nero. Ac. 25. 8.
- CHALCOL**, *CHALCOL, sustenance*. A wise man of an age prior to Solomon. 1 Ki. 4. 31.—A son of Zerab. 1 Ch. 2. 6.
- CHEDORLAOMER**, a

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- sheares.* A king of the Elamites in the time of Abraham. Ge. 14. 1, 9.
- CHELAL**, *completion.* One of those that took strange wives. Ezra 10. 30.
- CHELLUH**, one of those that took strange wives. Ezra 10. 35.
- CHEMOSH**, *subduer.* A god of the Moabites and Ammonites. Ju. 11. 24. Worshipped also under Solomon, after his wives had turned aside his heart. 1 Ki. 11. 7; 2 Ki. 23. 18; Je. 48. 7.
- CHENANAH**, *submissive.* A man of Benjamin. 1 Ch. 7. 10.—Father of Zedekiah, the false prophet. 1 Ki. 22. 11; 2 Ch. 18. 10.
- CHENANI**, *protector.* Ne. 9. 4.
- CHENANIAH**, chief of the Levites, skilful in song. Set with his sons for the outward business over Israel. 1 Ch. 15. 22, 27; 26. 29.
- CHERAN**, son of Dishon, of Esau. Ge. 36. 26.
- CHERUB**, one of those who went up from Babylon, but could not shew their father's house. Ezra 2. 59; Ne. 7. 61.
- CHESED**, A son of Nahor, the brother of Abraham. Ge. 22. 22.
- CHILEAB**, *whom the father has perfected.* A son of David. 2 Sa. 3. 3.
- CHILION**, *wasting away.* A son of Elimelech and Naomi. Ru. 1. 2; 4. 9.
- CHIMHAM**, *longishing, longing.* Son of Barzillai. 2 Sa. 19. 31, 40.
- CHISLON**, *hope.* Father of Elidad, a prince of Benjamin. Nu. 34. 21.
- CHLOE**, a Christian woman at Corinth. 1 Co. 1. 11.
- CHUZA**, steward of Herod Antipas, whose wife Joanna ministered to Jesus. Lu. 8. 3.
- CLEOPAS**, same as
- CLEOPHAS**, *brother.* Hebrew name of Alpheus, which see.
- CONANIAH**, a chief of the Levites under Josiah. 2 Ch. 35. 9.
- CONIAH. See JECONIAH.**
- CONONIAH**, *whom Jehovah defends.* A Levite, a ruler under Hezekiah. 2 Ch. 31. 12, 13.
- CORNELIUS**, a centurion whose history occurs Acts 10.
- COZ. See Koz.**
- COZBI**, *lying.* A daughter of a prince of Midian. Nu. 25. 15, 18.
- CRESCENS**, a disciple. 2 Ti. 4. 10.
- CRISPUS**, chief of the synagogue at Corinth. Ac. 18. 8; 1 Co. 1. 14.
- CUSH**, a son of Ham. Ge. 10. 6, 7; 1 Ch. 1. 8, 9.—A Benjamite in the court of Saul, (if not a name applied to Saul himself, or to Shimei). Ps. 7. 1.
- CUSHAN-RISHATHAIM**, *most malicious, or wicked.* A king of Mesopotamia. Ju. 3. 8, 10.
- CUSHI**, one who brought to David news of Absalom's death. 2 Sa. 18. 21, 33.—An ancestor of Jehudi who was sent to Baruch. Je. 36. 14.—Father of Zephaniah the prophet. Zep. 1. 1.
- CYRENIUS**, a governor of Syria. Lu. 2. 2.
- CYRUS**, king of Persia. Ezra 1. 1, 7, 8; Is. 44. 28; 45. 1; 2 Ch. 36. 22, 23; Da. 1. 21; 6. 29; 10. 1. The Persians called the sun by this name.
- DALAIAH**, a successor of Jeconiah. 1 Ch. 3. 24.
- DALPHON**, son of Haman. Es. 9. 7.
- DAMARIS**, a convert at Athens. Ac. 17. 34.
- DAN**, *judge.* Son of Jacob; the boundaries of his tribe are described, Jos. 19. 40, 45.
- DANIEL**, *God's judge.* A Hebrew prophet, who lived at the Babylonian court. Da. 1. 6; Es. 14. 14, 20; 28. 3.
- DARA**, *pearl of wisdom.* Son of Pharez. 1 Ch. 2. 6.
- DARDA**, *pearl of wisdom.* A wise man contemporary with Solomon. 1 Ki. 4. 31.
- DARIUS**, Darius the Mede. Da. 6. 1; 9. 1. This was Cyaxares II., son and successor of Astyages, and uncle of Cyrus, who reigned over Media, from 569-536, B.C.—Darius Hystaspes, king of Persia. Ezra 4. 5; 5. 5; Hag. 1. 1; Zec. 1. 1.—Darius Nothus, king of Persia. Ne. 12. 22.
- DARKON**, one of Solomon's servants. Ezra 2. 56; Ne. 7. 58.
- DATHAN**, *belonging to a fountain.* Conspirator with Korah. Nu. 16. 1; 26. 9; De. 11. 6; Ps. 106. 17.
- DAVID**, *beloved.* A son of Jesse, the second of the kings of the Israelites, (1055-1015, B.C.) 1 Sa. 16. to end of 2 Sa.; 1 Ch. 11, 30. This name denotes Messiah the son of David. Es. 34. 23, 24; 37. 24; IIs. 3. 5.
- DEBORAH**, *a bee.* A prophetess of the Israelites. Ju. 4. 4, 5; 5. 1.—Rebekah's nurse. Ge. 35. 8.
- DEKER**, or **DEKAR**, *piercing through.* Father of one of Solomon's officers for provision. 1 Ki. 4. 9.
- DELAIAH**, *whom Jehovah has freed.* Father of Shemaiah. Ne. 6. 10.—Son of Shemaiah. Je. 36. 12.—One of those whose children could not shew their father's house. Ezra 2. 60; Ne. 7. 62.—The son of Aaron to whom the twenty-third lot fell. 1 Ch. 24. 18.
- DELILAH**, *pinning with desire, weak, delicate.* A Philistine woman, beloved by Samson. Ju. 16. 4, 20.
- DEMAS**, a convert of Thessalonica, a backslider. Col. 4. 14; Phil. 24; 2 Ti. 4. 10.
- DEMETRIUS**, *a votary of Ceres.* A silversmith at Ephesus, alarmed for his craft, at the preaching of Paul. Ac. 19. 24.—A Christian mentioned with commendation, 3 Jno. 12.
- DEUEL**, *invocation of God.* Father of Eliasaph, prince of Gad. Nu. 1. 14; 7. 42.—Called Reuel. Nu. 2. 14.
- DIANA**, a heathen goddess. Acts 19.
- DIBLAIM**, *two cakes.* Father-in-law of Hosea the prophet. Ho. 1. 3.
- DIBRI**, perhaps *eloquent.* Father of Shelomith whose son blasphemed. Le. 24. 11.
- DIDYMUS**, *a twin.* Surname of the apostle Thomas. Jno. 11. 16.
- DIKLAH**, a son of Joktan. Ge. 10. 27.
- DINAH**, *judged, i. e. acquitted.* Jacob's daughter. Ge. 30. 21; 34. 1.
- DIONYSIUS**, the Areopagite. A convert of Athens. Ac. 17. 34.
- DIOTREPHES**, *Jove-nourished.* An ambitious disciple. 3 Jno. 9.
- DIPHATH. See RIPHATH.**
- DISHAN**, Son of Seir the Horite. Ge. 36. 21; 1 Ch. 1. 38.
- DISHON**, a son of Seir the Horite. Ge. 36. 21, 30; 1 Ch. 1. 38.—A grandson of Seir. Ge. 36. 25; 1 Ch. 1. 41.
- DODAI**, or **DODO**, *belonging to love.* An Alohite, set over the course of the second month. 1 Ch. 27. 4.
- DODAVAH**, *love of Jehovah.* Father of Eliezer the prophet. 2 Ch. 20. 37.
- DODO**, *belonging to love.* Father of one of David's captains. 1 Ch. 11. 12.
- DOEG**, *fearful.* An Edomite, chief of the herdsmen in the court of Saul. 1 Sa. 21. 7; 22. 9; Ps. 52.
- DORCAS**, *doe.* Same as Tabitha, a disciple of Joppa, full of good works. Ac. 9. 36, 39.
- DRUSILLA**, Youngest daughter of Herod Agrippa I. Ac. 24. 24.
- DUMAH**, Son of Ishmael. Ge. 25. 14; 1 Ch. 1. 30.
- EBED**, *servant of God.* Father of Gaal, who conspired against Abimelech. Ju. 9. 26, 28.—A companion of Ezra from Babylon. Ezra 8. 6.
- EBED-MELECH**, *servant of the king.* An Ethiopian in the court of Zedekiah. Je. 38. 7; 39. 16.
- EBER**, or **HEBER**, *from beyond.* The ancestor of the race of the Hebrews. Ge. 10. 24, 25; 11. 14, 15.—A chief man of Gad. 1 Ch. 5. 13.—Chief men of Benjamin. 1 Ch. 8. 12, 22.—In succession of high priests. Ne. 12. 20.
- EDER**, *a flock.* Of the sons of Merari when David made Solomon king. 1 Ch. 23. 23; 24. 30.
- EDOM**, the son of Isaac, Jacob's elder twin brother. Ge. 25. 25. More often called Esau.
- EGLAH**, *a heifer.* One of the wives of David. 2 Sa. 3. 5; 1 Ch. 3. 3.
- EGLON**, *a calf.* A king of Moab. Ju. 3. 12.
- EHUD**, *joining together.* A Hebrew judge. Ju. 3. 15; 4. 1.—A mighty man of Benjamin. 1 Ch. 7. 10; 8. 6; written Ehi. Ge. 46. 21.
- EKER**, *a shoot.* A descendant of Jerahmeel. 1 Ch. 2. 27.
- ELAH**, *terebinth.* Father of Shimei, one of Solomon's twelve officers. 1 Ki. 4. 18.
- ELASAH**, the bearer of Jeremiah's letter to captives in Babylon. Je. 29. 3.
- ELDAAH**, *whom God called.* A son of Midian. Ge. 25. 4.
- ELDAD**, *whom God loves.* One who prophesied when Moses had appointed the seventy elders. Nu. 11. 26, 27.
- ELEAD**, *whom God praises.* A man of Ephraim slain by the men of Gath. 1 Ch. 7. 21.
- ELIASAH**, *whom God made.* Descended from Sheehan's daughter. 1 Ch. 2. 39.—One of the stock of Saul. 1 Ch. 8. 37; 9. 43.
- ELIAZAR**, *whom God aids.* Son of Aaron, father of Phinehas. Ex. 6. 23, 25; 28. 1; Le. 10. 6; Nu. 3. 2, 4, 32; 16. 37-40; 19. 3; 20. 25; 26. 8; 31. 6; 32. 28; 34. 17; De. 10. 6; Jos. 14. 1; 1 Ch. 6. 50.—The son of Abinadab who kept the ark of the Lord. 1 Sa. 7. 1.—Son of Dodo, and one of David's mighty men. 2 Sa. 23. 9; 1 Ch. 11. 12.—Of the sons of Merari, when David made Solomon king. 1 Ch. 23. 21; 24. 28.—Son of Phinehas, and who weighed the Ezra 8. 33; Ne. 12. 42.—One of those

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- who took strange wives. Ezra 10. 25.—Son of Eliud, and father of Matthan. Mat. 1. 15.
- ELHANAN**, *whom God gave*. One of David's captains. 2 Sa. 21. 19; 23. 24.
- ELI**, *going up*. A high priest; the predecessor of Samuel as judge. 1 Sa. 1. 3.
- ELIAB**, *whose father is God*. A leader of Zebulun. Nu. 1. 9; 2. 7.—Father of Dathan and Abiram, and son of Pallu. Nu. 16. 1, 12; 26. 8.—A brother of David. 1 Sa. 16. 6; 17. 13, 28.—A Levite appointed by David to minister before the ark. 1 Ch. 16. 5.
- ELIADA**, *whom God cares for*. A son of David. 2 Sa. 5. 16. Called Beeliada, 1 Ch. 14. 7.—Father of Rezon, one of Solomon's adversaries. 1 Ki. 11. 23.—One of Jehoshaphat's mighty men. 2 Ch. 17. 17.
- ELIAH**. See **ELIJAH**.
- ELIAHBA**, *whom God hides*. One of David's mighty men. 2 Sa. 23. 32.
- ELIAKIM**, *whom God has set*. Prefect of the palace of Hezekiah. 2 Ki. 18. 18; 19. 2; Is. 22. 20; 36. 3.—A son of Josiah, made king by Pharaoh-necho, who changed his name to Jehoiakim, *whom Jehovah has set*. 2 Ki. 23. 34; 24. 1; Je. 1. 3; 1 Ch. 3. 15.—One engaged in the dedication of the wall. Ne. 12. 41.—Son of Abiud, and father of Azor. Mat. 1. 13.—Son of Melea, and father of Jonan. Lu. 3. 30, 31.
- ELIAM**. Father of Bathsheba. 2 Sa. 11. 3. Called Ammiel. 1 Ch. 3. 5.—One of David's mighty men. 2 Sa. 23. 34.
- ELIAS**. New Testament name of Elijah, which see.
- ELIASAPH**, *whom God added*. Leader of the tribe of Gad. Nu. 1. 14; 2. 14.—Chief of the house of the father of the Gershonites. Nu. 3. 24.
- ELIASHIB**, *whom God restored*. A successor of Jeconiah. 1 Ch. 3. 24.—Son of Aaron, to whom the eleventh lot fell. 1 Ch. 24. 12.—Father of Johanan. Ezra 10. 6.—High priest during the building of the wall. Ne. 3. 1, 20; 12. 10.—Three of those that took strange wives. Ezra 10. 24, 27, 36.
- ELIATHAH**, *to whom God comes*. One of the singers under David. 1 Ch. 25. 4.
- ELIDAD**, *whom God loves*. Leader of the Benjamites. Nu. 34. 21.
- ELIEL**, *to whom God gives strength*. Two of David's mighty men. 1 Ch. 11. 46, 47; 12. 11.—Leader of the tribe of Manasseh. 1 Ch. 5. 24.—Leaders of the Benjamites. 1 Ch. 8. 20, 22.—Chief of the sons of Hebron. 1 Ch. 15. 9, 11.—Set by Hezekiah over the tithe. 2 Ch. 31. 13.
- ELIENAI**. A chief man of Benjamin. 1 Ch. 8. 20.
- ELIEZER**, *to whom God is help*. A man of Damascus whom Abraham intended to be his heir before the birth of Ishmael. Ge. 15. 2.—A son of Moses. Ex. 18. 4.—A son of Becher of Benjamin. 1 Ch. 7. 8.—A priest who brought up the ark from Obed-edom. 1 Ch. 15. 24.—A prince of the Reubenites. 1 Ch. 27. 16.—He who prophesied against Jehoshaphat. 2 Ch. 20. 37.—A Levite sent for by Ezra to minister. Ezra 8. 16.—Three of those who had taken strange wives. Ezra 10. 18, 23, 31.—Father of Josee, and son of Jorim. Lu. 3. 29.
- ELIHOREPH**, *to whom God is the re-*
- ward*. One of Solomon's princes. 1 Ki. 4. 3.
- ELIHU**, *whose God is He*. Grandfather of Elkanah. 1 Sa. 1. 1.—One of David's captains. 1 Ch. 12. 20.—One of the porters. 1 Ch. 26. 7.—A brother of David, and prince of Judah. 1 Ch. 27. 18.—Son of Barachel the Buzite, a friend of Job. Job 32. 37.
- ELIJAH**, *my God is Jehovah*. Chief of the prophets of Israel, famous for miracles which he wrought; taken up to heaven. 2 Ki. 2. 11; and to return before the day of the Lord. Mal. 4. 5. Called Elias in the New Testament, Mat. 11. 14.—A chief man of Benjamin, written Elijah. 1 Ch. 8. 27.—Two who had married strange wives. Ezra 10. 21, 26.
- ELIKA**. Etymology unknown. One of David's mighty men. 2 Sa. 23. 25.
- ELIMELECH**, *to whom God is king*. Father-in-law of Ruth. Ruth 1. 2; 2. 1.
- ELIHOENAI**, *unto Jehovah my eyes are turned*. One who returned from Babylon with Ezra. Ezra 8. 4.
- ELIOENAI**. A successor of Jeconiah. 1 Ch. 3. 23.—A son of Simeon. 1 Ch. 4. 36.—A son of Becher, of Benjamin. 1 Ch. 7. 8.—One of the porters. 1 Ch. 26. 3.—Two who took strange wives. Ezra 10. 22, 27.
- ELIPHAI**, *whom God judges*. One of David's mighty men. 1 Ch. 11. 35.
- ELIPHALET**, **ELIPHELET**, **ELPALET**, *to whom God is salvation*. One of David's mighty men. 2 Sa. 23. 34.—A son of David. 1 Ch. 3. 6; 14. 5, 7.—One of the stock of Saul. 1 Ch. 8. 39.—One who returned with Ezra. Ezra 8. 13.—One who took strange wives. Ezra 10. 33.
- ELIPHAZ**, *to whom God is strength*. A son of Esau. Ge. 36. 4.—A friend of Job with whom he disputed. Job 2. 11; 4. 1; 15. 1, etc.
- ELIPHELEH**, *whom God distinguishes*. One who brought up the ark from Obed-edom. 1 Ch. 15. 18, 21.
- ELISABETH**, *to whom God is the oath*. Mother of John Baptist. Lu. 1. 5.
- ELISEUS**. New Testament name of **ELISHA**, *to whom God is salvation*. A prophet, the disciple, companion, and successor of Elijah, famous for many miracles. 2 Ki. chaps. 2-13. Called Eliseus. Lu. 4. 27.
- ELISHAMA**, *whom God hears*. Captain of Ephraim, who numbered the people with Moses. Nu. 1. 10; 2. 18.—A son of David. 2 Sa. 5. 16.—Grandfather of Ishmael, who slew Gedaliah. 2 Ki. 25. 25; Je. 41. 1.—Descended from the daughter of Sheshan. 1 Ch. 2. 41.—A priest sent by Jehoshaphat to teach Judah. 2 Ch. 17. 8.
- ELISHAPHAT**, *whom God judges*. A captain taken into covenant with Jehoiaada. 2 Ch. 23. 1.
- ELISHEBA**, *to whom God is the oath*. Wife of Aaron. Ex. 6. 23.
- ELISHUA**, *to whom God is salvation*. A son of David. 2 Sa. 5. 15; 1 Ch. 14. 5.
- ELIUD**. Son of Achim, father of Eleazar. Mat. 1. 14, 15.
- ELIZAPHAN**, **ELZAPHAN**, *whom God protects*. A son of Levi. Ex. 6. 22.—A son of Uzziel, uncle of Aaron. Le. 10. 4.—Chief of the Kohathites. Nu. 3. 30.—Prince of Zebulun. Nu. 34. 25.
- ELIZUR**, *to whom God is a rock*. Prince of the tribe of Reuben. Nu. 1. 5; 2. 10; 7. 30, 35; 10. 18.
- ELKANAH**, *whom God possessed*. Son of Korah. Ex. 6. 24.—Father of Samuel. 1 Sa. 1. 1; 2. 11, 20.—A Kohathite and his sons. 1 Ch. 6. 23, 25, 27, 34, 36.—One who came to David at Ziklag. 1 Ch. 12. 6.—Next to king Ahaz, slain by Zichri. 2 Ch. 28. 7.
- ELMODAM**. Son of Er, father of Cosam. Lu. 3. 28.
- ELNAAM**, *whose pleasure God is*. Father of two of David's mighty men. 1 Ch. 11. 46.
- ELNATHAN**, *whom God gave*. Grandfather of Jehoiachin. 2 Ki. 24. 8. Perhaps the same mentioned Je. 26. 22; 36. 12, 25.—Three Levites in the time of Ezra. Ezra 8. 16.
- ELON**, *oak*. A Hittite, father-in-law of Esau. Ge. 26. 34; 36. 2.—A son of Zebulun, who went into Egypt with Jacob. Ge. 46. 14.—A civil judge in north east Israel. Ju. 12. 11.
- ELPAAL**, *to whom God is the reward*. Son of Shalaraim, and a chief man of Benjamin. 1 Ch. 8. 11.
- ELUZAI**, *God is my praises*. One that came to David to Ziklag. 1 Ch. 12. 5.
- ELYMAS**, *a wise man*. Called Bar-jesus, Ac. 13. 6, 11.
- ELZABAD**, *whom God gave*. One that came to David to Ziklag. 1 Ch. 12. 12.—One of the porters. 1 Ch. 26. 7.
- EMMANUEL**. See **IMMANUEL**.
- ENAN**, *having eyes*. Father of Ahira, prince of Naphtali. Nu. 1. 15; 2. 29.
- ENEAS**. A man of Lydda, cured by Peter. Ac. 9. 33.
- ENOSH**, *initiated, or initiating*. Eldest son of Cain, whose name was given to the city which his father built. Ge. 4. 17.—Father of Methuselah, translated to heaven. Ge. 5. 18, 24; He. 11. 5; Jude 14.
- ENOS**, **ENOSH**, *man, people*. Son of Seth, grandson of Adam. Ge. 4. 26; 5. 6-9; Lu. 3. 38.
- EPAPHRAS**. A faithful minister of Christ. Col. 1. 7; 4. 12.
- EPAPHRODITUS**. A messenger of the church of Philippi to Paul when prisoner at Rome. Phi. 2. 25; 4. 18.
- EPENETUS**. A "well-beloved" disciple, the firstfruits of Achaia unto Christ. Ro. 16. 5.
- EPHAI**, *darkness*. Concubine of Caleb son of Hezron. 1 Ch. 2. 46.—A descendant of Caleb son of Hezron. 1 Ch. 2. 47.
- EPHAI**, *wearied out*. The Netophathite whose sons came to Gedaliah at Mizpah. Je. 40. 8.
- EPHER**, *calf*. Son of Midian. Ge. 25. 4.—A son of Ezra. 1 Ch. 4. 17.—A chief of the half tribe of Manasseh. 1 Ch. 5. 24.
- EPHIAL**, *judgment*. Descendant of Sheshan's daughter by Jarha. 1 Ch. 2. 37.
- EPHOD**. Father of Hanniel, a prince of Manasseh. Nu. 34. 23.
- EPHRAIM**, *double land, twin land*. The younger son of Joseph, ancestor of the tribe of Ephraim. Nu. 10. 22; Joa. 16. 5.
- EPHRATH**, or **EPHRATAH**, *land, re-*

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gion. Wife of Caleb, son of Hezron. 1 Ch. 2. 19, 50; 4. 4.

EPHRON, *of a calf*. A Hittite, who sold the cave of Machpelah to Abraham. Ge. 23. 8; 25. 9.

ER, *watcher*. A son of Judah by a woman of Canaan. Ge. 38. 3; 46. 12.—A grandson of Judah. 1 Ch. 4. 21; Lu. 3. 28.

ERAN, *watcher*. A man of Ephraim. Nu. 26. 36.

ERASTUS, a Corinthian, "chamberlain of the city." A disciple of Paul. Ro. 16. 23; Ac. 19. 22; 2 Ti. 4. 20.

ERI, *worshipping Jehovah*. A son of Gad. Ge. 46. 18.

ESAR-HADDON, king of Assyria, son and successor to Sennacherib. 2 Ki. 19. 37; Is. 37. 38; Ezra 4. 2. Before he became king he was made by the king his father prefect of the province of Babylon, with royal honours.

ESAU, *hairy, rough*. Son of Isaac, twin brother of Jacob; called also Edom, a name more usually applied to his posterity. Ge. 25. 25; Ho. 11. 20; 12. 16.

ESHBAL, a son of Saul. 1 Ch. 8. 33.

ESHBAN, descendant of Esau. Ge. 36. 26.

ESHCOL, *a cluster*. One who went with Abram to rescue Lot. Ge. 14. 13, 24.

ESHEK, *oppression*. A man of the stock of Saul. 1 Ch. 8. 39.

ESHTON, *unruly, womanly*. Son of Mehir, father of Bethrapha. 1 Ch. 4. 11, 12.

ESLI, son of Nagge, father of Naum. Lu. 3. 25.

ESROM, son of Phares and father of Aram. Mat. 1. 3; Lu. 3. 33.

ESTHER, *star, fortune*. A Jewish virgin also called Hadassah, Es. 2. 7. *the queen by Ahasuerus*.

ETHAN, *perennial, constant*. An Ephraimite, a wise man, to whom Psalm 89 is attributed in its title. 1 Ki. 4. 31.

ETHBAL, *enjoying the favour and help of Baal*. A king of the Sidonians. 1 Ki. 16. 31.

ETHNAN, *gain of a harlot*. A descendant of Ashur. 1 Ch. 4. 7.

ETHNI, *bountiful, munificent*. A Kohathite. 1 Ch. 6. 41.

EUBULUS, a disciple at Rome. 2 Ti. 4. 21.

EVE, *life*. The first woman, the mother of all living. Ge. 3. 20; 4. 1.

EVI, *desire or habitation*. A Midianite king. Nu. 31. 8; Jos. 13. 21.

EVIL-MERODACH, *fool of Merodach*. King of Babylon. He liberated Jehoiachin king of Judah, after his long captivity. 2 Ki. 25. 27; Je. 52. 31.

EUNICE, *good victory*. Mother of Timothy. 2 Ti. 1. 5; Ac. 16. 1.

EUODIAS, a woman of Philippi, who "laboured much in the gospel." Phi. 4. 2, 3.

EUTYCHUS, a young man of Troas, who, falling from a window while Paul preached, was killed and restored to life. Ac. 20. 5, 12.

EZBAL, father of Nasrai or Paarai, one of David's mighty men. 1 Ch. 11. 37.

EZBON, son of Gad. Ge. 46. 16.—The son of Bela and grandson of Benjamin. 1 Ch. 7. 7.

EZEKIEL, *whom God will strengthen*. Son of Buzi the priest. He was carried away captive with king Jeconiah, and lived on the river Chebar, and there prophesied. Eze. 1. 3; 24. 24.

EZER, *treasure*. Descendant of Esau, and duke of the Horites. Ge. 36. 21, 30.

EZER, *help*. A man of Judah. 1 Ch. 4. 4.—A man of Ephraim. 1 Ch. 7. 21.—One that came to David to Ziklag. 1 Ch. 12. 9.—One who helped to build the wall. Ne. 3. 19.—One who assisted at the dedication of the wall. Ne. 12. 42.

EZRA, *help*. The priest who (458 B.C.) led a colony of Jews from Babylon to Jerusalem. Ezra 7. 10; Ne. 8.—A contemporary of Zerubbabel. Ne. 12. 1.

EZRI, *ready to help*. Set by David over the tillage of the ground. 1 Ch. 27. 26.

FELIX, a Roman procurator of Judaea. Ac. 23, 24.

FESTUS, *Porcius Festus*, successor of Felix. Ac. 24. 26.

FORTUNATUS, a disciple of Corinth, of Roman birth, who brought from Ephesus Paul's first Epistle to the Corinthians. 1 Co. 16. 17.

GAAL, *loathing*. Conspired with Shechemites against Abimelech. Ju. 9. 26, 41.

GABBAI, *an exactor of tribute*. One of the chief men of Benjamin, that dwelt at Jerusalem. Ne. 11. 8.

GABRIEL, *man of God*. One of the highest angels. Da. 8. 16; 9. 21; Lu. 1. 19.

GAD, *good fortune*. A son of Jacob. Ge. 30. 11; 49. 19. The limits of his tribe are described in the mountains of Gilead (De. 3. 12, 16), between Manasseh and Reuben. Jos. 13. 24, 28; Nu. 32. 34, 36; Eze. 48. 27, 28.—A prophet who flourished in the time of David. 1 Sa. 22. 5; 2 Sa. 24. 11.

GADDI, *fortunate*. The man of Manasseh chosen to search the land. Nu. 13. 11.

GADDIEL, *fortune of God*. The man of Zebulun chosen to search the land. Nu. 13. 10.

GADI, *good fortune*. Father of Menahem, who slew Shallum. 2 Ki. 15. 14.

GAHAM, *having flaming eyes*. A son of Nahor. Ge. 22. 24.

GAHAR, *hiding-place*. One of the Nethinims whose children returned from Babylon. Ezra 2. 47; Ne. 7. 49.

GAIUS, a disciple with Paul at Ephesus during the uproar. Ac. 19. 29; 20. 4.—Paul's host at Corinth. Ro. 16. 23.—One of the two disciples whom Paul baptized. 1 Co. 1. 14.—The well beloved disciple to whom John's third epistle is addressed. 3 Jo. 1.

GALAL, *worthy*. Levites. 1 Ch. 9. 15, 16; Ne. 11. 17.

GALLIO, JUNIUS ANNEUS, elder brother of Seneca, proconsul of Achaia under Claudius. Ac. 18. 12.

GAMALIEL, *benefit of God*. Prince of Manasseh. Nu. 1. 10; 2. 20; 7. 54.—A member of the Sanhedrim, who stood by the Apostles. Ac. 5. 34; teacher of Paul before his conversion. Ac. 22. 3.

GAMUL, *wearied*. The son of Aaron to whom the twenty-second lot fell. 1 Ch. 24. 17.

GAREB, *scabby*. One of David's captains. 2 Sa. 23. 38; 1 Ch. 11. 40.

GATAM, *their touch*. A duke of the sons of Esau. Ge. 36. 11, 16.

GAZEZ, *shearer*. A son and grandson of Caleb son of Hezron. 1 Ch. 2. 46.

GAZZAM, *eating up*. One whose children returned from Babylon, of the Nethinims. Ezra 2. 48; Ne. 7. 51.

GEBER, *a man*. The father of one of Solomon's officers. 1 Ki. 4. 13, 19.

GEDALIAH, *whom Jehovah has made great*. A governor of the Jews, appointed by Nebuchadnezzar. 2 Ki. 25. 22; Je. 40. 5; 41. 1.—One of the singers. 1 Ch. 25. 3, 9.—One of the sons of the priests that had taken strange wives. Ezra 10. 18.—One of those who afflicted Jeremiah. Je. 38. 1.—Grandfather of Zephaniah. Zep. 1. 1.

GEDDOR, *hedge, wall*. A chief man of Benjamin, of the stock of Saul. 1 Ch. 8. 31; 9. 37.

GEHAZI, *valley of vision*. Servant of Elisha. 2 Ki. 4. 12; 5. 20.

GEMALILI, *one who has camels*. The father of Ammiel, the man of Dan who was chosen to search the land. Nu. 13. 12.

GEMARIAH, *whom Jehovah has completed*. A noble in the time of Jeremiah. Je. 29. 3; 36. 10, 12.

GENUBATHI, *theft*. An adversary of Solomon, son of Hladad by the sister of Tahpenes, queen of Egypt. 1 Ki. 11. 20.

GERA, *a grain*. A son of Benjamin. Ge. 46. 21.—Father of Ehud, a deliverer of Israel. Ju. 3. 15.—Father of Shimeï, who cursed David. 2 Sa. 16. 5.—Chief men of Benjamin. 1 Ch. 8. 3, 5, 7.

GERSHOM, *a stranger here, expulsion*. Son of Moses and Zipporah. Ex. 2. 22; 18. 3.—Father of Jonathan, an idolatrous priest of Dan. Ju. 18. 30.—A companion of Ezra who returned from Babylon. Ezra 8. 2.

GESHAM, *filthy*. One of Caleb's posterity. 1 Ch. 2. 47.

GKSHEM, or **GASHMU**, *rain, violent rain, heavy shower*. An Arabian who mocked at Nehemiah. Ne. 2. 19; 6. 1, 2.

GEUEL, *majesty of God*. The man of Gad chosen to search the land. Nu. 13. 15.

GIBEA, *hill*. One of Caleb's posterity. 1 Ch. 2. 49.

GIDDAI, a son of Heman, and one of the singers. 1 Ch. 25. 4, 29.

GIDDEL, *too great, giant*. Two whose children returned from Babylon. Ezra 2. 47, 56; Ne. 7. 49, 58.

GIDEON, *cutter down*. A judge of Israel. Ju. 6. 8.

GIDEONI, *cutter down*. Father of Abidan, prince of Benjamin. Nu. 1. 11; 2. 22.

GILALAI, *dungy*. One engaged in the dedication of the wall of Jerusalem. Ne. 12. 36.

GILEAD, a son of Machir, grandson of Manasseh. Nu. 26. 29, 30.—Father of Jephthah. Ju. 11. 1, 2.—A man of Gad. 1 Ch. 5. 14.

GINATHI, father of Tibni. 1 Ki. 16. 22.

GINNETHON, *gardener*. One who sealed the covenant, and went up with Zerubbabel. Ne. 10. 6; called Ginnetho, Ne. 12. 4.

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GISPA, *soothing*. One set over the Nethinims. Ne. 11. 21.

GOG, prince of the land of Magog. Eze. 38. 2, 3, 14, 16, 18; 39. 1, 11.—Also of the Bossi, Moschi, and Tibareni, who is to come with great forces from the extreme north. Eze. 38. 15; 39. 2; after the exile, Eze. 38. 8, 12, to invade the holy land, and to perish there. GOG and MAGOG, Eze. 20. 8, belong to a different time to those spoken of in Ezekiel.—A Reubenite. 1 Ch. 5. 4.

GOLIATH, *an exile*. A giant, of the nation of the Philistines, killed in single combat by David. 1 Sa. 17. 4, 23; 21. 10; 22. 10.

GOMER, a son of Japheth, and progenitor of a northern people. Ge. 10. 2.—The wife of Hosea the prophet, a harlot. Ho. 1. 3.

GUNI, *painted with colours*. Second son of Naphtali. Ge. 46. 24; Nu. 26. 48.—A man of the tribe of Gad. 1 Ch. 5. 15.

HAHASHITARI, *muleteer*. A son of Ashur, son of Hezron. 1 Ch. 4. 6.

HABAKKUK, *embrace*. One of the minor prophets. Hab. 1. 1; 3. 1.

HABAZINIAH, *lamp of Jehovah*. A Rechabite. Je. 35. 3.

HACHALIAH, *dark*. Father of Nehemiah. Ne. 10. 1.

HACHMONI, *wise*. 1 Ch. 27. 32.

HADAD, *sharpness*. One of the twelve sons of Ishmael. Ge. 25. 15; 1 Ch. 1. 30.—A king of Edom. Ge. 36. 35; 1 Ch. 1. 46, 50.—An Edomite, Solomon's adversary. 1 Ki. 11. 14, 17.

HADADEZER, *whose help is Hadad*. King of Zobah, a cotemporary of David. 2 Sa. 8. 3; 1 Ch. 19. 16, 19.

HADAR, *a chamber*. Ge. 25. 15.

HADAREZER, *see HADADEZER*.

HADASSAH, *myrtle*. The Jewish virgin, who afterwards bore the name of Esther. Es. 2. 7.

HADLAI, *rest*. Father of Amasa. 2 Ch. 28. 12.

HADORAM, son of Tou king of Hamath. 1 Ch. 18. 10.—Messenger of Rehoboam, stoned by men of Israel. 2 Ch. 10. 18.

HAGAB, *locust*. One whose children returned from Babylon. Ezra 2. 46.

HAGABA, *locust*. One whose children returned from Babylon. Ezra 2. 45.

HAGAR, *flight*. An Egyptian handmaid of Sarah, mother of Ishmael. Ge. 16. 1; 25. 12.—Called Agar, Ga. 4. 24.

HAGGAI, *festive*. One of the minor prophets. Hag. 1. 1.

HAGGI, *festive*. A son of Gad. Nu. 26. 15.

HAGGIAH, *festival of Jehovah*. Of the sons of Merari. 1 Ch. 6. 30.

HAGGITH, *festive*. A wife of David, the mother of Adonijah. 2 Sa. 3. 4; 1 Ki. 1. 5.

HAKKATAN, *small*. One who returned with Ezra from Babylon. Ezra 8. 12.

HAKUPHA, *best*. One whose children returned from Babylon. Ne. 7. 53.

HALLOHESH, *HALOHESH*, *enchanter*. Father of Shallum, who helped to rebuild the wall, and one who sealed the covenant. Ne. 3. 12; 10. 24.

HAM, *hot, warm*. The son of Noah, whose descendants are described as

occupying the hot or southern regions of the earth. Ge. 10. 6, 20.

HAMAN, *magnificent*. A noble of Persia, celebrated for his plots against the Jews. Es. 3. 1.

HAMMEDATHA, father of Haman. Es. 3. 1; 8. 5.

HAMMOLEKETH, *queen*. Mother of Iahod, Abiezer, and Mahalah. 1 Ch. 7. 18.

HAMOR, *an ass*. A Hivite, a cotemporary of the patriarchs. Ge. 33. 19; 34. 2; Jos. 24. 32; Ju. 9. 28.

HAMUEL, *heat of God*. A man of Simeon. 1 Ch. 4. 26.

HAMUL, *who has experienced mercy*. Son of Pharez. Ge. 46. 12; 1 Ch. 2. 5.

HAMUTAL, *refreshing like dew*. The wife of king Josiah. 2 Ki. 23. 31; 24. 18; Je. 52. 1.

HANAMEEL, *gratuitous, undeserved*. Son of Shallum and cousin of the prophet Jeremiah. Je. 32. 7, 9.

HANAN, *merciful, or whom Jehovah gave*. One of David's captains. 1 Ch. 11. 43.—Various other men of less note. See Ezra, and Nehemiah.

HANANI, *favourable*. A prophet, father of Jehu. 1 Ki. 16. 1; 2 Ch. 16. 7.—A brother of Nehemiah. Ne. 1. 2; 7. 2. Also of others.

HANANIAH, *whom Jehovah gave*. A false prophet, cotemporary with Jeremiah. Je. 28. 1.—A companion of Daniel, afterwards called Shadrach. Da. 1. 6, 7. Also of others.

HANNAH, *to bow down*. The mother of Samuel. 1 Sa. 1. 2.

HANNIEL, *HANIEL, the favour of God*. Captain of the tribe of Manasseh. Nu. 34. 23.—A man of Asher. 1 Ch. 7. 39.

HANOCH, a son of Midian. Ge. 25. 4.—Rouben's firstborn. Ge. 46. 9.

HANUN, *whom God pities*. A king of the Ammonites. 2 Sa. 10. 1; 1 Ch. 19. 2. He who repaired the valley gate in the wall. Ne. 3. 13.—Sixth son of Zalaph, who helped to repair the wall. Ne. 3. 30.

HARAN, *mountaineer*. A brother of Abraham. Ge. 11. 26, 27.—One of the Gershonites when David made Solomon king. 1 Ch. 23. 9.

HARAN, *parched, burnt up*. Son of Caleb of Hezron. 1 Ch. 2. 46.

HARBONAH, *an ass driver*. A eunuch of Xerxes. Es. 1. 10.

HAREPH, *plucking*. 1 Ch. 2. 51.

HARHAIH, *dried up*. Father of Uzziel who helped to build the wall. Ne. 3. 8.

HARHAS, or **HASRAH**. Father of Tikvath, whose daughter in law Huldah kept the wardrobe. 2 Ki. 22. 14; 2 Ch. 34. 22.

HARHUR, *inflammation, fever*. One whose children returned from Babylon. Ezra 2. 51; Ne. 7. 53.

HARIM, *flat-nosed*. One whose children returned from Babylon. Ezra 2. 32.—One whose children married strange wives. Ezra 10. 31.—Father of Malchijah, who helped to repair the wall. Ne. 3. 11.

HARIPH, *autumnal showers*. One whose children came first out of Babylon. Ne. 7. 24.—One who sealed the covenant. Ne. 10. 19. Called Jorah, also meaning autumnal showers, Ezra 2. 18.

HARNEPHER, *smorer*. Son of Zophah, of Asher. 1 Ch. 7. 36.

HAROEI, *a seer, a prophet*. A descendant of Caleb, son of Hur. 1 Ch. 2. 62. Called Reaiah, 1 Ch. 4. 2.

HARSHA, *enchanter, magician*. One whose children returned from Babylon. Ezra 2. 52; Ne. 7. 54.

HARUM, *made high*. Descendant of Ashur, son of Hezron. 1 Ch. 4. 8.

HARUMAPH, *flat-nosed*. Father of Jedaiah who helped to build the wall. Ne. 3. 10.

HARUZ, *eager, diligent*. Father-in-law of Manasseh. 2 Ki. 21. 19.

HASADIAH, *whom God loves*. Son of Zerubbabel. 1 Ch. 3. 20.

HASHABIAH, *whom Jehovah esteems*. A Levite. 1 Ch. 6. 45; 9. 14; Ne. 11. 15.—A son of Jeduthun, and a singer. 1 Ch. 25. 3; Ezra 8. 19.—An officer of David's, and ruler of the Levites. 1 Ch. 26. 30; 27. 17; Ne. 11. 22.—A chief of the priests under Ezra. Ezra 8. 24.—A chief of the Levites. Ne. 12. 24.—One who helped to build the wall. Ne. 3. 17.—One who sealed the covenant. Ne. 10. 11.

HASHABNAH, *whom Jehovah esteems*. One who sealed the covenant. Ne. 10. 25.

HASHABNIAH, *whom Jehovah esteems*. Father of Hattush, who helped to build the wall. Ne. 3. 10.—A Levite who called upon Israel to "stand up and bless the Lord." Ne. 9. 5.

HASHBADANA, *reason, perhaps wise judge*. One who stood up with Ezra to read the law. Ne. 8. 4.

HASHEM, *fat*. The Gizonite, father of some of David's mighty men. 1 Ch. 11. 34. Called Jashen, 2 Sa. 23. 32.

HASHUB, **HASHUBH**, *considerate*. A Levite, father of Shemaiah. 1 Ch. 9. 14; Ne. 11. 15.—Two who helped to build the wall. Ne. 3. 11, 23.—One who sealed the covenant. Ne. 10. 23.

HASHUBAH, *estimated*. Son of Zerubbabel. 1 Ch. 3. 20.

HASHUM, *rich, wealthy*. One whose children returned from Babylon. Ezra 2. 19; Ne. 7. 22.—One whose sons took strange wives. Ezra 10. 33.—One who stood up with Ezra to read the law. Ne. 8. 4.—One who sealed the covenant. Ne. 10. 18.

HASRAH. *See HARHAS*.

HASUPHA, **HASHUPHA**, *made naked*. One of the Nethinims whose children returned from Babylon. Ezra 2. 43; Ne. 7. 46.

HATACH. A eunuch in the court of Xerxes. Es. 4. 5.

HATHATH, *terror*. A descendant of Judah. 1 Ch. 4. 13.

HATIPHA, *seized, caught*. One whose children returned from Babylon. Ezra 2. 54; Ne. 7. 56.

HATTIL, *waving*. One whose children returned from Babylon. Ezra 2. 57; Ne. 7. 59.

HATTUSH, *assembled*. A successor of Jeconiah. 1 Ch. 3. 22.—One who returned with Ezra from Babylon. Ezra 8. 2.—One who helped to build the wall. Ne. 3. 10.—One who sealed the covenant. Ne. 10. 4; 12. 2.

HAZAEL, *whom God watches over*. King of Syria. 1 Ki. 19. 18, 17; 2 Ki. 6. 9, 12; Am. 1. 4.

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HAZAIHAH, *whom Jehovah watches over*. A chief man of Judah, who dwelt in Jerusalem. Ne. 11. 5.

HAZELEL-PONI, *the shadow looking at me*. A man of Judah. 1 Ch. 4. 3.

HAZIEL, *seen by God*. A Gershonite when David made Solomon king. 1 Ch. 23. 9.

HAZO, *a vision*. A son of Nahor. Ge. 22. 22.

HEBER, or **EBER**, *one of the other side*. Son of Salah, and father of Peleg. Ge. 10. 24; 11. 14; 1 Ch. 1. 25; Lu. 3. 35.—Grandson of Asher. Ge. 46. 17; Nu. 26. 45.—The Kenite, husband of Jael. Ju. 4. 11, 17.—A son of Ezra by Jehudiah. 1 Ch. 4. 18.—A chief of Benjamin. 1 Ch. 8. 17.

HEBRON, *conjunction, joining*. A son of Kohath. Ex. 6. 18; 1 Ch. 6. 2, 18.—A descendant of Caleb, the brother of Jerahmeel. 1 Ch. 2. 42, 43.

HEGE, **HEGAI**. A eunuch in the court of Ahasuerus. Es. 2. 3.

HELAH, *scum*. A wife of Ashur. 1 Ch. 4. 5, 7.

HELDAI, *vital*. One of the captivity. Zec. 6. 10; called Helem, ver. 14.—One of David's captains. 1 Ch. 27. 15. *See HELEB*.

HELEB, or **HELED**, *fat*. One of David's captains. 2 Sa. 23. 29; Heled, 1 Ch. 11. 30.

HELEK, *smooth*. A son of Gilead. Nu. 26. 30; Jos. 17. 2.

HELEM, *stroke*. A man of Asher. 1 Ch. 7. 35.

HELEZ, *liberation*. A descendant of Sheshan's wife. 1 Ch. 2. 39.—The Palitite, or Pelonite, one of David's mighty men. 2 Sa. 23. 26; 1 Ch. 11. 27; 27. 10.

HELL, the son of Matthat, in the genealogy of our Lord. Lu. 3. 23.

HELKAI, *the portion of Jehovah*. A high priest. Ne. 12. 15.

HELON, *strong*. Father of Eliab prince of Zebulun. Nu. 1. 9; 2. 7.

HEMAN, *faithful*. A wise man, who flourished before Solomon. 1 Ki. 4. 31; 1 Ch. 2. 6.—A Levite of the Kohathites, a leader of David's choir. 1 Ch. 15. 17; 16. 41, 42; Ps. 88. 1. *See also HEMAM*.

HEMDAN, *pleasant*. Third son of Dishon. Ge. 36. 26. Incorrectly written Amram, 1 Ch. 1. 41.

HEN, *grace, favour*. One to whom the crowns of Joshua were to be awarded. Zec. 6. 14.

HENADAD, *the favour of Hadad*. One who helped to lay the foundations of the temple. Ezra 3. 9; Ne. 3. 18.

HEPHER, *pit, well*. A son of Gilead. Nu. 26. 32; 27. 1; Jos. 17. 2.—One of David's captains. 1 Ch. 11. 36.—Son of Ashur by Naarah. 1 Ch. 4. 6.

HEPHZI-BAH, *in whom is my delight*. Mother of king Manasseh. 2 Ki. 21. 1; comp. Is. 62. 4.

HERESH, *silence*. A Levite. 1 Ch. 9. 15.

HERMAS, a Christian at Rome, saluted by Paul. Ro. 16. 14.

HERMES, a Christian at Rome, saluted by Paul. Ro. 16. 14.

HERMOGENES, one of the disciples in Asia who turned away. 2 Ti. 1. 15.

HEROD. **HEROD THE GREAT**, who slew all the children at Bethlehem. Mat. 2. 12, 15, 18.—**HEROD ANTIPAS**, who slew John Baptist. Mat. 14. Mar. 6, Lu. 3; and before whom the Lord Jesus was arraigned. Lu. 23. He also vexed the church, and died an awful death. Ac. 12.—**HEROD AGRIPPA**, almost persuaded by Paul to be a Christian. Ac. 26. 28.

HERODIAS, wife of Philip, brother of Herod Antipas, who procured John Baptist to be slain. Mat. 14, Mar. 6, Lu. 3.

HERODION, a kinsman of Paul, saluted by him. Ro. 16. 11.

HESED, *desire, zeal*, or **BEN-HESED**, *son of zeal*. One of Solomon's twelve officers. 1 Ki. 4. 10.

HETH, *fear, terror*. Progenitor of the Hittites, a Canaanitish nation. Ge. 10. 15.

HEZEKI, *strong*. A chief man of Benjamin. 1 Ch. 8. 17.

HEZEKIAH, **HIZKIAH**, **HIZKIJAH**, *the might of Jehovah*. A king of Judah, (728-699 B.C.) 2 Ki. 18. 1, 10; Is. 1. 1; Ho. 1. 1.—A successor of Jeconiah. 1 Ch. 3. 23.—One whose children returned from Babylon. Ne. 7. 21.—One who sealed the covenant. Ne. 10. 17.—An ancestor of the prophet Zephaniah, supposed to be the same as king Hezekiah. Zep. 1. 1.

HEZER, or **HEZIR**, *swine*. The son of Aaron to whom the 17th lot fell. 1 Ch. 24. 15.—One who sealed the covenant. Ne. 10. 20.

HEZION, *vision*. Grandfather of Benhadad, king of Syria. 1 Ki. 15. 18.

HEZRAI, *enclosed*. One of David's captains. 2 Sa. 23. 35.

HEZRON, *enclosed, surrounded by a wall*. A son of Keuben. Ge. 46. 9; Ex. 6. 14.—A son of Pharez. Ge. 46. 12; Ru. 4. 18; called Esrom, Mat. 1. 3.

HIDDAI, or **HURAI**, *the rejoicing of Jehovah*. One of David's mighty men. 2 Sa. 23. 30; called Hurai, 1 Ch. 11. 32.

HIEL, the Bethelite who built Jericho, and was cursed by Joshua. 1 Ki. 16. 34.

HILKIAH, *the portion of Jehovah*. High priest in the reign of Josiah. 2 Ki. 22. 8, 12.—Father of Eliakim. 2 Ki. 18. 18, 26; Is. 22. 20; 36. 3.—One in the line of the priests before the captivity. 1 Ch. 6. 13, 45.—One of the porters. 1 Ch. 26. 11.—One who stood by Ezra when he read the law. Ne. 8. 4.—Father of Jeremiah. Je. 1. 1.—Father of Gemariah, by whom Jeremiah sent letters to the captives in Babylon. Je. 29. 3.

HILLEL, *singing, praising*. A Pirathonite, father of Abdon, a civil judge in north-west Israel. Ju. 12. 13, 15.

HIRAH, *nobility, a noble race*. An Adullamite, friend of the patriarch Judah. Ge. 38. 1, 12.

HIRAM, king of Tyre, who sent to David and built him a house. 2 Sa. 5. 11.

HIZKIAH, Ne. 10. 17. *See HEZEKIAH*.

HOBAB, *beloved*. Father-in-law of Moses. Nu. 10. 29; Ju. 4. 11.

HODAIAH, **HABAIAH**, *whom Jehovah defends*. One of those whose children went up from Babylon. Ezra 2. 61; Ne. 7. 63.

HOD, *majesty, beauty*. A son of Zophah, of Asher. 1 Ch. 7. 37.

HODAIAH, 1 Ch. 3. 24. *Also written*.

HODAVIAH, *majesty of God*. A descendant of Jeconiah. 1 Ch. 3. 24.—A chief of the half tribe of Manasseh. 1 Ch. 5. 24.—A descendant of Benjamin. 1 Ch. 9. 7.—A Levite whose children returned from Babylon. Ezra 2. 40. Called Hodevah, Ne. 7. 43.

HODESH, *new moon*. Wife of Shahrain, a chief of Benjamin. 1 Ch. 8. 9.

HODIJAH, *majesty of God*. Certain Levites. Ne. 8. 7; 9. 5; 10. 10, 13, 18.

HOGLAH, *a partridge*. A daughter of Zelophead, of Manasseh. Nu. 26. 33; 27. 1; 36. 11.

HOHAM, *whom Jehovah impels*. A king of Hebron. Jos. 10. 3.

HOMAM, or **HEMAM**, *destruction*. A duke of Seir, son of Lotan. Ge. 36. 22; 1 Ch. 1. 39.

HOPINI, *fighter*. A son of Eli. 1 Sa. 1. 3; 2. 34; 4. 4.

HOPHRA, king of Egypt, cotemporary with Nebuchadnezzar. Je. 44. 30.

HORAM, *height*. A Canaanitish king. Jos. 10. 33.

HORI, *cave dweller*. A duke of Seir, son of Lotan. Ge. 36. 22; 1 Ch. 1. 39.—Father of Shaphat, the man of Simeon sent to search the land. Nu. 13. 5.

HOSAH, *fleeing for refuge, or a refuge*. Appointed porter with Obed-edom. 1 Ch. 16. 38; 26. 10.

HOSHA, **OSHEA**, **HOSHEA**, *welfare, salvation*. The original name of Joshua, the successor of Moses as leader of Israel. Nu. 13. 8, 16.—A king of Israel. 2 Ki. 15. 30; 17. 1; 18. 1.—A prophet. Ho. 1. 1, 2.

HOSHAIHAH, *whom Jehovah has set free*. One who assisted at the dedication of the wall. Ne. 12. 32.—Father of Jezaniah, captain of the forces. Je. 42. 1.—Father of Azariah. Je. 43. 2.

HOSHAMA, *whom Jehovah hears*. A son of Jeconiah. 1 Ch. 3. 18.

HOHAM, *a seal, or seal ring*. A son of Heber, of Asher. 1 Ch. 7. 32.—The Aroerite, father of two of David's mighty men. 1 Ch. 11. 44.

HULDAH, *weasel*. A prophetess. 2 Ki. 22. 14; 2 Ch. 34. 22.

HUPHAM, or **HUPPIM**, *inhabitant of the shore, or coverings*. A son of Benjamin. Ge. 46. 21; Nu. 26. 59.

HUPPAH, *a covering*. 1 Ch. 24. 13.

HUPPIM. *See HUPHAM*.

HUR, *a hole, or den*. Son of Caleb, of Hebron. Ex. 31. 2; 1 Ch. 2. 19; 4. 1.—One closely associated with Moses and Aaron. Ex. 17. 10; 24. 14.—A Midianite king. Nu. 31. 8; Jos. 13. 21.—Benhur, or son of Hur, one of Solomon's officers. 1 Ki. 4. 8.—Father of Caleb, firstborn of Ephraim his mother. 1 Ch. 2. 50; 4. 4.—Father of Rephaiah, who helped to build the wall. Ne. 3. 9.

HURAI. 1 Ch. 11. 32. *See HIDDAI*.

HURI, *linen-worker*. A chief man of Gad. 1 Ch. 5. 14.

HUSHAH, *haste*. A descendant of Judah. 1 Ch. 4. 4.

HUSHAI, *hasting*. David's friend and confederate in the war against Absalom. 2 Sa. 15. 32.

HUSHAM, *haste*. An Edomite king. Ge. 36. 34, 35; 1 Ch. 1. 45.

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HUSHIM, *those who make haste*. Son of Aher. 1 Ch. 7. 12.—A wife of Shaharaim. 1 Ch. 8. 8, 11.

HYMENEUS, a backslider. 1 Ti. 1. 20.

IBHAR, *whom He chooses*. A son of David. 2 Sa. 5. 15; 1 Ch. 14. 5.

IBNEIAH, or **IBNJAH**, *whom Jehovah will build up*. A chief of the fathers in the genealogy of the Israelites. 1 Ch. 9. 8.

IBRI, one of the Merarites divided by lot. 1 Ch. 24. 27.

IBZAN, *of tin*. A judge of the Israelites. Ju. 12. 8, 10.

I-CHABOD, *inglorious*. Son of Phinehas, and grandson of Eli. 1 Sa. 4. 19, 21.

IDBASH, *honied*. A descendant of Judah. 1 Ch. 4. 3.

IDDO, *timely*. A prophet and writer. 2 Ch. 12. 15; 13. 22.—Grandfather of Zechariah the prophet. Zec. 1. 1, 7; Ezra 5. 1; 6. 14; Ne. 12. 4, 16.

IDDO, *loving, given to love*. A prince of the half tribe of Manasseh. 1 Ch. 27. 21.—A prophet against Jeroboam. 2 Ch. 9. 29.—Chief at Casiphiu, to whom Ezra sent for ministers for the house of God. Ezra 8. 17.

IGAL. See **IGEAL**.

IGDALIAH, *whom Jehovah shall make great*. Progenitor of those into whose chamber Jeremiah brought the Rechabites. Je. 35. 4.

IGEAL, or **IGAL**, *whom God will avenge*. The man of Issachar chosen to search the land. Nu. 13. 7.—One of David's mighty men. 2 Sa. 23. 36.—A successor of Jeconiah. 1 Ch. 3. 22.

IKKESH, *perverse*. The Tekoite, father of Ira, one of David's mighty men. 2 Sa. 23. 26.

ILAI, *most high*. One of David's captains. 1 Ch. 11. 29. Called Zalmon, 2 Sa. 23. 28.

IMLA, **IMIAH**, *whom God will fill up*. Father of Micaiah the prophet. 1 Ki. 22. 8, 9.

IMMANUEL, *God with us*. The name of the son who should be born of the Virgin, "God over all blessed for ever." Is. 7. 14; 8. 8.

IMMER, *talking, loquacious*. One who returned from Babylon. Ezra 2. 59; Na. 7. 61.—Father of Pashur, who smote Jeremiah. Je. 20. 1.

IMNAH, *whom God preserves*. A descendant of Asher. 1 Ch. 7. 35.

IMRAH, *stubborn*. A descendant of Asher. 1 Ch. 7. 36.

IMRI, *eloquent*. One named in the genealogy of Israel. 1 Ch. 9. 4.—Father of Zaccur, who helped to build the wall. Ne. 3. 2.

IPHEDIAH, *whom Jehovah frees*. A chief man of Benjamin. 1 Ch. 8. 25.

IRA, *watchful*. A chief ruler under David. 2 Sa. 20. 26.—Two of David's captains. 2 Sa. 23. 26, 68.

IRAD. An antediluvian patriarch, son of Enosh, and grandson of Cain. Ge. 4. 18.

IRAM, *belonging to a city*. A leader of the Edomites. Ge. 36. 43.

IRIJAH, *whom Jehovah looks on*. The captain of the guard, who arrested Jeremiah. Je. 37. 13, 14.

IRU. A son of Caleb son of Jephunneh. 1 Ch. 4. 15.

ISAAC, *sporting*. The patriarch, son of Abraham and Sarah. Ge. 21. 3.

ISAIAH.

ISCAH, *one who beholds, looks out*. Sister of Lot. Ge. 11. 29.

ISCARIOT. See **JUDAS**.

ISHBAH, *praising*. Son of Ezra, and father of Eshtemoa. 1 Ch. 4. 17.

ISHBAK, *leaving behind*. A son of Abraham by Keturah. Ge. 25. 2.

ISHBI-BENOB, *his seat is at Nob*. A gigantic Philistine. 2 Sa. 21. 16.

ISH-BOSHETH, *dashful*. A son of Saul, who after the death of his father and brothers governed eleven tribes for two years in opposition to David. 2 Sa. chaps. 2-4.

ISHI, *salutary*. A descendant of Jerahmeel. 1 Ch. 2. 31.—Father of Zoloth and Ben-zoloth, captains who went up against mount Seir. 1 Ch. 4. 20, 42.—A chief man of half tribe of Manasseh. 1 Ch. 5. 24.

ISHIJAH, **ISHATAH**, *whom Jehovah lends*. A chief man of Issachar. 1 Ch. 7. 3.—One of those that took strange wives. Ezra 10. 31.—Also several Levites.

ISHMA, *wasteness*. Descendant of Judah. 1 Ch. 4. 3.

ISHMAEL, *whom God hears*. Son of Abraham, by Hagar his concubine, ancestor of many Arabian tribes. Ge. 25. 12-18.—The killer of Gedaliah. Je. chaps. 40, 41.—A chief man of Benjamin, of the stock of Saul. 1 Ch. 8. 38.—A captain of hundreds under Jehoiaada. 2 Ch. 23. 1.—One of those that took strange wives. Ezra 10. 22.

ISHMAIAH, *whom Jehovah hears*. A mighty Gibeonite, who came to David to Ziklag. 1 Ch. 12. 4.—A prince of Zebulun. 1 Ch. 27. 19.

ISHMERAI, *whom Jehovah keeps*. A chief man of Benjamin. 1 Ch. 8. 18.

ISHOD, *man of glory*. A man of Manasseh. 1 Ch. 7. 18.

ISHIPAN, *bald*. A chief man of Benjamin. 1 Ch. 8. 22.

ISHUA, **ISUA**, *even, level*. A son of Asher. Ge. 46. 17.

ISMACHIAH, *whom Jehovah props up*. One set over tithes by Hezekiah. 2 Ch. 31. 13.

ISPAH, *bald*. A chief man of Benjamin. 1 Ch. 8. 16.

ISRAEL, *contender, soldier of God*. Name given by God to Jacob the patriarch, Ge. 35. 10; but used more frequently of his descendants.

ISSACHAR, *he brings wages*. Fifth son of Jacob by Leah. Ge. 30. 18, whose descendants dwell in the region near the sea of Galilee. Jos. 19. 17-23.

ISUI, **ISHUI**, **JESUI**, *even, level*. A son of Asher. Ge. 46. 17.—A son of Saul. 1 Sa. 14. 49.

ITHAMAR, *land of palms*. Youngest son of Aaron. Ex. 6. 23; 28. 1.

ITHIRI, *God is with me*. One of the children or disciples of Agur. Pr. 30. 1.

ITHMAH, *bereavedness*. A Moabite who was one of David's mighty men. 1 Ch. 11. 48.

ITHRAN, *gain*. Son of Dishon, of Esau. Ge. 36. 26; 1 Ch. 1. 41.—A son of Asher. 1 Ch. 7. 37.

ITHREAM, *rest of the people*. Sixth son of David. 2 Sa. 3. 5; 1 Ch. 3. 3.

ITTAI, *neighbouring*. One of David's generals. 2 Sa. 15. 19, 22; 18. 2.—A Benjamite. 2 Sa. 23. 29.

IZHAR, *new oil*. A son of Kohath. Ex. 6. 18; Nu. 3. 19.

IZRAHIAH, *whom Jehovah brought to light*. Son of Uzzi, of Issachar. 1 Ch. 7. 3.—Overseer of singers at the dedication of the temple, written Jezrahiah, Ne. 12. 42.

JAAKOBAB, a descendant of Simeon. 1 Ch. 4. 38.

JAALAH, **JAHALA**, *idea, or chamois*. One whose children returned from Babylon. Ezra 2. 56; Ne. 7. 68.

JALAM, *whom God hides*. A son of Esau. Ge. 36. 5, 14.

JAANAI, *whom Jehovah answers*. A chief man of Gad. 1 Ch. 5. 12.

JAASAU, *whom Jehovah made*. One of those who married strange wives. Ezra 10. 37.

JAASIEL, **JABIEL**, *whom God made*. One of David's captains. 1 Ch. 11. 47.

JAAZANIAH, *whom Jehovah hears*. A chief man of the Rechabites. Jo. 35. 3.—A prince who gave evil counsel to the people. Eze. 11. 1.

JAAZIAH, *which Jehovah comforts*. A wife of Merari. 1 Ch. 24. 26, 27.

JAAZIEL, *whom God comforts*. One who assisted in bringing the ark from Obed-edom. 1 Ch. 15. 18.

JABAL, son of Lamech by Adah, father of such as dwell in tents. Ge. 4. 20.

JABESH, *dried up*. Father of Shallum, who slew Zachariah. 2 Ki. 15. 10.

JABEZ, *a shovel, causing pain*. One more honourable than his brethren, and whose prayer was granted. 1 Ch. 4. 9, 10.

JABIN, *whom God considered*. Two kings of the land of Hazor. Jos. 11. 1; Ju. 4. 2; Ps. 83. 9.

JACHAN, *troubled*. A chief man of Gad. 1 Ch. 5. 13.

JACHIN, *whom God strengthens*. A son of Simeon. Ge. 46. 10. Called Jarib, 1 Ch. 4. 24.

JACOB, *taking hold of the heel, supplanter, layer of snares*. Ge. 25. 26; 27. 36; Ho. 12. 2.—The younger of the twin sons of Isaac; also called **ISRAEL**; the ancestor of the nation of Israel. Ge. 25.—50.

JADA, *wise*. A son of Onam, son of Jerahmeel, by Atarah. 1 Ch. 2. 23, 32.

JADAU, one of those who took strange wives. Ezra 10. 43.

JADDUA, *known*. One who sealed the covenant. Ne. 10. 21.—One of the high priests. Ne. 12. 11, 22.

JADON, *a judge, or, whom God has judged*. The Meronothite who helped to build the wall. Ne. 3. 7.

JAEI, *to excel, to be useful*. Wife of Heber the Kenite. Ju. 4. 17, 18; 5. 6.

JAH, a word abbreviated from **JEROYAH**. Ps. 68. 4.

JAHATH, *union*. A man of Judah, of the Zorathites. 1 Ch. 4. 2.

JAHAZIAH, *whom Jehovah watches over*. Employed in the matter of the strange wives. Ezra 10. 18.

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IAZIEL, or **JAHZIEL**, *whom God watches over*. One that came to David to Ziklag. 1 Ch. 12. 4.—One of the priests with trumpets. 1 Ch. 16. 6.—Third son of Hebron. 1 Ch. 23. 19.

IDAI, *whom Jehovah directs*. One of Caleb's posterity. 1 Ch. 2. 47.

IDIEL, *whom God makes glad*. A mighty man of the half tribe of Manasse. 1 Ch. 5. 24.

IDO, *his union*. A man of Gad. 1 Ch.

IEL, *hoping in God*. A son of Zebulun. Ge. 46. 14.

IAHMAD, or **IAHMAI**, *whom Jehovah guards*. A valiant man of Issachar. 1 Ch. 7. 2.

JAHZEEL, or **JATZIEL**, *whom God attacks*. A son of Naphtali. Ge. 46. 24; 1 Ch. 7. 13.

JAHZERAI, *whom God brings back*. In the genealogy of the priests of Israel. 1 Ch. 9. 12.

JAIR, *whom God stirs up, or enlightens*. A son of Manasseh. Nu. 32. 41.—A judge in Israel. Ju. 10. 3.—Father of Elhanan, who slew the brother of Goliath. 1 Ch. 20. 5. Called Jaanre-oregin, 2 Sa. 21. 19.—Father of Mordecai. Es. 2. 5.

JAIRUS, *whom God enlightens*. Whose daughter Jesus raised. Mar. 5. 22.

JAKH, *pious*. Father of Agur. Pr. 30. 1.

JAKIM, *whom God sets up*. A chief man of Benjamin. 1 Ch. 8. 19.—The son of Aaron, to whom the twelfth lot fell. 1 Ch. 24. 12.

JALON, *larrying*. A son of Ezra. 1 Ch. 4. 17.

JAMBRES. An Egyptian magician. 2 Ti. 3. 8.

JAMES. An apostle, son of Zebedee, brother of John. Lu. 5. 10, etc.—An apostle, son of Alphaeus and Mary, called James the less. Mar. 15. 40, etc.—The brother of the Lord. Ga. 1. 19; supposed by many to be the same as James the less.

JAMIN, *right hand*. A son of Simeon. Ge. 46. 10.

JAMLECH, *whom God makes to reign*. A leader of the tribe of Simeon. 1 Ch. 4. 34.

JANNA. Son of Joseph, and father of Melchi. Lu. 3. 24.

JANNES. An Egyptian magician. 2 Ti. 3. 8.

JAPHETH, *widely extending*. A son of Noah (Ge. 5. 32; 7. 13; 9. 18), whose descendants (Ge. 10. 2-5) are stated to have especially occupied the western and northern regions of the earth.

JAPHIA, *splendid*. A king of the city of Lachish. Jos. 10. 3.—A son of David. 2 Sa. 5. 15.

JAPHLET, *whom God frees*. A son of Heber, of Asher. 1 Ch. 7. 33.

JARAH. See JEHOADAH.

JAREB, *that should plead*. Ho. 5. 13.

JARED, or **JERED**, *descent*. Son of Mahaleel. Ge. 5. 15; Lu. 3. 37.—Son of Ezra by Jehudijah. 1 Ch. 4. 18.

JARESAH, *whom Jehovah nourishes*. A chief man of Benjamin. 1 Ch. 8. 27.

JARHA. An Egyptian slave, to whom Sheshan gave his daughter to wife. 1 Ch. 2. 34, 35.

JARIB, *an adversary*. A companion of Ezra. Ezra 8. 16. See JACHIN.

JAROAH, *moon*. A chief man of Gad. 1 Ch. 5. 14.

JASHEN, or **HASHEM**, *sleeping*. The Gishonite, whose sons were among David's mighty men. 2 Sa. 23. 32; 1 Ch. 11. 34.

JASHER, the author of a book mentioned in Jos. 10. 13; 2 Sa. 1. 18.

JASHOBEAM, *to whom the people turn*. One of David's mighty captains. 1 Ch. 11. 11; 27. 2.

JASHUB, *turning oneself*. A son of Issachar. Nu. 26. 24.—One of those who married strange wives. Ezra 10. 29.

JASIHUBI-LEHEM. A descendant of Shelah. 1 Ch. 4. 22.

JASON, a kinsman of Paul, who suffered some persecution. Ac. 17; Ro. 16. 21.

JATHINIEL, *whom God gives*. Fourth son of Meshelemiah, of the porters. 1 Ch. 26. 2.

JAVAN, fourth son of Japhet. Ge. 10. 2; 1 Ch. 1. 5. His descendants mentioned, Is. 66. 19; Eze. 27. 13.

JAZIZ, *to whom God gives life and motion*. The Hagerite set over the flocks by David. 1 Ch. 27. 31.

JEBERECHIAH, *whom Jehovah blesses*. Father of Zechariah, one of Isaiah's faithful witnesses. Is. 8. 2.

JECOLIAH, **JECHOLIAH**, *strong by means of Jehovah*. Mother of king Uziah. 2 Ki. 15. 2; 2 Ch. 26. 3.

JECONIAH. 1 Ch. 3. 16. See JEHOIACHIN.

JEDAIAH, *for whom Jehovah cares, or who praises God*. A descendant of Simeon. 1 Ch. 4. 37.—First in the genealogy of the priests. 1 Ch. 9. 10.—Him of the sons of Aaron to whom the second lot fell. 1 Ch. 24. 7.—One of them that builded the wall. Ne. 3. 10.—One to whom the crowns of Joshua were decreed. Zec. 6. 10, 14.

JEDFAH, **JEDFAH**, *whom Jehovah makes glad*. Grandson of Amram, of Levi. 1 Ch. 24. 20.—One of David's officers set over the asses. 1 Ch. 27. 30.

JEDIAEL, *known by God*. A son of Benjamin. 1 Ch. 7. 6, 10, 11.

JEDIDAH, *beloved*. Mother of king Josiah. 2 Ki. 22. 1.

JEDIDIAH, *the name of Jehovah*. A name given to Solomon when newly born, by the prophet Nathan. 2 Sa. 12. 25.

JEDUTHUN, *praising, celebrating*. A Levite, set by David as chief over a choir. 1 Ch. 16. 41, 42; 25. 1. Also of his descendants, who were musicians. 2 Ch. 35. 15; Ne. 11. 17; Ps. 39. 1; 62. 1; 77. 1.

JEHALIEL, or **JEHALLEEL**, *who praised God*. Father of Ziph, Ziphah, Tiria, and Asarel. 1 Ch. 4. 16.—Father of Azariah, who sanctified himself with king Hezekiah. 2 Ch. 29. 12.

JEHIAH, *Jehovah lives*. Doorkeeper for the ark with Obed-edom. 1 Ch. 15. 24.

JEHIEL, *whom God preserves alive*. A son of Jehoshaphat. 2 Ch. 21. 2.—A son of Laadan, of the Gershonites. 1 Ch. 23. 8.—The Gershonite through whom

precious stones were given to the house of the Lord. 1 Ch. 29. 8.—See also 1 Ch. 26. 21, 22.

JEHOADAH, or **JARAH**, *whom Jehovah adorned*. A chief man of Benjamin, of the stock of Saul. 1 Ch. 8. 36; 9. 42.

JEHOADDAN, mother of king Amaziah. 2 Ki. 14. 2; 2 Ch. 25. 1.

JEHOAHAZ, *whom Jehovah holds fast*. King of Israel 856-840 B.C., the son of Jehu. 2 Ki. 13. 1-9.—King of Judah 611 B.C., the son of Josiah. 2 Ki. 23. 31-35; 2 Ch. 36. 1. Called Shallum. 1 Ch. 3. 15; Je. 22. 11.

JEHOASH, or **JOASH**, *whom Jehovah gave*. King of Judah 877-38 B.C., the son of Ahaziah. 2 Ki. 11. 2; 12. 1; 12. 20; 14. 13.—King of Israel 840-25 B.C., the son of Jehoahaz. 2 Ki. 13. 10-25.

JEHOHANAN, **JOHANAN**, *whom Jehovah gave*. One of Jehoshaphat's captains. 2 Ch. 17. 15.—Father of Ishmael, a captain under Jehoiaha. 2 Ch. 23. 1.

JEHOIACHIN, *whom Jehovah has established*. Son of Jehoiakim, king of Judah 600 B.C. 2 Ki. 24. 8-17; Eze. 1. 2; called Jeconiah, Es. 2. 6; Je. 27. 20; 28. 4; 24. 1; Coniah, 22. 24, 28; 37. 1.

JEHOIADA, **JOIADA**, *whom Jehovah cares for*. A priest who held great authority in the kingdom of Samaria. 2 Ki. 11. 4.—He that repaired the old gate of the wall. Ne. 3. 6.—One of the priests. Ne. 12. 10.

JEHOIAKIM, *whom Jehovah has set up*. Son of Josiah, king of Judah 611-600 B.C., previously called Eliakim, which see.

JEHOIARIB, *whom Jehovah will defend*. A distinguished priest at Jerusalem. 1 Ch. 9. 10; 24. 7; Ezra 8. 16; Ne. 11. 10; 12. 6, 19.

JEHORAM, or **JORAM**, *whom Jehovah upholds*. King of Judah from the year 891-884 B.C., son of Jehoshaphat. 2 Ki. 8. 16-24.—King of Israel from the year 896-884 B.C., the son of Alab.

JEHOSHABEATH. See JEHOSHABA.

JEHOSHAPHAT, *whom Jehovah judges, i.e., whose cause he pleads*. King of Judah 914-889 B.C., son of Asa. 1 Ki. 22. 41-51; Joel 3. 2, 12; 2 Ch. 20.—The recorder of king David. 2 Sa. 8. 16; 20. 24.—One of Solomon's officers. 1 Ki. 4. 17.—Father of Jehu, and son of Nimshi. 2 Ki. 9. 2, 14.

JEHOSHIBA, or **JEHOSHABEATH**, *whose oath is Jehovah*. A daughter of king Joram, the wife of Jehoiada the priest. 2 Ki. 11. 2; 2 Ch. 12. 11.

JEHOSHUA. Nu. 3. 16. See JOSHUA.

JEHOZABAD, *whom Jehovah gave*. Servant of king Jehoshaphat, who slew his master. 2 Ki. 12. 21.—One of the porters. 1 Ch. 26. 4.—One of Jehoshaphat's captains. 2 Ch. 17. 18.

JEHU, *Jehovah is He*. King of Israel from 884-56 B.C.; opposed to some kinds of idolatry, but very cruel. 2 Ki. ch. 9, 10.—A prophet living in the kingdom of Israel in the time of Baasha. 1 Ki. 16. 1; 2 Ch. 19. 2; 20. 34.—Of others of little note.

JEHUBRAH, *hidden, i.e., protected*. A son of Shamer, of Asher. 1 Ch. 7. 34.

JEHUCAL, or **JUCAL**, *able*. Sent by king Zedekiah to the prophet Jeremiah. Je. 37. 3; 38. 1.

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JERUDI, sent by Jehoiakim to fetch Baruch's roll. Je. 36. 21.

JEIEL, JEHIEL, a Reubenite. 1 Ch. 5. 7.—One of the porters appointed to bring up the ark from Obed-edom. 1 Ch. 15. 18.—Two of the singers. 1 Ch. 15. 20, 21.

JEKAMEAM, who gathers the people together. Fourth son of Hebron, a Kohathite. 1 Ch. 23. 19; 24. 23.

JEKAMIAH, whom Jehovah gathers. A descendant of Sheban. 1 Ch. 2. 41.—A descendant of Jeconiah. 1 Ch. 3. 18.

JEKUTHIEL, the fear of God. Son of Ezra by Jehudiah, and father of Zanoah. 1 Ch. 4. 18.

JEMIMA, dove. A daughter of Job. Job 42. 14.

JEPHTHAH, or JIPHTAH, or JEPHTHAE, whom, or what God sets free. A judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter. Ju. 11. 12; 1 Sa. 12. 11; He. 11. 32.

JEPHUNNEH, for whom a way is prepared. Father of Caleb. Nu. 13. 6; 14. 6.—A son of Jether, of Asher. 1 Ch. 7. 38.

JERAHMEEL, whom God loves. Firstborn of Hebron, of Judah. 1 Ch. 2. 9, 25, 26; the brother of Caleb, verse 42.—Son of Kish, named in the divisions by lot. 1 Ch. 24. 29.—One commanded by the king to take Baruch and Jeremiah. Je. 36. 26.

JEREMIAH, whom Jehovah has appointed. A very celebrated prophet, son of Hilkiah the priest. Je. 1. 1; Da. 9. 2, etc.—Three who came to David to Ziklag. 1 Ch. 12. 4, 10, 13.—Father of Hamutal, the mother of king Jehoahaz. 2 Ki. 23. 31.—Father of Jaazaniah, a Rechabite. Je. 35. 3.—A chief of the half tribe of Manasseh. 1 Ch. 5. 24.—One who sealed the covenant. Ne. 10. 2.—One of the priests that went up with Zerubbabel. Ne. 12. 1.

JEREMOTH, or JERIMOTH, or JEREMAL, high places. Two chief men of Benjamin. 1 Ch. 7. 8; 8. 14.—A son of Mush, of Merari. 1 Ch. 23. 23; 24. 30.—He who obtained the fifteenth lot of the singers. 1 Ch. 25. 22.—Three of those who married strange wives. Ezra 10. 26, 27, 33.

JERIAH, see JERIAJAH.

JERIBAI, one of David's mighty men. 1 Ch. 11. 46.

JERIEL, founded by God. A valiant man of Issachar. 1 Ch. 7. 2.

JERIAH, or JERIAH, founded by God, whom Jehovah regards. Firstborn of Hebron, a chief man among the Hebronites. 1 Ch. 23. 19; 24. 23; 26. 31.

JERIOTH, curtains. A wife of Caleb, son of Hebron. 1 Ch. 2. 18.

JEROBOAM, whose people are many. Two kings of the ten tribes, the former of whom (son of Nebat) was founder of the kingdom of Ephraim; he reigned 975-944, B.C. 1 Ki. 12. 15.—The other was the son of Jehoahaz, 825-784. 2 Ki. 14. 23, 29.

JEROHAM, who is loved, who will find mercy. Grandfather of Samuel. 1 Sa. 1. 1.—One named in the genealogies of the priests. 1 Ch. 9. 12.—Father of Azareel, prince of Dan. 1 Ch. 27. 22; 2 Ch. 23. 1.—Father of Adaiah, one that did the work of the house. Ne. 11. 12.

JERUBBAAL, let the shameful thing plead. A name given by Joash to Gideon. Ju. 6. 32. Called Jerubbesheth, 2 Sa. 11. 21. See GIDRON.

JERUSHA, possessed. Mother of king Jotham. 2 Ki. 15. 33; 2 Ch. 27. 1.

JESHAIAH, ISATIAH, or JESATIAH, the salvation of Jehovah. A prophet who had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. Is. 1. 1.—A descendant of Jeconiah. 1 Ch. 3. 21.—One of the singers, son of Jeduthun. 1 Ch. 25. 3, 15.—One of the Levites who had charge of the treasure. 1 Ch. 26. 25.—Two companions of Ezra. Ezra 8. 7, 19.—A son of Benjamin, dwelling at Jerusalem. Ne. 11. 7.

JESHARELAH, right before God. The seventh singer under David. 1 Ch. 25. 14.

JESHEBEAB, father's seat. The son of Aaron to whom the 13th lot fell. 1 Ch. 24. 13.

JESHER, uprightness. A son of Caleb of Hebron. 1 Ch. 2. 18.

JESIMSHAI, descended from an old man. A chief man of Gad. 1 Ch. 5. 14.

JESHOIAH, whom Jehovah casts down. A Simeonite. 1 Ch. 4. 36.

JESHUA, or JOSHUA, the leader of the Israelites. Ne. 8. 17.—A high priest. Ezra 2. 2; 3. 2; Ne. 7. 7.—Other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

JESIAH, one that came to David to Ziklag. 1 Ch. 12. 6.

JESIMIEL, whom God makes. A Simeonite. 1 Ch. 4. 36.

JESSIE, wealthy. A shepherd of Bethlehem, father of king David. 1 Sa. 16. 1; 17. 58; 20. 27, 30, 31; 22. 7, 8; 2 Sa. 20. 1; 1 Ki. 12. 16.

JESUS, a Saviour. JESUS CHRIST, Mat. 1. 21.—The father of Elymas. Ac. 13. 6.—Jesus, called Justus, fellow-worker with Paul. Col. 4. 11.—Joshua, the successor of Moses. Ac. 7. 45; He. 4. 8.

JETHER, JETHRO, exceeding measure. Father-in-law of Moses. Ex. 3. 1; 4. 18.—Firstborn of Gideon. Ju. 8. 20.—Father of Amasa, slain by Joab. 1 Ki. 2. 5; called Ithra, 2 Sa. 17. 25.—A descendant of Jerahmeel. 1 Ch. 2. 32.—Son of Ezra, of Judah. 1 Ch. 4. 17.—A son of Asher. 1 Ch. 7. 38.

JETHIETH, a nail. An Edomite prince. Ge. 36. 40.

JETHRO, father-in-law of Moses. Ex. 3. 1; 4. 18. See also JETHER.

JETUR, an enclosure. Son of Ishmael. Ge. 25. 15; 1 Ch. 1. 31.

JEUEL, JRIEL, JEHIEL, treasure of God. Captain of the Reubenites. 1 Ch. 5. 7.—Builder of the city of Gibeon. 1 Ch. 9. 35.—The scribe of king Uzziah. 2 Ch. 25. 11.

JEUSH, JEVUSH, whom God hastens. A son of Esau. Ge. 36. 5, 14, 18.—A son of Rehoboam. 2 Ch. 11. 19.—And others.

JEUZ, counsellor. A chief man of Benjamin. 1 Ch. 8. 10.

JEZEABEL, chaste, modest. Daughter of Ethbaal, king of the Sidonians, and wife of Ahab, infamous for her idolatry, and cruel persecution of the prophets. 1 Ki. 16. 31; 18. 4, 13; 21. 5; 2 Ki. 9. 7.

JEZER, form, fashion. A son of Naphthali. Ge. 46. 24; 1 Ch. 7. 13.

JEZIAH, whom Jehovah expiates. One of those who took strange wives. Ezra 10. 25.

JEZIEL, the assembly of God. One who came to David to Ziklag. 1 Ch. 12. 3.

JEZLIAH, whom God will preserve. A chief man of Benjamin. 1 Ch. 8. 18.

JEZREEL, that which God planted. A man of Judah. 1 Ch. 4. 3.—Son of Hosea. Ho. 1. 4.

JIBSAM, pleasant. A son of Uzzi, of Issachar. 1 Ch. 7. 2.

JIDLAPH, weeping. A son of Nahor. Ge. 22. 22.

JIMNAH, prosperity. A son of Asher. Ge. 46. 17.

JOAB, whose father is Jehovah. David's general. 2 Sa. 2. 24; 1 Ki. 2. 5, 22; also of other men.

JOAH, whose brother (i.e. helper) is Jehovah. A son of Asaph, Hezekiah's recorder. 2 Ki. 18. 18; 19. 36. 3.—Recorder of king Josiah. 2 Ch. 34. 8; also of others.

JOANNA, son of Rhesa, and father of Judda. Lu. 3. 27.—Wife of Chuza, Herod's steward, who ministered to the Lord Jesus. Lu. 8. 3; 24. 10.

JOASH, father of Gideon. Ju. 6. 11.—A man of Benjamin. 1 Ch. 7. 8.—He whom David set over the cellars of oil. 1 Ch. 27. 28.

JOB, persecuted. An Arab of the land of Uz, a man remarkable both for his wealth and piety, tried by God with calamities of every kind; see the book that bears his name, and Ecce. 14. 14, 20; Ju. 5. 10, 11.—A son of Issachar. Ge. 46. 13. Perhaps an incorrect reading for Jashub, Nu. 26. 24; 1 Ch. 7. 1.

JOAB, a desert. An Edomite king. Ge. 36. 33, 34; 1 Ch. 1. 44, 45.—A Canaanite king. Jos. 11. 1.—Two chief men of Benjamin. 1 Ch. 8. 9, 18.

JOCHABED, whose glory is Jehovah. Mother of Moses, whose husband was Amram. Ex. 6. 20; Nu. 26. 59.

JORD, for whom Jehovah is witness. Ne. 11. 7.

JOEL, worshipper of Jehovah. A prophet, son of Pethuel. Joel 1. 1.—Eldest son of Samuel. 1 Sa. 8. 2; also the name of others.

JOELAH, Jehovah aids him. One that came to David to Ziklag. 1 Ch. 12. 7.

JOEZER, whose help is Jehovah. One that came to David to Ziklag. 1 Ch. 12. 6.

JOGLI, led into exile. Father of Bukki, prince of Dan. Nu. 34. 22.

JOHA, whom Jehovah called back to life. A chief man of Benjamin. 1 Ch. 8. 16.—One of David's mighty men. 1 Ch. 11. 45.

JOHANAN, whom Jehovah bestowed. Two of David's officers. 1 Ch. 12. 4, 12.—A son of king Josiah. 1 Ch. 3. 15.

JOHN, grace, or favour. The Baptist. The harbinger of the Christ. Mat. 3. etc.—The beloved apostle, son of Zebedee. Mar. 3. 17.—One of the kindred of Ananias the high priest. Ac. 4. 6.—John, whose surname was Mark. Ac. 12. 12, 25; 13. 5, 13; 15. 37.

JOIAKIM, whom Jehovah sets up. In

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the genealogy of the Levites which came up with Zerubbabel, Ne. 12. 10.

OIADA, *see* JEHOTADA.

OIARIB, in the list of the children of Judah, who came from Babylon. Ne. 11. 5.

OKIM, one of the sons of Sholah, of Judah. 1 Ch. 4. 22.

OKSHAN, *fontier*. Second son of Abraham and Keturah, ancestor of the Sabaeans and Dedanites. Ge. 25. 2, 3.

OKTAN, *small*. A descendant of Shem, a son of Heber. Ge. 10. 25, 26; to whom many of the tribes of southern Arabia refer their origin.

ONADAB, JEHONADAB, *whom Jehovah impels*. A son of Reclab, the ancestor of the Reclabites, who bound his posterity by a vow of abstinence from wine. 2 Ki. 10. 15; Je. 35. 6.—A son of Shimeah, David's brother. 2 Sa. 13. 5.

ONAH, a prophet. Jon. 1. 1; 2 Ki. 14. 25.

ONATHAN, *whom Jehovah gave*. A son of Saul, celebrated for his generous friendship towards David. 1 Sa. 13. 31.—A son of Abiathar. 2 Sa. 15. 27, 36; 1 Ki. 1. 42, 43.—A descendant of Jerahmeel. 1 Ch. 2. 32.—One of the dispersed Jews who came to Gedaliah. Je. 40. 8.

ORAH, one whose children returned from Babylon. Ezra 2. 18.

ORAI, *whom Jehovah teaches*. A chief man of Gad. 1 Ch. 5. 13.

ORAM, *Jehovah is exalted*. Son of Toi king of Hamath. 2 Sa. 8. 10, for which 1 Ch. 18. 10 is Hadoram, *see* JEHORAM.

ORIM, son of Matthat and father of Eliezer. Lu. 3. 29.

OSE, son of Eliezer and father of Er. Lu. 3. 29.

OSEDECH, or JOZADAK, *whom Jehovah has made just*. Father of Joshua the high priest. Hag. 1. 1, 12; Ezra 3. 2, 8; 5. 2.

OSI, *he takes away, and he shall add*. Youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. Ge. 30. 37-50.—Applied to the whole nation of Israel. Ps. 81. 5; Am. 5. 6, 15; 6. 6.—A son of Asaph. 1 Ch. 25. 2, 9.—One of them that married strange wives. Ezra 10. 42.—One in the succession of high priests. Ne. 12. 14.

OSI, son of Mary and Cleopas, and brother of the three apostles, called The Lord's brethren, Mat. 13. 65; Mar. 6. 3.—He whose surname was Barnabas. Ac. 4. 36.

OSHAH, a Simeonite. 1 Ch. 4. 34.

OSHAVIAH, *whom Jehovah raises up*. One of David's mighty men. 1 Ch. 11. 46.

OSBEKASHAH, *a seat in a hard place*. Son of Homan, and a singer under David. 1 Ch. 25. 4, 24.

OSHUA, JEHOSHUA, *Jesus, whose salvation is Jehovah*. Son of Nun, the minister of Moses, afterwards his successor, and leader of the Israelites. Ex. 17. 9; 24. 13; Nu. 13. 16. He is called Jesus, Ac. 7. 45; He. 4. 8.—A high priest cotemporary with Zerubbabel. Zec. 3. 1; Hag. 1. 1, 12.—The Beth-shemite into whose field the oxen drew the ark. 1 Sa. 6. 14, 18.—Governor of the city in the time of Josiah. 2 Ki. 23. 8.

JOSIAH, *whom Jehovah heals*. King of Judah, 642-611 B. C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt. 2 Ki. 23. 23; 2 Ch. 34. 33.—Son of Zephaniah. Zec. 6. 10.

JOSIBIAH, *to whom God gives a dwelling*. A Simeonite. 1 Ch. 4. 35.

JOSIPHIAH, *whom Jehovah will increase*. Named among the companions of Ezra. Ezra 8. 10.

JOTHAM, *Jehovah is upright*. A son of Gideon. Ju. 9. 5, 7.—A king of Judah, the son of Uzziah, 759-43 B. C. 2 Ki. 15. 32-38.

JOZABAD, *whom Jehovah gave*. One set over tithes by Hezekiah. 2 Ch. 31. 13.—One who helped to weigh treasure. Ezra 8. 33.—One of those who took strange wives. Ezra 10. 22.

JOZACHAR, *whom Jehovah has remembered*. One of those who killed Joash. 2 Ki. 12. 21; which, in 2 Ch. 24. 26, is written Zabad.

JOZADAH. *See* JOSEDECH.

JUBAL, son of Lanech, inventor of music. Ge. 4. 21.

JUCAL. *See* JEHUCAL.

JUDAH, *praised*. Fourth son of Jacob. Ge. 29. 35; 35. 23; and the tribe springing from him. Nu. 7. 12; Jos. 11. 21, etc., the boundaries of which are described, Jos. 15.—One whose sons assisted in laying the foundations of the temple. Ezra 3. 9.—Son of Senuah, second over the city. Ne. 11. 9.—One who assisted at the dedication of the wall. Ne. 12. 8, 34, 36.—After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel. Hag. 1. 1, 14; 2. 2.

JUDAS, *praised*. Surnamed Iscariot, the apostle who betrayed the Lord. Mat. 10. 4.—A Christian, surnamed Barsabas. Ac. 15. 22, 27, 32.—One of the Lord's brethren, Mat. 13. 55; Mar. 6. 3.—An apostle, called also Jude, Lebbaeus, and Thaddaeus. Mat. 10. 3; Jno. 14. 22.—A Jew of Damascus, with whom Paul lodged. Ac. 9. 11.

JUDITH, the wife of Esau. Ge. 26. 34.

JUSHAB-BESED, *whose love is returned*. A successor of Jeconiah. 1 Ch. 3. 20.

JUSTUS, Joseph called Barsabas, surnamed Justus. Ac. 1. 23.—A Christian of Corinth, with whom Paul lodged. Ac. 18. 7.—A believing Jew, with Paul at Rome when he wrote to the Colossians. Col. 4. 11.

KADMIEL, *he who is before God, i. e. servant of God*. A Levite whose children returned from Babylon. Ezra 2. 40; Ne. 7. 43.—A Levite who forwarded the foundations of the temple. Ezra 3. 9, and the solemn fast, Ne. 9. 4, and sealed the covenant, Ne. 10. 9, and went up with Zerubbabel. Ne. 12. 8.

KATLAI, *the swift (servant) of Jehovah*. One named in the succession of high priests. Ne. 12. 20.

KAREAH, or CAREAH, *bald*. Father of Johanan, a captain of Gedaliah. 2 Ki. 25. 23; Je. 40. 8.

KEDAR, *black skin, black skinned man*. A son of Ishmael, Ge. 25. 13; and of an Arabian tribe sprung from him, Ca. 1. 5, etc.

KEDEMAH, *eastward*. A son of Ishmael. Ge. 25. 15.

KELAIAH, or KELITA, *assembly*. A Levite who took strange wives. Ezra 10. 23.—One who stood up, with Ezra, to read the law, Ne. 8. 7, and sealed the covenant, Ne. 10. 10.

KELEITA. *See* KELAIAH.

KEMUEL, *congregation of God*. A son of Nahor. Ge. 22. 21.—Prince of Ephraim. Nu. 34. 24.—Father of Hashabiah, ruler of the Levites under David. 1 Ch. 27. 17.

KENAZ, *hunting*. An Edomite sprung from Esau, and of a district of Arabia, taking its name from him. Ge. 36. 11; 15. 19.—The father (or rather grandfather) of Othniel, the brother of Caleb. Jos. 15. 17; Ju. 1. 13; 1 Ch. 4. 13.—A grandson of Caleb. 1 Ch. 4. 15.

KEREN-HAPPUCH, *horn of paint*. Job's third daughter. Job 42. 14.

KEROS, *a weaver's comb*. One whose children returned from Babylon. Ezra 2. 44; Ne. 7. 47.

KETURAH, *incense*. A woman whom Abraham married after the death of Sarah. Ge. 25. 1; 1 Ch. 1. 32.

KEZIA, *cassia*. Second daughter of Job. Job 42. 14.

KISH, *snaring*. Father of Saul. 1 Sa. 9. 1, 14, 51; 1 Ch. 8. 33.—A chief man of Benjamin. 1 Ch. 8. 30; 9. 36.—Grandson of Merari, whose sons married the daughters of Eleazar, and father of Jerahmeel. 1 Ch. 24. 29; 2 Ch. 29. 12.—Progenitor of Mordecai. Es. 2. 5.

KISHI. *See* KUSHAIAH.

KOHATH, *assembly*. A son of Levi. Ge. 46. 11; Ex. 6. 16.

KOLAIAH, *the voice of Jehovah*. A son of Benjamin, who dwelt at Jerusalem after the captivity. Ne. 11. 7.—Father of Ahah, one of the lying prophets. Je. 29. 21.

KORAH, *ice*. A son of Esau. Ge. 36. 5, 14.—A son of Eliphaz, and of an Edomite tribe sprung from him. Ge. 36. 16.—A Levite who conspired against Moses. Ex. 6. 21; Nu. 16. 1.—A son of Hebron, son of Caleb. 1 Ch. 2. 43.

KORE, *a partridge*. Son of Ebisaph, and father of Shallum one of the porters. 1 Ch. 9. 19.—Son of Imnah the Levite, the porter toward the east. 2 Ch. 31. 14.

KOZ, COZ, HAKKOZ, *a thorn*. Father of Anub and Zobeab. 1 Ch. 4. 8.—The son of Aaron, to whom the seventh lot fell. 1 Ch. 24. 10.—One whose children returned from Babylon. Ne. 7. 63.—One whose son helped to build the wall. Ne. 3. 4, 21.

KUSHAIAH, *the bow of Jehovah, i. e. the rainbow*. One whose son helped to bring up the ark from Obed-edom. 1 Ch. 15. 17. Called Kishi, 1 Ch. 6. 44.

LAADAH, *order*. A descendant of Shalah, son of Judah. 1 Ch. 4. 21.

LAADAN, or LIBNI, *put into order*. A man of Ephraim. 1 Ch. 7. 26.—One of the Gershonites under David who had three sons. 1 Ch. 6. 17; 23. 7, 8; 28. 21.

LABAN, *white*. The son of Bethuel, an Aramean, the father-in-law of Jacob. Ge. 24. 29, 50; chaps. 29-31.

LAEL, *by God*. Father of Eliasaph, chief of the house of the father of the Gershonites. Nu. 3. 24.

INDEX TO THE PROPER NAMES OF PERSONS.

- LAHAD**, *oppressed*. A descendant of Judah by Caleb. 1 Ch. 4. 2.
- LAHMI**. Brother of Goliath the Gittite. 2 Sa. 21. 19; 1 Ch. 20. 5.
- LAISH**, *a lion*. Father of Phalti, to whom Saul gave Michal to wife. 1 Sa. 25. 44; 2 Sa. 3. 15.
- LAMECH**, *a strong young man*. Son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented. Ge. 4. 18-24.—Son of Methuselah, of the race of Seth. Ge. 5. 25-31.
- LAPIDOTH**, *torches*. Husband of Deborah the prophetess. Ju. 4. 4.
- LAZARUS**. A disciple whom Jesus loved and raised from the dead. Jno. 11. 1-45.—A beggar carried to Abraham's bosom. Lu. 16. 19-31.
- LEAH**, *wearied*. Elder daughter of Laban, and the wife of Jacob. Ge. 29. 16; chaps. 30, 31.
- LEBANA**, or **LEBANATH**, *white*. One whose children returned from Babylon. Ezra 2. 45; Ne. 7. 48.
- LEBBEUS**. A surname of the apostle Jude. *See* **JUDAS**.
- LEMUEL**, *by God*. A king mentioned in Proverbs. Pr. 31. 4.
- LEVI**, *adhesion, or garland, crown*. Third son of Jacob by Leah. Ge. 29. 31; 34. 25; 35. 23.
- LIBNI**, *white*. Son of Gershon. Ex. 6. 17; Nu. 3. 18. *See* **LAADAN**.
- LIKHI**, *learned*. A son of Shemidah of Manassah. 1 Ch. 7. 19.
- LO-AMMI**, *not my people*. The symbolic name of a son of Hosea. Ho. 1. 9.
- LOIS**. Grandmother of Timothy, commended by Paul. 2 Ti. 1. 5.
- LO-RUHAMA**, *not having obtained mercy*. Symbolic name of a daughter of Hosea. Ho. 1. 6, 8.
- LOT**, *a veil*. The son of Abraham's brother. Ge. 13. 1; 19. 1; the ancestor of the Ammonites and Moabites, who were called on this account, the children of Lot. De. 2. 9; 1 Sa. 83. 8.
- LOTAN**, *a wrapping up*. A son of Seir. Ge. 36. 20, 29.
- LUCAS**, Philo. 24. *See* **LUKE**.
- LUCIUS**, of Cyrene. A teacher of the church at Antioch. Ac. 13. 1; and kinsman of Paul, Ro. 16. 21.
- LUD**. Fourth son of Shem. Ge. 10. 22.
- LUKE**. An apostle and evangelist, and writer of the Acts. A physician mentioned Ac. 16. 10; 20. 5-13; 21. 1-17; 27. 28. Philo. 24; Col. 4. 14; 2 Ti. 4. 11.
- LYDIA**. A woman of Thyatira, a seller of purple. A Christian convert. Ac. 16. 14.
- LYSIANAS**. Tetrarch of Abilene when John Baptist began to preach. Lu. 3. 1.
- LYSIAS**, or **CLAUDIUS LYSIAS**. Commandant of Roman soldiers, who sent Paul under guard to Felix at Cæsarea. Ac. 21. 37; 23. 26.
- MAACHAH**, *oppression*. A descendant of Nahor. Ge. 22. 24.—Father of Achish, king of Gath. 1 Ki. 2. 39.—Father of Hanan, one of David's mighty men. 1 Ch. 11. 43.—Father of Shephatiah, ruler of the Simeonites. 1 Ch. 27. 16.—Wife of David and mother of Absalom. 2 Sa. 3. 3.—Wife of Rehoboam, and mother of Abijah. 1 Ki. 15. 2, 10, 13; 2 Ch. 11. 20. Called also Michajah, 2 Ch. 13. 2.—Concubine of Caleb of Hebron. 1 Ch. 2. 48.—Wife of Machir, mother of Peresh. 1 Ch. 7. 15, 16.
- MAADAI**, *ornament*. One of those that took strange wives. Ezra 10. 34.
- MAADIAH**, or **MOADIAH**, *ornament of Jehovah*. One of the priests that went up with Zerubbabel. Ne. 12. 5.
- MAAI**. One who assisted at the dedication of the wall. Ne. 12. 36.
- MAASEIAH**, *work of Jehovah*. A priest who helped to bring up the ark from Obed-edom. 1 Ch. 15. 18, 20.—Son of Adaiah, taken in covenant by Jehoiada. 2 Ch. 23. 1.—A priest whose son was sent by Zedekiah to Jeremiah. Je. 21. 1; 29. 21; 35. 4; 37. 3.
- MAASEIAH**, *whose refuge is Jehovah*. Grandfather of Baruch. Je. 32. 12.—Grandfather of Seraiah, a quiet prince. Je. 51. 59.
- MAASIAI**, *work of Jehovah*. One of the priests named in the genealogies. 1 Ch. 9. 12.
- MAATHI**. Son of Mattathias, and father of Nagge. Lu. 3. 26.
- MAAZ**, *wrath*. Son of Ram, son of Jerahmeel. 1 Ch. 2. 27.
- MAAZIAH**, *consolation of Jehovah*. The son of Amron, to whom the twenty-fourth lot fell. 1 Ch. 24. 18.—One who sealed the covenant. Ne. 10. 8.
- MACHBANAI**, *clad with a cloak*. The eleventh of the Gadites that came to David to Ziklag. 1 Ch. 12. 13.
- MACHIR**, *sold*. A son of Manasseh, the father of Gilead. Ge. 50. 23.—Son of Ammiel, of Lo-debar. 2 Sa. 9. 4, 5; 17. 27.
- MACHNADERAI**, *what (is) like a liberal person*? Ezra 10. 40.
- MAGBISII**, *congregating*. Ezra 2. 30.
- MAGDIEL**, *prince of God*. A prince of the Edomites. Ge. 36. 43; 1 Ch. 1. 54.
- MAGOG**. A son of Japheth. Ge. 10. 2; Eze. 38. 2; Re. 20. 8.
- MAGPIASHI**, *killer of moths*. Ne. 10. 20.
- MAHALALEEL**, *praise of God*. A patriarch descended from Seth. Ge. 5. 12; Ne. 11. 4.
- MAHALATHI**, *a harp*. A daughter of Ishmael, whom Esau married. Ge. 28. 9.—Wife of Rehoboam. 2 Ch. 11. 18.
- MAHARAI**, *impetuous*. One of David's captains. 2 Sa. 23. 28; 1 Ch. 11. 30; 27. 13.
- MAHATH**. One of the Levites who sanctified themselves under Hezekiah. 2 Ch. 29. 12.—A Kolathite, son of Zuphi. 1 Ch. 6. 35.—One set over tithes by Hezekiah. 1 Ch. 31. 13.
- MAHAZIOTH**, *visions*. A son of He-man, who had the twenty-third lot among the singers under David. 1 Ch. 25. 4, 30.
- MAHER-SHALAL-HASH-BAZ**, *he hasteth to the spoil*. A son promised to Isaiah. Is. 8. 1.
- MAHLAH**, or **MAHALAH**, *disease*. A daughter of Zelophehad of Manasseh, who sued for an inheritance. Nu. 26. 33; 27. 1; Jos. 17. 3.—One of the children of Hammoreketh, a woman of Manasseh. 1 Ch. 7. 18.
- MAHLI**, **MAHALI**, *sick*. A son of Merari, son of Levi. Ex. 6. 19; Nu. 3. 20.—A son of Mushi, and grandson of Merari. 1 Ch. 23. 23; 24. 30.
- MAHLON**, *sick*. A son of Elimelech and Naomi. Ru. 1. 2, 5.
- MAHOT**, *dancing*. Father of three wise men. 1 Ki. 4. 31.
- MALACHI**, *the messenger of Jehovah*. The last of the prophets of the Old Testament. Mal. 1. 1.
- MALCHAM**. An idol of the Moabites and Ammonites. Zep. 1. 5.—A chief man of Benjamin. 1 Ch. 8. 9.
- MALCHIAH**, **MALCHIJAH**, *Jehovah's king*. One named in the genealogies of the priests. 1 Ch. 9. 12.—The son of Aaron, to whom the fifth lot fell. 1 Ch. 24. 9.—Three of them that took strange wives. Ezra 10. 25, 31.—One who helped to build the wall. Ne. 3. 11.—One who stood up with Ezra to read the law. Ne. 8. 4.—One who sealed the covenant. Ne. 10. 3.
- MALCHIEL**, *God's king*. Son of Berial, of Asher. Ge. 46. 17.
- MALCHIRAM**, *king of height*. Son of Jeconiah, of the line of David. 1 Ch. 3. 18.
- MALCHUS**. A servant of the high priest, whose ear Peter cut off. Jno. 18. 10.
- MALLOTHI**, *my fulness*. The singer, son of He-man, to whom the nineteenth lot fell. 1 Ch. 25. 4, 26.
- MALUCH**, or **MELICU**, *reigning, counsellor*. One of them that married strange wives. Ezra 10. 29.—Two that sealed the covenant. Ne. 10. 4, 27.—One of the priests that went up with Zerubbabel; also named in the succession of high priests. Ne. 12. 2, 14.
- MAMRE**, *fatness, strength*. An Amorite who was in league with Abraham. Ge. 14. 13, 24.
- MANAEN**. A Christian teacher at Antioch, foster brother of Herod Antipas. Ac. 13. 1.
- MANAHATHI**, *rest*. A descendant of Seir, the Horite. Ge. 36. 23.
- MANASSEH**, *one who forgets*. A son of Joseph, adopted by Jacob his grandfather. Ge. 48. 1.—Progenitor of Jonathan and his sons, priests of Dan. Ju. 18. 30.—A king of Judah (699-644, B.C.) remarkable for idolatry and cruelty. 2 Ki. 21. 1-18; 2 Ch. 33. 1-20.—Two of those that took strange wives. Ezra 10. 30, 33.
- MANOAH**, *a place of rest*. Father of Samson. Ju. 13. 2.
- MAOCHI**, *a girle of the breast*. Father of Achish, king of Gath. 1 Sa. 27. 2.
- MARAH**, *sad*. A name of Naomi. Ru. 1. 20.
- MARCUS**. Col. 4. 10. *See* **MARK**.
- MARESHAH**, *that which is at the head*. A descendant of Caleb, the son of Hebron. 1 Ch. 2. 42.
- MARK**. One of the four Evangelists; probably the same called "John, whose surname was Mark." Ac. 12. 12, 25. Called John, Ac. 13. 5, 13, and Mark, Ac. 15. 39. He is mentioned as assisting Paul, Col. 4. 10; 2 Ti. 4. 11; Philo. 24.
- MARSENA**. A Persian prince. Es. 1. 14.
- MARTHA**. Sister of Lazarus and Mary, of Bethany. Lu. 10. 38, 44; Jno. 11. 1.

- MARY.** Heb. *Miriam*, *their contumacy*. The mother of Jesus. Mat. 2. 11; Ac. 1. 14; Jno. 2; Is. 7. 14; Mat. 1. 23; Lu. 1. 39-56; Mat. 12. 46; Jno. 19. 25.—A woman of Magdala, out of whom went seven devils, and who ministered to the Lord Jesus. Lu. 8. 2; who stood by his cross and prepared spices to anoint his body. Mar. 15. 47; Lu. 23. 55, 56; to the Lord first appeared as she very early, at the sepulchre. Jno. 20. 1, etc.—Mary, wife of Cleopas, and sister of the Lord's mother. Mat. 27. 56; Mar. 15. 40; Jno. 19. 25. She stood by the cross of Jesus, prepared spices, and was witness of his resurrection. Mat. 28. 1; Mar. 16. 1; Lu. 24. 1, 10.—Mary, sister of Lazarus and Martha, of Bethany, who sat at the feet of Jesus. Lu. 10. 38-42, and who anointed his feet. Jno. 12. 1, 8; Mat. 26. 6, 13; Mar. 14. 3-9.
- MASSA, a gift.** A son of Ishmael. Ge. 25. 14; 1 Ch. 1. 30.
- MATREDA, pushing forward.** Mother of Mehetabel, wife of Hadar, the last of the kings of Edom. Ge. 36. 39.
- MATRI, rain of Jehovah.** Progenitor of Kish, father of Saul. 1 Sa. 10. 21.
- MATTAN, a gift.** A priest of Baal. 2 Ki. 11. 18; 2 Ch. 23. 17.—Father of Shephatiah, an adversary of the prophet Jeremiah. Je. 38. 1.
- MATTANIAH, gift of Jehovah.** The original name of king Zedekiah. 2 Ki. 24. 17.—A Levite named in the genealogies. 1 Ch. 9. 15.—A singer, son of Heman, who had the ninth lot. 1 Ch. 25. 4, 16.—A progenitor of Jahaziel, who spake by the Spirit. 2 Ch. 20. 14.—One of the Levites who sanctified themselves under Hezekiah. 2 Ch. 29. 13.—Four of those that married strange wives. Ezra 10. 27, 30, 37.—One of the Levites who dwelt at Jerusalem. Ne. 11. 17; 12. 8, 25; and whose grandson Hanan was made treasurer. Ne. 13. 13.
- MATTATHAH, MATTITHIAH, the gift of Jehovah.** A Levite set over the things made in the pans. 1 Ch. 9. 31.—One who helped to bring up the ark from Obed-edom. 1 Ch. 15. 18, 21; 16. 5.—Two of those that married strange wives. Ezra 10. 33, 43.—One who stood up with Ezra to read the law. Ne. 8. 4.
- MATTATHIAS, gift of Jehovah.** Son of Amos, and father of Joseph. Lu. 3. 25.
- MATTHEW, the apostle,** one of the four Evangelists, son of Alphaeus. Mar. 2. 14; called also Levi. Lu. 5. 27; originally a publican, i.e. collector of customs, at Capernaum. Mat. 9. 9.
- MATTHIAS, chosen to succeed Judas.** Ac. 1. 23.
- MATTENAI, two of those that married strange wives.** Ezra 10. 33, 37.—One named in the succession of high priests. Ne. 12. 19.
- MATTITHIAH.** See MATTATHAH.
- MEDAD, love.** One of the seventy elders named to assist Moses, who, with Eldad, prophesied. Nu. 11. 26, 27.
- MEDAN, strife, contention.** A son of Abraham and Keturah, brother of Midian. Ge. 25. 2.
- MEHETABEL, MEHETABEEL, whom God benefits.** Wife of Hadar, last of the kings of Edom. Ge. 36. 39.—The grandfather of Shemaiah, who tried to terrify Nehemiah. Ne. 6. 10.
- MEHIDA, a joining together.** *One whose children returned from Babylon. Ezra 2. 52; Ne. 7. 54.
- MEHIR, wages.** Son of Chelub, and father of Eshton. 1 Ch. 4. 11.
- MEHUJAEI, struck by God.** A patriarch descended from Cain. Ge. 4. 18.
- MEHUMAN, faithful.** A eunuch in the court of Xerxes. Es. 1. 10.
- MELATIAH, whom Jehovah freed.** One that helped to build the wall. Ne. 3. 7.
- MELCHISHUA, king of aid.** A son of Saul. 1 Sa. 14. 49; 31. 2.
- MELCHIZEDEC, king of righteousness.** King of Salem (Jerusalem), and priest of Jehovah. Ge. 14. 18; Ps. 110. 4.
- MELECH, a king.** A chief man of Benjamin, of the stock of Saul and Jonathan. 1 Ch. 8. 35.
- MELICU.** See MALLUCU.
- MEMUCAN, a Persian prince** in the court of Xerxes. Es. 1. 14, 16, 21.
- MENAHEN, comforter.** A king of Israel, 772-761 B.C. 2 Ki. 15. 17-22.
- MEONTHAI, father of Ophrah.** 1 Ch. 4. 14.
- MEPHIBOSHETH, or MERIB-BAAI, exterminating the idol.** Son of Jonathan, the son of Saul. 2 Sa. 4. 4; 9. 6; 21. 7; 1 Ch. 9. 40.
- MERAB, multiplication.** A daughter of Saul. 1 Sa. 14. 49; 18. 17, 19.
- MERAIAH, contumacy.** A priest who came up with Zerubbabel. Ne. 12. 12.
- MERAIOH, contumacies.** One in the line of priests before the captivity. 1 Ch. 6. 6, 7, 52; and a progenitor of Ezra. Ezra 7. 3.—A priest of the line of Azariah, or Seraiah. 1 Ch. 9. 11; Ne. 11. 11.—One in the succession of high priests. Ne. 12. 15.
- MERARI, bitter, unhappy.** A son of Levi. Ge. 46. 11; Ex. 6. 16.
- MERCURIUS.** Acts 14. 12.
- MERED, rebellion, defection.** A son of Ezra, married to Bithiah, daughter of Pharaoh. 1 Ch. 4. 17, 18.
- MEREMOTH, elevations.** He who weighed the treasure under Ezra. Ezra 8. 33; and helped to build the wall. Ne. 3. 4, 21.—One of them that took strange wives. Ezra 10. 36.—One who sealed the covenant. Ne. 10. 5.—A priest that went up with Zerubbabel. Ne. 12. 3; written Meraioth, 12. 15.
- MERES, worthy.** A Persian prince. Es. 1. 14.
- MERIB-BAAI.** See MEPHIBOSHETH.
- MERODACH, the planet Mars.** An idol of the Babylonians. Je. 50. 2.
- MERODACH-BALADAN, God the Lord.** A king of Babylon. Is. 39. 1.
- MESHA, retreat, or welfare.** A man of Benjamin. 1 Ch. 8. 9.—A king of Moab. 2 Ki. 3. 4.—A son of Caleb. 1 Ch. 2. 42.
- MESHACH, guest of a king.** The name given to Mithael, one of the three men of Judah cast into the fiery furnace. Dan. 1. 7.
- MESHECH, a son of Japheth.** Ge. 10. 2; 1 Ch. 1. 5.—A son of Shem. 1 Ch. 1. 17. See Eze. 27. 13; 32. 26; 38. 2; 39. 1.
- MESHELEMIAM, whom Jehovah treats amicably.** Father of Zechariah, porter of the door of the tabernacle. 1 Ch. 9. 21; 28. 1, 2; called Shelemiah, verse 14.
- MESHEZABEEL, whom God frees.** Grandfather of Meshullam, who helped to build the wall. Ne. 3. 4.—One who sealed the covenant. Ne. 10. 21.—Father of Pethaliah, at the king's hand. Ne. 11. 24.
- MESHILLEMOTH, or MESHILLEMITH, those who repay.** A priest in the line of Azariah, or Seraiah. 1 Ch. 9. 12; Ne. 11. 13.
- MESHOBAB, brought back.** A Simeonite. 1 Ch. 4. 34.
- MESHULLAM, friend.** A chief man among the companions of Ezra. Ezra 8. 16.—One who helped to reform the strange marriages. Ezra 10. 15.—One of those who took strange wives. Ezra 10. 29.—One who helped to build the wall. Ne. 3. 4.—Father-in-law to Jehanan, son of Tobiah. Ne. 6. 18.
- MESHULLEMEETH, friend.** Wife of king Manasseh. 2 Ki. 21. 19.
- METHUSAEL, man of God.** A patriarch, one of the descendants of Cain. Ge. 4. 18.
- METHUSELAH, man of a dart.** A patriarch before the flood, son of Enoch, grandfather of Noah, lived 969 years. Ge. 5. 21.
- MEZAHAB, splendour of gold.** Grandmother of Mehetabel the wife of the last king of Edom. Ge. 36. 39.
- MIAMIN.** See MIJAMIN.
- MIBHAR, most excellent.** One of David's mighty men. 1 Ch. 11. 38.
- MIBSAM, sweet odour.** A son of Ishmael. Ge. 25. 13.—A Simeonite. 1 Ch. 4. 25.
- MIBZAR, defence.** A prince of the Edomites. Ge. 36. 42.
- MICHAEL, who is like unto God?** Father of Sethur, who searched the land for Asher. Nu. 13. 13.—A chief man of Gad. 1 Ch. 5. 13, 14.—A Kohathite. 1 Ch. 6. 40.—A man of Issachar. 1 Ch. 7. 3.—A man of Benjamin. 1 Ch. 8. 16.—A man of Manasseh, who went to David to Ziklag. 1 Ch. 12. 20.—Father of Omri prince of Judah. 1 Ch. 27. 18.—A son of Jehoshaphat. 2 Ch. 21. 2.—Father of Zebadiah, a companion of Ezra. Ezra 8. 8.—The archangel of the people of Israel. Da. 10. 13, 21; 12. 1; Jude 9; Re. 12. 7.
- MICAH, who is like unto Jehovah?** An Ephraimite who stole 1100 shekels of silver. Ju. 17. 18.—Father of Abdon, or Achbor, employed by king Josiah. 2 Ch. 34. 20. Called Michaiiah, 2 Ki. 22. 12.—A prophet sixth in order among the minor prophets. Mi. 1. 1.
- MICAHIAH.** A prophet, son of Imlah, in the times of king Jehoshaphat and Ahab. 1 Ki. 22. 8; 2 Ch. 18. 7.
- MICHA.** See MICAHIAH.
- MICHAL, stream of water.** A daughter of Saul, and wife of David. 1 Sa. 14. 49; 19. 11; 2 Sa. 6. 16.
- MICHAIAH, or MICHA, who is like unto Jehovah?** A captain of king Jehoshaphat. 2 Ch. 17. 7.—Wife of Rehoboam. 2 Ch. 13. 2. See MAACHAH.—Father of Mattaniah the principal to begin thanksgiving. Ne. 11. 17, 22.—One named at the dedication of the wall. Ne. 12. 35, 41.—The son of Gemariah, who declared the words of the book that Baruch found. Je. 36. 11, 13.

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- MICHRI**, for price of Jehovah. One named in the genealogies. 1 Ch. 9. 8.
- MIJAMIN**, **MIAMIN**, from the right hand. The son of Aaron, to whom the sixth lot fell. 1 Ch. 24. 9.—One of those who took strange wives. Ezra 10. 25.—One who sealed the covenant. Ne. 10. 7.—A priest who came up with Zerubabel. Ne. 12. 5. Called also Melicu, Ne. 12. 14; and Miniamin, ver. 17, 41.
- MIKLOTH**, *staves, lots*. A chief man of Benjamin. 1 Ch. 8. 32; 9. 37, 38.—Ruler over the course of the second month under David. 1 Ch. 27. 4.
- MIKNEIAH**, *possession of Jehovah*. A Levite, appointed to bring up the ark from Obed-edom. 1 Ch. 15. 18, 21.
- MILALAI**, *eloquent*. One engaged in the dedication of the wall. Ne. 12. 36.
- MILCAH**, *counsel*. A daughter of Haran, the wife of Nahor. Ge. 11. 29; 22. 20.
- MILCOM**, or **MOLECH**, an idol of the Ammonites. 1 Ki. 11. 5, 33; 2 Ki. 23. 13. See **MOLOCH**.
- MINIAMIN**. Ne. 12. 17. See **MIJAMIN**.
- MIRIAM**, *their contumacy*. Sister of Moses, a prophetess. Ex. 15. 20; Nu. 12. 1; Mi. 6. 4.—A descendant of Ezra, of Judah. 1 Ch. 4. 17.
- MIRMA**, *fraud*. A chief man of Benjamin. 1 Ch. 8. 10.
- MISHAEL**, *who (is) that which God is?* A Levite, son of Uzziel, uncle of Aaron. Ex. 6. 22; Le. 10. 4.—One who stood up with Ezra to read the law. Ne. 8. 4.—A companion of Daniel. Da. 1. 6; 2. 17. Afterwards called Meshach.
- MISHAM**, *their cleansing*. A chief man of Benjamin. 1 Ch. 8. 12.
- MISHMA**, *what is heard*. A descendant of Ishmael. Ge. 25. 14.—A Simeonite. 1 Ch. 4. 25.
- MISHMANNAH**, *fatness*. The fourth of the Gadites that came to David to Ziklag. 1 Ch. 12. 10.
- MITHREDATH**, *given by Mithras, the genius of the sun*. Treasurer of king Cyrus. Ezra 1. 8.—A governor of Samaria in the reign of Artaxerxes. Ezra 4. 7.
- MIZPAR**, *number*. One of the children of the province that returned from Babylon. Ezra 2. 2. Called Mispereth, Ne. 7. 7.
- MIZZAH**, *fear*. A grandson of Esau. Ge. 36. 13, 17.
- MNASON**, an old disciple with whom Paul lodged. Ac. 21. 16.
- MOAB**, son of Lot and his eldest daughter, the father of the Moabites. Ge. 19. 30, 37.
- MOADIAH**, *assembly of Jehovah*. One named in the succession of high priests. Ne. 12. 17. See also **MAADIAH**.
- MOLID**, *begetter*. Son of Abishur and Abihail. 1 Ch. 2. 29.
- MOLOCH**, **MOLECH**, *king*. An idol of the Ammonites, also worshipped by the Israelites in the valley of Hinnom. Le. 18. 21; 20. 2; 1 Ki. 11. 7; 2 Ki. 23. 10.
- MORDECAI**, *little man, or worshipper of Mars*. A Benjamite, by whom Esther was brought up, afterwards chief minister of the king. Ea. 2. 5; 10. 3.—One who returned with Zerubabel. Ezra 2. 2; Ne. 7. 7.
- MOSES**, *drawn out*. The great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 6. 3), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch.
- MOZA**, *origin, stock*. A son of Ephah, Caleb's concubine. 1 Ch. 2. 46.—A chief man of Benjamin of the stock of Saul. 1 Ch. 8. 36; 9. 42.
- MUSHI**, *yielding*. Son of Merari, son of Levi. Ex. 6. 19; Nu. 2. 20.
- NAAM**, *pleasantness*. Son of Caleb, son of Jephunneh. 1 Ch. 4. 15.
- NAAMAH**, *pleasant*. Daughter of Lamech. Ge. 4. 22.—The mother of Rehoboam. 1 Ki. 14. 21, 31; 2 Ch. 12. 13.
- NAAMAN**, *pleasantness*. A son of Benjamin. Ge. 46. 21; Nu. 26. 40.—A Syrian general. 2 Ki. 5. 1.
- NAARAH**, **NAARATH**, *a young hand-maid*. Wife of Ashur. 1 Ch. 4. 5.
- NAARAI**. 1 Ch. 11. 37. See **PAARAI**.
- NAASHON**, **NAHSHON**, *enchanter*. A son of Amminadab. Ex. 6. 23; Nu. 1. 7; Ru. 4. 20. Called Naasson, Mat. 1. 4.
- NABAL**, *stupid, wicked*. Husband of Abigail. 1 Sa. 25. 3.
- NABOTH**, *fruit*. A Jezreelite, put to death by the artifices of Jezebel. 1 Ki. 21. 1.
- NADAB**, *spontaneous, liberal*. A son of Aaron. Ex. 6. 23; 24. 1.—Son of Jeroboam I., king of the ten tribes, 954-952 B.C. 1 Ki. 15. 25, 31.—Son of Shammai, son of Onam. 1 Ch. 2. 28.—A chief man of Benjamin. 1 Ch. 8. 30.—Son of Jehiel of Gibeon. 1 Ch. 9. 36.
- NAGGE**. Son of Maath, and father of Eli. Lu. 3. 25.
- NAHAM**, *consolation*. Brother of Hodiah, or Jehudiah. 1 Ch. 4. 19.
- NAHAMANI**, *merciful*. One who returned from Babylon with Zerubbabel. Ne. 7. 7.
- NAHARAI**, *snorter*. The Berolithe, armour-bearer of Joab. 1 Ch. 11. 39.
- NAHASH**, *a serpent*. A king of the Ammonites. 1 Sa. 11. 1; 2 Sa. 10. 2.—Father of Abigail. 2 Sa. 17. 25.—An Ammonite, father of Shobi. 2 Sa. 17. 27.
- NAHBI**, *hidden*. He of Naphtali who searched the land. Nu. 13. 14.
- NAHOR**, *breathing hard, snorting*. Brother of Abraham. Ge. 11. 22-27.
- NAHSHON**.
- NAHUM**, *comfort, consolation*. One of the minor prophets. Na. 1. 1.
- NAOMI**, *my pleasantness*. Mother-in-law of Ruth. Ru. 1. 2.
- NAPHISH**, *refreshment*. A son of Ishmael. Ge. 25. 15.
- NAPHTALI**, *my strife*. A son of Jacob, by his concubine Bilhah. Ge. 30. 8. Ancestor of the tribe of that name, whose territory is described Joshua 19. 32-39.
- NATHAN**, *whom God gave*. A son of David. 2 Sa. 5. 14.—A prophet in the time of David. 2 Sa. 7. 2; 12. 1; 1 Ki. 1. 8; 4. 5; 1 Ch. 17. 2. 2 Ch. 29. 25.—Father of Igal, one of David's mighty men. 2 Sa. 23. 36.—Father of Azariah, and Zabab, two of Solomon's princes. 1 Ki. 4. 5.—One of Sheeshan's posterity. 1 Ch. 2. 36.—One of the companions of Ezra from Babylon. Ezra 8. 16.—One of them that married strange wives. Ezra 10. 39.
- NATHANAEL**, *given of God*. An Israelite indeed. Jno. 1. 45, 51; 21. 2; supposed to be the same as Bartholomew.
- NATHAN-MELECH**, *whom the king has placed*. A courtier of Josiah. 2 Ki. 23. 11.
- NAUM**, son of Esi, father of Amos. Lu. 8. 25.
- NEARIAH**, *servant of Jehovah*. Among the successors of Jeconiah. 1 Ch. 3. 22, 23.—A captain of Simeonites, who went against Amalek. 1 Ch. 4. 42.
- NEBAIOTH**, *high places*. Descendants of Ishmael. Ge. 25. 13; 28. 9; Is. 60. 7.
- NEBAI**, *fruit-bearing*. One who sealed the covenant. Ne. 10. 19.
- NEBAT**, *aspect*. Father of Jeroboam. 1 Ki. 11. 26.
- NEBO**. The planet Mercury, worshipped by the Chaldeans. Is. 46. 1.
- NEBUCHADNEZZAR**, *prince of the god Mercury*. King of Babylon, who destroyed Jerusalem, and led the Jews into captivity. 2 Ki. 24. 1. Called generally Nebuchadrezzar in Jeremiah, and Eze. 30. 10.
- NEBUSHAHBAN**, *worshipper of Mercury*. Chief of the eunuchs of Nebuchadnezzar. Je. 39. 13.
- NEBUZAR-ADAN**, *the leader whom Mercury favours*. A military commander in the army of Nebuchadnezzar. 2 Ki. 25. 8; Je. 39. 9; 52. 12.
- NECHO**, king of Egypt, cotemporary with Josiah. 2 Ki. 23. 29, 33; 2 Ch. 35. 20; 36. 4; Je. 46. 2.
- NEDABIAH**, *whom Jehovah impels*. One of the successors of Jeconiah. 1 Ch. 3. 18.
- NEHEMIAH**, *whom Jehovah comforts, or aids*. Son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus. Ne. 1. 1; 8. 9; 10. 1.—One that helped to build the wall. Ne. 3. 16.—One who came up with Zerubbabel. Ezra 2. 2; Ne. 7. 7.
- NEHUSHTA**, *brass*. Mother of king Jehoiachin. 2 Ki. 24. 8.
- NEKODA**, *distinguished*. One whose children returned from Babylon. Ezra 2. 48, 60, No. 7. 50, 62.
- NEMUEL**, *day of God*. Son of Eliab, of Reuben. Nu. 26. 9.
- NEPILEG**, *sprout*. A son of Izhar, of Levi. Ex. 6. 21.—A son of David. 2 Sa. 5. 15; 1 Ch. 3. 7; 14. 6.
- NEPHISHESIM**. See **NEPHUSIM**.
- NEPHUSIM**, *expansions*. In the genealogy, Ezra 2. 50. Called Nephishesim, Ne. 7. 52.
- NER**, *a lamp*. Grandfather of Saul. 1 Sa. 14. 50, 51; 26. 5; 1 Ch. 8. 33.
- NEREUS**. A saint saluted by Paul. Ro. 16. 15.
- NERGAL**. An idol of the Cuthites. 2 Ki. 17. 30.
- NERGAL-SHAREZER**, *prince whom Mars favours*. A general of Nebuchadnezzar. Je. 39. 8.—An arch-magician of the same king, ver. 13. This is the same name as Neriglissar.

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NERIAH, *lamp of Jehovah*. Father of Baruch. Je. 32. 12; 36. 4.—Father of Seraiah. Je. 51. 59.

NERIGLISSAR. See **NERGAL-SHAREZER**.

NETHANEEL, *whom God gave*. He who was commanded to number Issachar. Nu. 1. 8; and made captain over them, Nu. 2. 5.—Fourth son of Jesse, and brother of David. 1 Ch. 2. 14.—One who helped to bring the ark from Obed-edom. 1 Ch. 15. 24.—A Levite, father of Shemaiah. 1 Ch. 24. 6.—Fifth son of Obed-edom. 1 Ch. 26. 4.—A prince under Jehoshaphat. 2 Ch. 17. 7.—A chief of the Levites under Josiah. 2 Ch. 35. 9.—One of them that took strange wives. Ezra 10. 22.—One named in the succession of high priests, Ne. 12. 21; and who assisted at the dedication of the wall, vor. 36.

NETHANIAH, *whom Jehovah gave*. Father of Ishmael, one of the captains who came to Gedaliah. 2 Ki. 25. 23, 25; Je. 40. 8, 14.—A son of Asaph. 1 Ch. 25. 12.—A Levite sent by king Jehoshaphat to teach Judah. 2 Ch. 17. 8.—Father of Jehudi, who was sent to fetch Baruch's roll. Je. 36. 14.

NETHINIM, *the devoted*. Servants of the temple under the Levites. Ezra 8. 20, etc.

NEZIAH, *pure, sincere*. One whose children returned from Babylon. Ezra 2. 54; Ne. 7. 56.

NIBHAZ. An idol of the Avites. 2 Ki. 17. 31.

NICANOR. One of the seven deacons. Ac. 6. 5.

NICODEMUS. A Pharisee, and member of the Sanhedrin, who came to Jesus by night. Jno. 3. 1-21. He afterwards testified for Jesus. Jno. 7. 50; 19. 39.

NICOLAITANS. Holders of some hateful doctrines. Re. 2. 6, 15.

NICOLAS. A proselyte of Antioch, and one of the seven deacons. Ac. 6. 5.

NGER. Ac. 13. 1. See **SIMON**.

NIMROD, *rebel*. Son of Cush, and founder of the kingdom of Babylon. Ge. 10. 8, 9.

NIMSHI, *drawn out*. Grandfather of Jehu. 2 Ki. 9. 2. Called father of Jehu, 1 Ki. 19. 16.

NISROCII, *great eagle*. An idol of the Ninevites. 2 Ki. 19. 37; Is. 37. 38.

NOADIAH, *with whom Jehovah meets*. One of the Levites who weighed the treasure. Ezra 8. 33.—A prophetess who sought to terrify Nehemiah. Ne. 6. 14.

NOAH, *rest, in feminine motion*. He who was saved from the flood. Ge. chap. 5-10; 1 Ch. 1. 4; Eze. 14. 14, 20; 1 Pe. 3. 20; 2 Pe. 2. 5.—A daughter of Zophiel, the son of Hephher. Nu. 26. 33.

NOBAH, *a barking*. He who took Kenath and the villages thereof. Nu. 32. 42.

NODAB, *nobility*. A son of Ishmael. 1 Ch. 5. 19.

NOGAH, *shining splendour*. A son of David. 1 Ch. 3. 7; 14. 6.

NOHAH, *rest*. A son of Benjamin. 1 Ch. 8. 2.

NUN, *a fish*. Father of Joshua the leader

of Israel. Ex. 33. 11; Nu. 11. 28, and in the book of Joshua. Called Nun, 1 Ch. 7. 27.

NYMPHAS, a Christian saluted by Paul with "the church which is in his house." Col. 4. 15.

OBADIAH, *worshipper of Jehovah*. Governor of king Ahab's household. 1 Ki. 18. 3-16.—A chief man of Gad, who came to David to Ziklag. 1 Ch. 3. 21; 12. 9.—A son of Uzzi, of Issachar. 1 Ch. 7. 3.—A son of Azol, of Benjamin. 1 Ch. 8. 38; 9. 44.—A Levite, son of Shemaiah. 1 Ch. 9. 16.—Father of Ishmaiah, captain of Zebulun. 1 Ch. 27. 19.—One of the nobles whom king Jehoshaphat sent to teach Judah. 2 Ch. 17. 7.—A Levite set over the restoration of the temple under Josiah. 2 Ch. 34. 12.—One who returned with Ezra from Babylon. Ezra 8. 9.—One who sealed the covenant. Ne. 10. 5.—The prophet, cotemporary with Jeremiah. Ob. 1.

OBED, *worshipping*. Son of Boaz and Ruth, father of Jesse. Ru. 4. 17, 21, 22; 1 Ch. 2. 12; Mat. 1. 5; Lu. 3. 32.—Son of Ephial, father of Jehu. 1 Ch. 2. 37, 38.—One of David's mighty men. 1 Ch. 11. 47.—A mighty man, son of Shemaiah. 1 Ch. 26. 7.—Father of Azariah, captain under Jehoiaada. 2 Ch. 23. 1.

OBED-EDOM, *he who serves the Edomites*. A Levite in whose house the ark was deposited. 2 Sa. 6. 10; 1 Ch. 15. 18, 24; 16. 38.

OBIL, *one set over camels*. An Ishmaelite who had the charge of David's camels. 1 Ch. 27. 30.

OCRAN, *troubled*. Father of Pagiel, prince of Asher. Nu. 1. 13; 2. 27.

ODED, *restoring, setting up*. Father of Azariah the prophet. 2 Ch. 15. 1, 8.—The prophet who besought Israel for their brethren of Judah, their captives. 2 Ch. 28. 9.

OG, *gigantic*. A king of Bashan, celebrated for his great size. Nu. 21. 33; 32. 33; De. 3. 1; 4. 47; 31. 4; Jos. 13. 12.

OHAD, a son of Simeon. Ge. 46. 10.

OHIEL, *a tent*. A son of Zerubbabel. 1 Ch. 3. 20.

OLYMPAS, a Christian at Rome. Ro. 16. 15.

OMAR, son of Eliphaz, son of Esau. Ge. 36. 11.

OMRI, *young learner of Jehovah*. Sixth king of Israel, 929-18 B.C.; the founder of Samaria. 1 Ki. 16. 26; 2 Ki. 8. 26; Mi. 6. 16.—A son of Becher, son of Benjamin. 1 Ch. 7. 8.—Son of Imri, and father of Ammihud. 1 Ch. 9. 4.—Prince of Issachar, son of Michael. 1 Ch. 27. 18.

ON, *wealth, strength*. A chief of Reuben, and accomplice in the rebellion of Korah. Nu. 16. 1.

ONAM, *strong*. Son of Shobal, son of Seir. Ge. 36. 23.—Son of Jerahmeel and Atarah. 1 Ch. 2. 26.

ONAN, *strong*. A son of Judah. Ge. 38. 4; 46. 12; Nu. 26. 19.

ONESIMUS, *profitable*. A runaway slave of Philemon, converted under Paul's teaching. Phil. 1, 10.

ONESIPHORUS, *profit bringer*. A believer of Ephesus, very useful to Paul, and gratefully remembered by him. 2 Ti. 4. 19.

OPHRAH, *fawn*. Son of Meonothai. 1 Ch. 4. 14.

OREB, *a raven*. A prince of the Midianites, Ju. 7. 25; 8. 3; Ps. 83. 11; from whom a rock beyond Jordan took its name. Ju. 7. 25; Is. 10. 28.

OREN, *a pine tree*. A son of Jerahmeel, son of Hezron. 1 Ch. 2. 25.

ORNAN, a Jebusite, on whose threshing-floor Solomon built the temple. 1 Ch. 21. 15; 2 Ch. 3. 1.

ORPAH, *hind*. Daughter in law of Naomi. Ru. 1. 4, 14.

OTHNI, *lion of Jehovah*. A mighty man, son of Shemaiah. 1 Ch. 26. 7.

OTHNIEL, *lion of God*. First judge of Israel. Jos. 15. 17; Ju. 1. 13; 3. 9; 1 Ch. 4. 13.

OZEM, sixth son of Jesse, and brother of David. 1 Ch. 2. 15.—A son of Jerahmeel, the firstborn of Hezron. 1 Ch. 2. 25.

OZIAS, son of Joram, and father of Joatham. Mat. 1. 8, 9.

OZNI, *hearing*. A son of Gad, the patriarch. Nu. 26. 16.

PAARAI, *gaper*. One of David's captains, called more correctly Naarai, 1 Ch. 11. 37.

PADON, *redemption*. One whose children came up from Babylon. Ezra 2. 44; Ne. 7. 47.

PAGIEL, *fortune of God*. The captain of the tribe of Asher. Nu. 1. 13; 2. 27.

PAIATH MOAB, *governor of Moab*. One whose children came up from Babylon. Ezra 2. 6; Ne. 7. 11.—One whose sons were companions of Ezra. Ezra 8. 4.—One whose sons married strange wives. Ezra 10. 30.—Father of Hashub, who helped to build the wall. Ne. 3. 11. One of the chiefs who sealed the covenant. Ne. 10. 14.

PALAL, *judge*. One who helped to build the wall. Ne. 3. 25.

PALLU, *distinguished*. A son of Reuben. Ge. 46. 9; Ex. 6. 14.

PALTI, or **PHALTI**, or **PHALTIEL**, *deliverance of Jehovah*. He who searched the land for the tribe of Benjamin. Nu. 13. 9.—He to whom Saul gave his daughter Michal. 1 Sa. 25. 44; 2 Sa. 3. 15.

PARMASHTA, *strong-fisted*. A son of Haman. Es. 9. 9.

PARMENAS. One of the first seven deacons. Ac. 6. 5.

PARNACH, *delicate*. Father of Elizaphan, prince of Zebulun. Nu. 34. 25.

PAROSH, *dancing*. One whose children came up from Babylon. Ezra 2. 3.—One whose sons married strange wives. Ezra 10. 25.—Father of Pedaiiah, who helped to build the wall. Ne. 3. 25.

PARSHANDATHA, *given forth to light*. A son of Haman. Es. 9. 7.

PARUAH, *flourishing*. Father of Jehoshaphat, one of king Solomon's officers. 1 Ki. 4. 17.

PASACH, *cut*. A son of Japhlet, of Asher. 1 Ch. 7. 33.

PASEAH, **PHASEAH**, *lame, limping*. A son of Eshton, son of Mehir. 1 Ch. 4. 12.—One whose children returned from Babylon. Ezra 2. 49; Ne. 7. 61.—Father of Jehoiaada, who helped to build the wall. Ne. 3. 6.

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- PASHUR**, *prosperity everywhere*. Son of Immer, a priest who persecuted Jeremiah. Je. 20. 1, 6.—Son of Melchiah, who suggested Jeremiah's imprisonment. Je. 21. 1; 38. 1.—One whose children came up from Babylon. Ezra 2. 38; Ne. 7. 41.—One whose sons took strange wives. Ezra 10. 22.—One who sealed the covenant. Ne. 10. 4.
- PATROBAS**. One saluted by Paul. Ro. 16. 14.
- PAUL**, originally **SAUL**, *asked for*. The apostle of the Gentiles. A man of Benjamin, born at Tarsus. A Roman citizen. See Acts 7. 58, to end of last chapter; Paul's epistles; and 2 Pe. 3. 15.
- PAULUS**. Ac. 13. 7. See **SERGIVS PAULUS**.
- PEDAHIEL**, *whom God redeemed*. Prince of Naphtali. Nu. 34. 28.
- PEDAHZUR**, *whom the rock redeemed*. Father of Gainaiel, captain of Manasseh. Nu. 1. 10; 2. 20.
- PEDIAIAH**, *whom Jehovah redeemed*. Father-in-law of king Josiah. 2 Ki. 23. 36.—Son of Jeconiah, of David's line. 1 Ch. 3. 18.—Father of Joel, prince of the half tribe of Manasseh. 1 Ch. 27. 20.—One who helped to build the wall. Ne. 3. 25.—One who stood up with Ezra to read the law. Ne. 8. 4.—A man of Benjamin named in the genealogies. Ne. 11. 7.—A Levite set over the treasures. Ne. 13. 13.
- PEKAH**, *open-eyed*. A king of Samaria, in the time of Isaiiah, B.C. 759-39. 2 Ki. 15. 25; 2 Ch. 28. 6; Is. 7. 1; 8. 1; 17. 1.
- PEKAHIAH**, *whose eyes Jehovah opened*. A king of Samaria, B.C. 761-59. 2 Ki. 15. 22.
- PELAIAH**, *whom Jehovah has made distinguished*. One in the succession of Jeconiah. 1 Ch. 3. 24.—One who, with Ezra, caused the people to understand the law. Ne. 8. 7.—One who sealed the covenant. Ne. 10. 10.
- PELALIAH**, *whom Jehovah protected*. One named in the genealogies. Ne. 11. 12.
- PELATIAH**, *whom Jehovah delivered*. One in the succession of Jeconiah. 1 Ch. 3. 21.—A Simeonite who smote the Amalekites. 1 Ch. 4. 42.—A prince who, opposing Ezekiel, dies. Eze. 11. 1, 13.
- PELEG**, *division*. A patriarch, son of Heber. Ge. 10. 25; 1 Ch. 1. 19.
- PELET**, *liberation*. A son of Jahdai, descendant of Caleb. 1 Ch. 2. 47.—One that came to David at Ziklag. 1 Ch. 12. 3.
- PELETH**, *swiftness*. Father of one who took part in the rebellion of Korah. Nu. 16. 1.—Son of Jonathan, descendant of Jerahmeel. 1 Ch. 2. 33.
- PENINNAH**, *coral, or pearl*. Wife of Elkanah. 1 Sa. 1. 2, 4.
- PENUEL**, *the face of God*. A descendant of Caleb of Judah. 1 Ch. 4. 4.—A chief man of Benjamin. 1 Ch. 8. 25.
- PEOR**. An idol. See **BAAL-PEOR**.
- PERES**. See **PHAREZ**.
- PERESH**, *excrescences, dung*. Son of Machir of Manasseh. 1 Ch. 7. 16.
- PERIDA**. Ne. 7. 57. See **PERUDA**.
- PERSIS**. An ardent disciple, beloved and saluted by Paul. Ro. 16. 12.
- PERUDA**, or **PERIDA**, *grain, kernel*. One whose children returned from Babylon. Ezra 2. 55; Ne. 7. 57.
- PETER**, *a stone, or rock*. An apostle, named Simeon or Simon, son of Jona. Mat. 16. 17. See the Gospels and his two Epistles.
- PETHAHIAH**, *whom Jehovah has set free*. The son of Aaron to whom the nineteenth lot fell. 1 Ch. 24. 16.—One of the Levites who took strange wives. Ezra 10. 23.—A Levite who urged the people to repentance. Ne. 9. 5.—One "at the king's hand in all matters concerning the people." Ne. 11. 24.
- PETHUEL**, *ingenuousness of God, or man of God*. Father of the prophet Joel. Joel 1. 1.
- PEULTHAI**, *the wages of Jehovah*. One of the porters, a son of Obad-edom. 1 Ch. 26. 5.
- PHALEC**. Son of Heber, and father of Ragau. Lu. 3. 35.
- PHALTI**. 1 Sa. 25. 44. See **PALTI**.
- PHALTIEL**. 2 Sa. 3. 15. See **PALTI**.
- PHAREZ**, **PEREZ**, *a rupture, a breach*. A son of Judah by Tamar. Ge. 38. 29; 46. 12; Nu. 26. 20; 1 Ch. 2. 4; Mat. 1. 3.
- PHARAOH**, *king*. A common title of the ancient kings of Egypt, until the Persian invasion. Ge. 12. 15; 37. 36; 40. 2; 41. 1; Exod. passim; 1 Ki. 3. 1; 2 Ki. 17. 7; 18. 21; 23. 29; in the Prophets and Psalms; Ac. 7. 13, 21; Ro. 9. 17; He. 11. 24.
- PHASEAH**. See **PASEAH**.
- PHIEBE**. See **PHIEBE**.
- PHICHOL**, *ruled all*. Captain of the host of Abimelech. Ge. 21. 22; 26. 26.
- PHILEMON**. A beloved fellow-labourer of Paul, to whom he addressed an epistle. Phil. 1.
- PHILETUS**. A Christian mentioned by Paul as having wandered from the truth. 2 Ti. 2. 17.
- PHILIP**, of Bethsaida. One of the twelve apostles. Jno. 1. 44, etc.; 6. 1, 7; 12. 21; Ac. 1. 13.—The Evangelist. One of the first deacons. Ac. 6. 5; 8. 5; 21. 8.—Son of Herod the Great. Lu. 3. 1; first husband of Herodias. Mat. 14. 3; Mar. 6. 17; Lu. 3. 19.
- PHILOLOGUS**. A Christian at Rome saluted by Paul. Ro. 16. 15.
- PHINEHAS**, *mouth of brass*. A son of Eleazar. Ex. 6. 25; Nu. 25. 7; 31. 6, etc.; Jos. 22. 13; 24. 33, etc.; 1 Ch. 9. 20.—Son of Eli the high priest. 1 Sa. 1. 3; 2. 34.—Father of Gershom, a companion of Ezra. Ezra 8. 2.—Father of Eleazar, set over the golden vessels. Ezra 8. 33.
- PHLEGON**. A Christian at Rome saluted by Paul. Ro. 16. 14.
- PHOEBE**. A deaconess of the church at Cenchrea, who ministered to Paul and others. Ro. 16. 1.
- PHURAH**, *branch*. Gideon's servant. Ju. 7. 10, 11.
- PHUT**. A son of Ham. Ge. 10. 6; Eze. 27. 10.
- PHUVAH**. Ge. 46. 13. See **PUAH**.
- PHYGELLUS**. A disciple who turned away from Paul. 2 Ti. 1. 15.
- PILATE**, **PONTIUS**. Sixth Roman procurator of Judea. Mat. 27. 2; Mar. 15. 1; Lu. 3. 1; Jno. 18. 29; Ac. 3. 13; 4. 27; 13. 28; 1 Ti. 6. 13.
- PILDASH**. Named in the generation of Nahor unto Rebekah. Ge. 22. 22.
- PILEHA**, *a slice*. One who sealed the covenant. Ne. 10. 24.
- PILTAL**. One named in the succession of high priests. Ne. 12. 17.
- PINON**. A leader of the Edomites. Ge. 36. 41.
- PIRAM**, *like a wild ass*. A Canaanite king. Jos. 10. 3.
- PISPAH**. A son of Jether, of Asher. 1 Ch. 7. 38.
- PITHON**. A man of Benjamin, of the stock of Saul. 1 Ch. 8. 35; 9. 41.
- POCHERETH** of Zebaim, *snaring gazelles*. One whose children returned from Babylon. Ezra 2. 57; Ne. 7. 59.
- PONTIUS**. See **PILATE**.
- PORATHA**. One of the sons of Haman. Es. 9. 8.
- POLLUX**. **CASTOR** and **POLLUX**. Twin sons of the heathen god Jupiter. Name of a ship. Ac. 28. 11.
- PORCIUS FESTUS**. Ac. 24. 27. See **FESTUS**.
- POTIPHAR**. Captain of Pharaoh's guard. Ge. 39. 1.
- POTIPHERAH**. Joseph's father-in-law, priest of Heliopolis. Ge. 41. 45; 46. 20.
- PRISCILLA**. An early convert, wife of Aquila. Ro. 16. 3; 1 Co. 16. 19; 2 Ti. 4. 19.
- PROCHORUS**. One of the first deacons. Ac. 6. 5.
- PUAH**, or **PTA**, *mouth*. One of the Egyptian midwives. Ex. 1. 15.—A son of Issachar. Nu. 26. 23; 1 Ch. 7. 1; called Phuvah, Ge. 46. 13.—Son of Dodo, and father of Tola. Ju. 10. 1.
- PUBLIUS**. Chief of the island of Melita. Ac. 28. 7.
- PUDENS**. A Christian named by Paul. 2 Ti. 4. 21.
- PUL**, *elephant, or lord, i.e. very high*. A king of Assyria, who preceded Tiglath-Pileser about 771-759 B.C. 2 Ki. 15. 19.
- PUTIEL**, *afflicted by God*. Father-in-law of Eleazar, Aaron's son. Ex. 6. 25.
- QUARTUS**. A Christian of Corinth mentioned by Paul. Ro. 16. 23.
- RAAMIAH**, *who fears Jehovah*. One who came up with Zerubbabel. Ne. 7. 7.
- RAAMESSES**. See **RAMESES**.
- RABSARIS**. 2 Ki. 18. 17.
- RABSHAKEH**, *chief of the cupbearers*. A captain of Sennacherib. 2 Ki. 18. 17; Is. 36. 2.
- RACHEL**, **RAHEL**, *a ewe*. Wife of Jacob. Ge. 29. 6; Je. 31. 15.
- RADDAI**, *succeeding*. Fifth son of Jesse and brother of David. 1 Ch. 2. 14.
- RAGAU**, son of Phalec and father of Saruch. Lu. 3. 35. See **RET**.
- RAGUEL**. See **REUEL**.
- RAHAB**, *broad*. A harlot at Jericho. Jos. 2. 1; 6. 17.
- RAHAM**, *womb*. A son of Shema, in Jerahmeel's posterity. 1 Ch. 2. 44.
- RAHEL**. See **RACHEL**.
- RAM**, *high*. A Buzite. Job 32. 2.—The second in the generation of Pharez to David. Ru. 4. 19; 1 Ch. 2. 9. Called Aram, Mat. 1. 3; Lu. 3. 33.—The first-born of Jerahmeel. 1 Ch. 2. 25, 27.

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- RAMESES, son of the sun.** Several kings of Egypt, one of whom apparently built a city, and called it by his own name. Ge. 47. 11.
- RAMIAH, whom Jehovah set.** One of those who married strange wives. Ezra 10. 25.
- RAPHAEL, whom God healed.** One of the porters, and son of Shemaiah. 1 Ch. 26. 7.
- RAPHA, a giant.** An ancient giant, whose descendants were giants. 1 Ch. 20. 4.—One of the sons of Benjamin. 1 Ch. 8. 2.—A chief man of Benjamin, of the stock of Saul. 1 Ch. 8. 37. Called Rephiah, 1 Ch. 9. 43.
- RAPHU, healed.** Father of Phalti, who was sent to search the land for Benjamin. Nu. 13. 9.
- REAAIAH, REAIA, whom Jehovah cares for.** Son of Shobal, son of Judah. 1 Ch. 4. 2. Called Haroeh, 1 Ch. 2. 52.—A descendant of Reuben. 1 Ch. 5. 5.—One whose children returned from Babylon. Ezra 2. 47; Ne. 7. 50.
- REBAH, a fourth part or side.** A king of the Midianites. Nu. 31. 8; Jos. 13. 21.
- REBEKAH, REBECCA, a rope with a noose.** The wife of Isaac. Ge. 22. 23; 24. 15.
- RECHAB, horseman.** The ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a nomadic life. 2 Ki. 10. 15, 23; 1 Ch. 2. 55; Je. 35. 2.—One slain by David for the murder of Ishbosheth. 2 Sa. 4. 2.—Father of Malchiah, who helped to build the wall. Ne. 3. 14.
- REEIAIAH. See RAAMIAH.**
- REGEM, friend.** Son of Jaldai, descendant of Caleb. 1 Ch. 2. 47.
- REGEM-MELECH, friend of the king.** One sent to pray before the Lord, in the fourth year of Darius. Zec. 7. 2.
- REHABIAH, whom Jehovah makes happy and sets free.** Grandson of Moses, who had many sons. 1 Ch. 23. 17; 24. 21; 26. 25.
- REHOB, father of Hadadezer king of Zobah, in Syria.** 2 Sa. 8. 3.
- REHOBOAM, who enlarges the people.** Son and successor of Solomon, who governed the kingdom of Judah, 975–958 B.C. 1 Ki. 11. 43; 12. 1; 14. 21.
- REHUM, merciful.** One who returned with Zerubbabel. Ezra 2. 2; Ne. 12. 3. Called Nehum, Ne. 7. 7.—A Persian governor in Samaria. Ezra 4. 8.—A Levite who helped to build the wall. Ne. 3. 17.—One who sealed the covenant. Ne. 10. 25.
- REI, companionable.** One of David's chiefs, not in the rebellion of Adonijah. 1 Ki. 1. 8.
- REKEM, flower garden.** A king of the Midianites. Nu. 31. 8; Jos. 13. 21.—A son of Hebron, son of Caleb. 1 Ch. 2. 43.—A chief man of Manasseh, called Rakem, 1 Ch. 7. 16.
- REMALIAH, whom Jehovah adorned.** Father of Pekah, king of Israel, a private and ignoble person. 2 Ki. 15. 25. His son is spoken of contemptuously. Is. 7. 4, 5; 8. 6.
- REMPHAN, a heathen god, mentioned by Stephen.** Ac. 7. 43. The same as Chiun. Am. 5. 28.
- REPHAEL. See RAPHAEL.**
- REPHAH, riches.** A chief man of Ephraim. 1 Ch. 7. 25.
- REPHEIAH, whom Jehovah healed.** One in the line of Jeconiah and David. 1 Ch. 3. 21.—One of the Simeonites who smote Amalek. 1 Ch. 4. 42.—A son of Tola, son of Issachar. 1 Ch. 7. 2.—One of the stock of Saul and Jonathan. 1 Ch. 9. 43. Called Raphia, 1 Ch. 8. 2.—One of them that helped to build the wall. Ne. 3. 9.
- RESHEPH, a flame, a plague.** A man of Manasseh. 1 Ch. 7. 25.
- REU, a friend.** One in the line of Shem. Ge. 11. 18; called Ragau in the genealogy. Lu. 3. 35.
- REUBEN, behold, a son!** Eldest son of Jacob, and ancestor of the tribe of the same name. Ge. 29. 32; 35. 23; 42. 37; 46. 8; 49. 4; 1 Ch. 5. 2 (although deprived of the right of primogeniture, Ge. 49. 4). See Nu. 32. 33; Jos. 13. 15.
- REUEL, RAQUEL, friend of God.** A son of Esau. Ge. 36. 4, 10.
- REUMAH, exalted.** Concubine of Nahor. Ge. 22. 24.
- REZIA, delight.** A son of Ulla, of Asher. 1 Ch. 7. 39.
- REZIN, firm, stable.** A king of Damascus. 2 Ki. 15. 37; 16. 5–10; Is. 7. 1, 4; 8. 6.—One whose children returned from Babylon. Ezra 2. 48; Ne. 7. 50.
- REZON, prince.** An officer who established the independence of Damascus. 1 Ki. 11. 23, 24.
- RHESA, son of Zorobabel, and father of Joanna.** Lu. 3. 27.
- RHODA, a rose.** A servant maid, mentioned Acts 12. 13.
- RIBAI, whose cause Jehovah pleads.** Father of one of David's mighty men. 2 Sa. 23. 29; 1 Ch. 11. 31.
- RIMMON, a Syrian idol.** 2 Ki. 5. 18.
- RINNAH, a shout, or cry.** A son of Shimon, of Judah. 1 Ch. 4. 20.
- RIPHATH, a son of Gomer.** Ge. 10. 3.
- DIPHATHU, in mary.** 1 Ch. 1. 6.
- RIZPAH, a baking stone, a pavement.** A concubine of Saul. 2 Sa. 3. 7; 21. 8.
- ROHGAH, outcry.** A son of Shamer, of Asher. 1 Ch. 7. 34.
- ROMAMTI-EZER, whose help I have exalted.** A son of Heman, separated by David as a singer. 1 Ch. 25. 4, 31.
- ROSH, head, beginning.** A son of Benjamin. Ge. 46. 21.
- RUFUS.** A son of Simon the Cyrenian. Mar. 15. 21.—A Christian saluted by Paul. Ro. 16. 13.
- RUHAMAH, having obtained mercy.** Ho. 2. 1.
- RUTH, beauty.** An ancestress of the house of David, the history of whom is given in the book that bears her name.
- SACAR, or SHARAB, wages.** Father of one of David's mighty men. 2 Sa. 23. 32; 1 Ch. 11. 35.—The fourth son of Obed-edom, and one of the porters. 1 Ch. 26. 4.
- SALAH, a shoot.** A son or grandson of Arphaxad. Ge. 10. 24; 11. 13; Lu. 3. 35.
- SALATHIEL. See SHEALTIEL.**
- SALLAI, basket-weaver.** A man of Benjamin who dwelt at Jerusalem after the captivity. Ne. 11. 8.—One named in the succession of high priests. Ne. 12. 20.
- SALLU, elevation.** A man of Benjamin named in the genealogies. 1 Ch. 9. 7; Ne. 11. 7.—One of the Levites who came up with Zerubbabel. Ne. 12. 7; called Sallai, verse 20.
- SALMA, SALMON, a garment.** Father of Boaz. Ru. 4. 21; 1 Ch. 2. 11; Mat. 1. 4, 5; Lu. 3. 32.—Son of Caleb, and father of Bethlehem and the Netophathites. 1 Ch. 2. 51, 54.
- SALMON. See SALMA.**
- SALOME.** A woman of Galilee who ministered to the Lord Jesus, and was a witness of His crucifixion and resurrection. Mar. 15. 40; 16. 1. Probably wife of Zebedee, and mother of James and John. Compare Mat. 27. 56.
- SALU, lifted up.** Father of Zimri, and a prince among the Simeonites. Nu. 25. 14.
- SAMLAH, garment.** A king of Edom. Ge. 36. 36; 1 Ch. 1. 47.
- SAMSON, like the sun.** A judge of Israel, celebrated for his great strength. Ju. 13. 24, etc.
- SAMUEL, heard of God.** A judge and prophet of the Hebrews, son of Elkanah, a Levite. 1 Sa. 1. 1, etc.; Je. 15. 1; Ac. 3. 24; 13. 20; He. 11. 32.
- SANBALLAT.** A satrap of the king of Persia, in Samaria. Ne. 2. 10; 4. 1; 6. 1, 2, 12, 14; 13. 28.
- SAPH, a basin, a threshold.** A giant slain in the time of David. 2 Sa. 21. 18; called Sippai, 1 Ch. 20. 4.
- SAPPHIRA.** A woman who, with her husband Ananias, joined themselves to the early church; having lied to the Holy Ghost, they both fell down dead at the words of Peter. Ac. 5. 1–11.
- SARAH, princess.** Wife of Abraham, mother of Isaac. Ge. chaps. 17–23; Is. 51. 2; Ro. 4. 19; 9. 9; 1 Pe. 3. 6.
- SARAI, probably contentious.** The original name of Abraham's wife, changed to Sarah, which see.
- SARAPH.** Among the sons of Shelah. 1 Ch. 4. 22.
- SARGON, prince of the sun.** A king of Assyria, who preceded Sennacherib, 716–714 B.C. Is. 20. 1.
- SARSECHIM.** A chief of the eunuchs in the army of Nebuchadnezzar. Je. 39. 3.
- SARUCH.** Son of Ragau, and father of Nahor. Lu. 3. 35.
- SATAN, a liar in wait, an adversary.** 2 Co. 11. 14. Called also the serpent, the devil, the dragon, the evil one, the angel of the bottomless pit, the prince of the power of the air, the god of this world, Apollyon, Abaddon, Belial, Beelzebub.
- SAUL, asked for.** The first Israelite king, of the tribe of Benjamin. 1 Sa. 9. 2. A king of the Edomites. Ge. 36. 37.
- SCEVA.** A vagabond Jew, an exorcist, who had seven sons. Ac. 19. 13, 14.
- SEBA.** A son of Cush. Ge. 10. 7.
- SECUNDUS.** A disciple who accompanied Paul. Ac. 20. 4.
- SEGUB, elevated.** Son of Hesron, by Machir. 1 Ch. 2. 21, 22.—Youngest son of Hiel the Bethelite. 1 Ki. 16. 34.
- SEIR, hairy, rough.** A leader of the Horites. Ge. 36. 20, 30.

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SELAH, *a sprout, a weapon.* See **SALAH**.

SELED, *exultation, or burning.* A descendant of Jerahmeel, who died without children. 1 Ch. 2. 30.

SEM. Son of Noe, and father of Arphaxad. Lu. 3. 36. See **SHEM**.

SEMACHIAH, *whom Jehovah sustains.* One of the strong men or porters. 1 Ch. 26. 7.

SEMEI. Son of Joseph, and father of Mattathias. Lu. 3. 26.

SENNACHERIB. King of Assyria, from the year 714-696 B.C., when he was slain by two of his sons in the temple of Nisroch. 2 Ki. 18. 13; 19. 16, 37; Is. 36. 1.

SENUAH, *hated.* A man of Benjamin, whose son was second over the city Jerusalem. Ne. 11. 9.

SEORIM, *barley.* The son of Aaron, to whom the fourth lot fell. 1 Ch. 24. 8.

SERAH, **SARAH**, *abundance.* A daughter of Asier. Ge. 46. 17; Nu. 26. 46; 1 Ch. 7. 30.

SERAI, *soldier of Jehovah.* Secretary of David. 2 Sa. 8. 17. Contracted into Sheva, 2 Sa. 20. 25; Shisha, 1 Ki. 4. 3; Shavsha, 1 Ch. 18. 16.—A chief priest, taken captive by the Chaldeans. 2 Ki. 25. 18, 23.—A son of Kenaz, of Judah. 1 Ch. 4. 13, 14, 35.—One in the line of priests during the captivity. 1 Ch. 6. 14; Ezra 7. 1; Ne. 11. 11.—One that came up with Zerubbabel. Ezra 2. 2; Ne. 12. 1, 12.—One that sealed the covenant. Ne. 10. 2.—Father of Ezra the priest. Ezra 7. 1.—One of those commanded by king Jehoiakim to take Baruch and Jeremiah. Je. 36. 26.—One of the dispersed Jews who came to Gedaliah. Je. 40. 8.—A "quiet prince" in the court of Zedekiah. Je. 51. 59, 61.

SERED, *fear.* A son of Zebulun. Ge. 46. 14.

SERGIUS PAULUS. A Roman commander at Cyprus, converted by means of Paul and Barnabas. Ac. 13. 7.

SERUG, *shoot.* Son of Reu, and father of Nahor. Ge. 11. 20; 1 Ch. 1. 26. Called Saruch, Lu. 3. 35.

SETH, **SETHI**, *placed.* The third (mentioned) son of Adam. Ge. 4. 25, 26; 5. 3.

SETHUR, *hidden.* A captain of the tribe of Asher. Nu. 13. 13.

SHAAPHI, *division.* A son of Jaldai, of Caleb. 1 Ch. 2. 47.—A son of Maachah, Caleb's concubine. 1 Ch. 2. 49.

SHAASHGAZ, *servant of the beautiful.* A eunuch in the court of Asuerus. Es. 2. 14.

SHABBETHAI, *born on the sabbath.* One who helped Ezra in the matter of the strange marriages, etc. Ezra 10. 15; Ne. 8. 7; 11. 16.

SHADDAI, or **EL-SHADDAI**, *the Almighty.* A name applied to Jehovah.

SHADRACH, *rejoicing in the way.* A name given to Hananiah, a companion of Daniel, in the court of Babylon. Da. 1. 7; 2. 49; 3. 20.

SHAHARAIM, *two dawns.* A chief man of Benjamin. 1 Ch. 8. 8.

SHALLUM, *retribution.* A king of Israel, 773, 772, B.C. 2 Ki. 15. 10, 15.—The husband of Huldah the prophetess. 2 Ki. 22. 14.—Son of Sisamai, of Shephar and others. 1 Ch. 2. 40.—One of the porters whose children returned

from Babylon. Ezra 2. 42; Ne. 7. 45.—Progenitor of Ezra. Ezra 7. 2.—Two of those who married strange wives. Ezra 10. 24, 42.—Two who helped to build the wall. Ne. 3. 12, 15.—A king of Judah, son of Josiah, and brother of Jehoiakim and Zedekiah. Je. 22. 11.

SHALMAI, or **SHAMLAI**. One whose children returned from Babylon. Ezra 2. 46; Ne. 7. 48.

SHALMAN, **SHALMANESER**. A powerful king of Assyria, 784-16 B.C., who, B.C. 722, led away (some of the) ten tribes captive. Ho. 10. 14; 2 Ki. 17. 3; 18. 9.

SHAMA, *hearing, obedient.* One of David's mighty men. 1 Ch. 11. 44.

SHAMED. A son of Elpaal, of Benjamin. 1 Ch. 8. 12.

SHAMGAR. A judge of Israel. Ju. 3. 31; 5. 6.

SHAMHUTHI. 1 Ch. 27. 8. See **SHAMMAH**.

SHAMIR, *a sharp point, a diamond.* A son of Uzziel, of Levi. 1 Ch. 24. 24.

SHAMLAI. See **SHALMAI**.

SHAMMA, *desert.* A son of Zophah, of Asher. 1 Ch. 7. 37.

SHAMMAH, *astonishment.* A son of Raguel. Ge. 36. 13, 17.—A son of Jesse, and brother of David. 1 Sa. 16. 9; 17. 13. Called Shimeah, 2 Sa. 13. 3, 32, and Shimmah, 1 Ch. 2. 13.—Son of Agee the Hararite, one of David's mighty men. 2 Sa. 23. 11, 33.—The Harodite, one of David's mighty men. 2 Sa. 23. 25. Also called Shammoth, 1 Ch. 11. 27; and Shamhuth, 1 Ch. 27. 8.

SHAMMAI, *laid waste.* Son of Onam of Jerahmeel. 1 Ch. 2. 28.—Son of Rekem, and father of Maon. 1 Ch. 2. 44.—Descendant of Ezra, of Judah. 1 Ch. 4. 17.

SHAMMOTH. 1 Ch. 11. 27. See **SHAMMAH**.

SHAMMUA. Son of Zaaccur, sent to search the land for Reuben. Nu. 13. 4.

SHAMMUAH. 2 Sa. 5. 14. See **SHIMEA**.

SHAMSHERAI. A chief man of Benjamin. 1 Ch. 8. 26.

SHAPHAM, *bald.* A chief of Gad. 1 Ch. 5. 12.

SHAPHAN. A scribe of Josiah. 2 Ki. 22. 3, 12; Je. 36. 10, comp. Eze. 8. 11.—Father of Alikam, and cotemporary with the first Shaphan. 2 Ki. 22. 12; 25. 22; Je. 26. 24; 39. 14.

SHAPHAT, *judge.* Sent to search the land for Simeon. Nu. 13. 5.—Of Abelmeholah, father of the prophet Elisha. 1 Ki. 19. 16.—Successor of Jeconiah, of David's line. 1 Ch. 3. 22.—A chief of Gad. 1 Ch. 5. 12.—Son of Adai, set over the herds by David. 1 Ch. 27. 29.

SHARAI, *beginning.* One of them that took strange wives. Ezra 10. 40.

SHARAR. The Hararite, one of David's mighty men. 2 Sa. 23. 33. See **SACAR**.

SHAREZER, *prince of fire.* A son of Sennacherib, a parricide. Is. 37. 38; 2 Ki. 19. 37.—One sent with Regem-melech to pray before the Lord, under Darius. Zec. 7. 2.

SHASHAI, *whitish.* One of them that took strange wives. Ezra 10. 40.

SHASHAK, *desire.* A chief of Benjamin. 1 Ch. 8. 14, 25.

SHAUI, *asked for.* A son of Simeon.

Ge. 46. 10.—Son of Uziah, of Levi. 1 Ch. 8. 24.

SHAVSHA. 1 Ch. 18. 16. See **SERAI**.

SHEAL, *prayer.* One of them that took strange wives. Ezra 10. 29.

SHEALTIEL, **SALATHIEL**, *whom I asked for from God.* A son of Jeconiah, in David's line. 1 Ch. 3. 17.—Father of Zerubbabel. Ezra 3. 8; Ne. 12. 1; Hag. 1. 12, 14; 2. 2.

SHEARIAH, *whom Jehovah estimates.* Son of Azel, of the stock of Saul. 1 Ch. 8. 38; 9. 44.

SHEAR-JASHUB, *a remnant shall be converted.* A son of Isaiah. Is. 7. 3; comp. 10. 21.

SHEBA. Grandson of Cush, and son of Raamah. Ge. 10. 7.—A son of Juktan. Ge. 10. 28.—A grandson of Keturah. Ge. 25. 3.—A chief of Gad. 1 Ch. 5. 13.

SHEBANIAH, *whom Jehovah caused to grow up.* One who blew the trumpet before the ark under David. 1 Ch. 15. 24.—A Levite, who stood up and blessed the Lord in time of Ezra. Ne. 9. 4, 5.—Three who sealed the covenant. Ne. 10. 4, 12.—A Levite, who came up with Zerubbabel. Ne. 12. 14. Called Shecaniah, 1 Ch. 24. 11; Ne. 12. 3.

SIEBNA, *youth.* Prefect of the palace. Is. 22. 15; afterwards secretary of Hezekiah. Is. 36. 22; 2 Ki. 18. 18, 26, 37; 19. 2.

SIEBURI, *captive of God.* Chief of the sons of Gershon. 1 Ch. 23. 16; 24. 24. Called Shubael, 1 Ch. 24. 20.—One of the singers under David. 1 Ch. 25. 4. Called Shubael, 1 Ch. 25. 20.

SHECHANIAH, *intimate with Jehovah.* Successor with his sons of Jeconiah, in David's line. 1 Ch. 3. 21.—One set over the tithes by Hezekiah. 2 Ch. 31. 15.—One whose sons returned from Babylon with Ezra. Ezra 8. 3, 5.—He who urged Ezra to reform the strange marriages. Ezra 10. 2.—Father of Shemaiah, who helped to build the wall. Ne. 3. 29.—Father-in-law of Tobiah, who tried to terrify Nehemiah. Ne. 6. 18.—One of the priests who came up with Zerubbabel from Babylon. Ne. 12. 3. See **SHEBANIAH**.

SHECHEM, *back.* A Canaanite, son of Hamor, who defiled Dinah. Ge. 33. 19; 34. 2; 35. Called Sychem, Ac. 7. 16.—A son of Gilead. Nu. 26. 31; Jos. 17. 2.—A son of Shemidah, of Manasseh. 1 Ch. 7. 19.

SHEDEUR, *casting forth of fire.* Father of Elizur, captain of Reuben. Nu. 1. 5; 2. 10.

SHEGE, *wandering.* One of David's mighty men. 1 Ch. 11. 34.

SIEHARIAH, *whom Jehovah seeks.* A chief man of Benjamin. 1 Ch. 8. 26.

SHELAH, *prayer.* A son of Judah. Ge. 38. 5; 46. 12.

SHELEMI, *He who, by lot, had the eastern gate.* 1 Ch. 26. 14. See **SHELMIEL** and **MESHELEMI**.

SHELESH, *triad.* A son of Helem, of Asher. 1 Ch. 7. 35.

SHELOMI, *peaceful.* Father of Abihud, prince of Asher. Nu. 34. 27.

SHELOMITH, *peaceful.* A woman of Dan, whose son blasphemed. Le. 24. 11.—Daughter of Zerubbabel. 1 Ch. 3. 19.—A son of Shimei, of the Gershonites.

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1 Ch. 23. 9.—Son of Izhar, of the Kohathites. 1 Ch. 23. 18.—A Levite, who had charge of the treasures. 1 Ch. 26. 25.—A son of Rehoboam. 2 Ch. 11. 20.—One whose sons returned from Babylon. Ezra 8. 10.

SHELUMIEL, *friend of God*. Captain of the tribe of Reuben. Nu. 1. 6; 2. 12. **SHEM**, *name*. Son of Noah. Ge. 5. 32; 10. 21, 30.

SHEMA, *rumour*. A son of Hebron, of Caleb. 1 Ch. 2. 43, 44.—A son of Joel, of Reuben. 1 Ch. 5. 8; called Shemaiah, verse 4.—A man of Benjamin. 1 Ch. 8. 13; called Shimhi, verse 21.—One who stood up with Ezra to read the law. Ne. 8. 4.

SHEMAAH. The Gibeathite, that came to David at Ziklag. 1 Ch. 12. 3. Some read Hamaah.

SHEMAIAH, *whom Jehovah heard and answered*. A prophet in the time of Rehoboam. 1 Ki. 12. 22.—A son of Joel, of Reuben. 1 Ch. 5. 4.—A prophet in the time of Jeremiah. Je. 29. 31.—And many others.

SHEMARIAH, *whom Jehovah guards*. One that came to David to Ziklag. 1 Ch. 12. 5.—A son of Rehoboam. 2 Ch. 11. 19.—Two of those who took strange wives. Ezra 10. 32, 41.

SIEMEBEK, *lofty flight*. King of Zebulun. Ge. 14. 2.

SHEMER, **SHAMER**, **SHOMER**, *lees*. The owner of the hill of Samaria. 1 Ki. 16. 24.—A man of Asher, father of Ahi, etc. 1 Ch. 7. 32, 34.

SHEMIDA, *fame of wisdom*. A son of Gilead. Nu. 26. 32; Jos. 17. 2; 1 Ch. 7. 19.

SHEMIRAMOTH, *most high name, or most high heaven*. One sent by David to bring up the ark from Obed-edom, etc. 1 Ch. 15. 18, 20; 16. 5; 2 Ch. 17. 8.

SHEMUEL, *heard of God*. Son of Tola, son of Issachar. 1 Ch. 7. 2.

SHENAZAR. A son of Jeconiah, of David's line. 1 Ch. 3. 18.

SHEPHATIAH, *whom Jehovah defends*. A son of David, 2 Sa. 3. 4.—One who came to David to Ziklag. 1 Ch. 12. 5.—Ruler of the Simeonites under David. 1 Ch. 27. 16.—A son of Jehoshaphat. 2 Ch. 21. 2.—Two whose children came up from Babylon. Ezra 2. 4, 57; 8. 8; Ne. 7. 9, 59; 11. 4.—Son of Mattan, an opponent of the prophet Jeremiah. Je. 38. 1.

SHEPHO, **SHEPHI**, *nakedness*. A duke of Seir. Ge. 36. 23; 1 Ch. 1. 40.

SIEPHUPHAN, *a serpent*. A chief of Benjamin. 1 Ch. 8. 5.

SHERAH, *consanguinity*. She who built Beth-horon, etc. 1 Ch. 7. 24.

SHEREBIAH, *heat of Jehovah*. A minister for the house of God, and a chief of the priests. Ezra 8. 18, 24; Ne. 8. 7; 9. 4; 10. 12; 12. 8, 24.

SHERESH, *root*. Son of Maachiah, wife of Maachir. 1 Ch. 7. 16.

SHESHAI, *whitish*. One of the Anakim. Nu. 13. 22; Jos. 15. 14; Ju. 1. 10.

SHESHAN, *lily*. One who had no sons, but daughters only, of whom he gave one to an Egyptian. 1 Ch. 2. 31, 34, 35.

SHESHBAZZAR, *worshipper of fire*. The name which Zerubbabel appears to have borne in Ezra 1. 8; 5. 14.

SHETHAR, *star*. A Persian prince. Es. 1. 14.

SHETHAR-BOZNI, *bright star*. A Persian governor. Ezra 5. 3; 6. 6.

SHEVA. 2 Sa. 20. 25. See **SERAIAH**.

SHILHI, *armed*. Father of Azubah, mother of Jehoshaphat. 1 Ki. 22. 42; 2 Ch. 20. 31.

SHILLEM, *retribution*. A son of Naphthali. Ge. 46. 24; called Shallum, 1 Ch. 7. 13.

SHILOH, *sent*. He "unto whom the gathering of the people shall be." Ge. 49. 10.

SHILSHAH, *triad*. Son of Zophah, son of Asher. 1 Ch. 7. 37.

SHIMEA, *rumour*. See also **SHIMMAH**. A son of David. 1 Ch. 3. 5; called Shammuah, 2 Sa. 5. 14; 1 Ch. 14. 4.

SHIMEAH, *fame*. See also **SHIMMAH**. Son of Mikloth, of Benjamin. 1 Ch. 8. 32; called Shimeam, 1 Ch. 9. 38.

SHIMEAM. 1 Ch. 9. 38. See **SHIMEAH**.

SHIMEATH. An Ammonitess, mother of Zabud. 2 Ki. 12. 21; 2 Ch. 24. 26.

SHIMEI, or **SHIMI**, *famous*. He who cursed David. 2 Sa. 16. 5-13; 19. 16; 1 Ki. 1. 8; 2. 8, 9, 36-41; 4. 18.—A son of Gershon, of Levi. Ex. 6. 17; Nu. 3. 18; 1 Ch. 6. 17.—Grandson of Merari. 1 Ch. 6. 29.—Grandfather of Mordecai. Es. 2. 5.

SHIMEON. One of them that took strange wives. Ezra 10. 31. See **SIMEON**.

SHIMMAH. 1 Ch. 2. 13. See **SHAMMAH**.

SHIMON, *desert*. A man of Judah who had four sons. 1 Ch. 4. 20.

SHIMRATH, *watch*. A chief of Benjamin. 1 Ch. 8. 21.

SHIMRITH, *vigilant*. A Moabitess, mother of Jehoabab. 2 Ch. 24. 26; called Shomer, 2 Ki. 12. 21.

SHIMRON, *watch*. A son of Issachar. Ge. 46. 13.

SHIMSIAI, *sunny*. A scribe who dwelt in Samaria. Ezra 4. 17.

SHINAB, *father's tooth*. A Canaanite king. Ge. 14. 2.

SHIPPII, *abundant*. A Simeonite, father of Ziza. 1 Ch. 4. 37.

SHIPHRAH, *beauty*. One of the Egyptian midwives. Ex. 1. 15.

SHIPHTAN, *judicial*. Father of Kemuel, prince of Ephraim. Nu. 34. 24.

SHISHA. 1 Ki. 4. 3. See **SERAIAH**.

SHISHAK, a king of Egypt in the time of Jeroboam. 1 Ki. 11. 40; 14. 25; 2 Ch. 12. 5.

SHITRAI, a Sharonite, set over the herds by David. 1 Ch. 27. 29.

SHIZA, a Reubenite, father of one of David's mighty men. 1 Ch. 11. 42.

SHOBAB, *rebellious*. A son of David. 2 Sa. 5. 14; 1 Ch. 3. 5; 14. 4.—A son of Caleb, of Hebron. 1 Ch. 2. 18.

SHOBACH, a captain of Hadadezer, king of Zobah. 2 Sa. 10. 16, 18. Called Shophach, 1 Ch. 19. 16, 18.

SHOBAI, *who leads away captive*. One of the porters whose children returned from Babylon. Ezra 2. 42; Ne. 7. 45.

SHOBAL, *flowing, or a shoot*. A son of Seir. Ge. 36. 20, 23, 29.—Father of Kirjath-jearim. 1 Ch. 2. 50; 4. 1.

SHOBEB, *forsaking*. One who sealed the covenant. Ne. 10. 24.

SHOBI, *who leads captive*. One of those that ministered to David at Mahanaim. 2 Sa. 17. 27.

SHOHAM, *onyx*. A son of Merari by Jaaziah. 1 Ch. 24. 27.

SHOMER, *watchman*. A man of Asher, 2 Ki. 12. 21; 1 Ch. 7. 32. Called Shamer, ver. 34.

SHOPHACH. 1 Ch. 19. 16, 18. See **SHOBACH**.

SHUA, *wealth*. A Canaanitess, mother of Er, by Judah. Ge. 38. 2; 1 Ch. 2. 3.—Daughter of Heber, of Asher. 1 Ch. 7. 32.

SHUAH, *pit*. A son of Abraham and Keturah, and of an Arabian tribe sprung from him. Ge. 25. 2.—Brother of Chelub. 1 Ch. 4. 11.

SHUAL, *a fox*. A son of Zophah, of Asher. 1 Ch. 7. 36.

SHUBAEL. 1 Ch. 24. 20; 25. 20. See **SHEUEL**.

SHUIAM, *pit-digger*. A son of Dan. Nu. 26. 42. Called Hushim, Ge. 46. 23.

SHULAMITH, *peaceable*. The maiden who is celebrated in the Song of Solomon. Ca. 7. 1.

SHUNI, *quiet*. A son of Gad. Ge. 46. 16.

SHUPHAM, *serpent*. A son of Benjamin. Nu. 26. 39.

SHUPPIM, *serpents*. A son of Ir, of Benjamin. 1 Ch. 7. 12, 15.—He who had charge of the gate westward, under David. 1 Ch. 26. 16.

SHUTHELAII, *crash of rending*. A son of Ephraim. Nu. 26. 35.—An Ephraimite. 1 Ch. 7. 21.

SIA. Ne. 7. 47. See **SIAHA**.

SIAHA, *congregation, assembly*. Ezra 2. 44. Called Sia, Ne. 7. 47.

SIHON, *sweeping away*. A king of the Amorites, reigning in Heshbon. Nu. 21. 21, 23; Ps. 135. 11.

SILAS, a contraction of Silvanus, a teacher in the church at Jerusalem. Ac. 15. 22, 32, 40; 16. 19, 25; 18. 5; 2 Co. 1. 19; 1 Th. 1. 1; 1 Pe. 5. 12.

SILVANUS. See **SILAS**.

SIMEON, *hearing with acceptance*. A son of Jacob, by Leah. Ge. 29. 33; 34. 25; 35. 23; 42. 24; 43. 23; Nu. 1. 23; 26. 14; 1 Ch. 4. 24; Eze. 48. 24; Lu. 3. 30; Re. 7. 7.—Ancestor of the tribe, the cities of which are mentioned as in the territory of Judah. Jos. 19. 1-9.—An aged man, who recognised the infant Jesus as the Lord's Christ. Lu. 2. 25-34.—Surnamed Niger, a teacher at Antioch. Ac. 13. 1; 15. 14. See **SIMON** (Peter).

SIMON, *hearing with acceptance*. The apostle whom the Lord Jesus called Peter. See **PETER**.—Surnamed Zelotes, also one of the apostles, also called the Canaanite, Mat. 10. 4; Mar. 3. 18; a word also signifying zeal, probably the same as Simon the son of Cleopas. Mat. 13. 55.—Father of Judas Iscariot. Jno. 6. 71; 12. 4; 13. 2, 26.—A Pharisee, who invited the Lord Jesus to his house. Lu. 7. 40, 43, 44.—Simon the leper. Mat. 26. 6; Mar. 14. 3.—Simon the Cyrenian, compelled to bear the cross. Mat. 27. 32; Mar. 15. 21; Lu. 23. 26.—Simon the tanner, with whom Peter lodged at Joppa. Ac. 9. 43; 10. 6, 17, 32.—Simon Magus. Ac. 8. 9, 24.

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SISAMAI, son of Eleasah and descendant of Sheelam. 1 Ch. 2. 40.

SISERA, *battle array*. The general in command of the Canaanitish army of king Jabin. Defeated by Barak, and slain by Jael. Ju. 4.

SO, a king of Egypt, a cotemporary of Hoshai, king of Israel. 2 Ki. 17. 4.

SODI, *an acquaintance of God*. Father of Gaddiel, sent to search the land for Zebulun. Nu. 13. 10.

SOLOMON, *peaceable*. Tenth son of David by Bathsheba. 1 Ch. 3. 5. As king of all Israel, 1005-975 B.C., he was celebrated for splendour and wisdom. 1 Ki. 2. 11; 1 Ch. 23; 2 Ch. 1. 9; Pr. 1. 1; Ca. 1. 1.

SOPATER. A Christian of Berea, probably same as Sospiter, a kinsman of Paul. Ac. 20. 4; Ro. 16. 21.

SOPHEREETH, *scribe*. One whose children returned from Babylon. Ezra 2. 55; Ne. 7. 57.

SOSPATER. See SOPATER.

SOSTHENES. Chief of the synagogue at Corinth. Ac. 18. 17. Supposed by some to be the same as "a brother" mentioned by Paul, 1 Co. 1. 1.

SOTAI. One whose children returned from Babylon. Ezra 2. 55; Ne. 7. 57.

STACHYS. A disciple at Rome, and friend of Paul. Ro. 16. 9.

STEPHANAS. A disciple at Corinth, whose household Paul baptized. The first convert in Achaia. 1 Co. 16. 15, 17.

STEPHEN. One of the seven deacons; first martyr for Christ Jesus. Ac. 6. 5; 7. 1, etc.

SUAH. A son of Zophah, of Asher. 1 Ch. 7. 36.

SUSANNA. One of the women who ministered to the Lord Jesus. Lu. 8. 3.

SUSI, *horseman*. Father of Gaddi, sent for Manasseh, to search the land. Nu. 13. 11.

SYCHEM. See SHECHEM.

SYNTYCHE. A female Christian, named in Phil. 4. 2.

TABBAOTH, *rings*. One of the Nethinims, whose children returned from Babylon. Ezra 2. 43.

TABEAL, *the goodness of God*. A Persian governor in Samaria. Ezra 4. 7.—He whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem. Is. 7. 6.

TABITHA, *antelope*. A Christian woman of Joppa (called Dorcas in Greek), raised from death. Ac. 9. 36-42.

TABRIMMON, *who pleases Rimmon*. The father of Benhadad, king of Syria. 1 Ki. 15. 18.

TAHAN, *a camp*. A man of Ephraim. Nu. 26. 35; 1 Ch. 7. 25.

TAHPENES, *head of the age*. An Egyptian queen. 1 Ki. 11. 19, 20.

TAHREA, *owning*. A Benjamite of the stock of Saul. 1 Ch. 8. 35; 9. 41.

TALMAI, *abounding in furrows*. One of the Anakim. Nu. 13. 22; Jos. 15. 14; Ju. 1. 10.—A king of Geshur, father-in-law of David. 2 Sa. 3. 8; 13. 37; 1 Ch. 8. 1, 2.

TALMON, *oppressed*. One whose children returned from Babylon. Ezra 2. 42; Ne. 7. 45.

TAMAR, *a palm-tree*. The daughter-in-law of Judah. Ge. 38. 6.—A daughter of David. 2 Sa. 13. 1.—A daughter of Absalom. 2 Sa. 14. 27.

TAMMUZ, probably *fear*. A Syrian god, Adonis of the Greeks, worshipped also by the Hebrew women. Eze. 8. 14.

TANHUMETH, *consolation*. The Neophathite, father of Seraiah, who came to Gedaliah to Mizpah. 2 Ki. 25. 23; Je. 40. 8.

TAPHATH, *a drop*. A daughter of Solomon. 1 Ki. 4. 11.

TAREA. A Benjamite, of the stock of Saul. 1 Ch. 8. 35; 9. 41. See TAHREA.

TARSHISH, or **THARSHISH**, *chrysolite*. A Persian prince. Es. 1. 14.—A chief man of Benjamin. 1 Ch. 7. 10.

TARTAK, *darkness*. An idol of the Avites. 2 Ki. 17. 31.

TARTAN. A general of Sargon, Is. 20. 1, and of Sennacherib, 2 Ki. 18. 17, kings of Assyria.

TATNAI, *gift*. A Persian governor. Ezra 5. 3; 6. 6.

TEBAH, *a slaying*. A son of Nahor. Ge. 22. 24.

TEBALIAH, *whom Jehovah has purified*. Third son of Hosah, of Merari. 1 Ch. 26. 11.

TEHINNAH, *grace, mercy*. Son of Eshton, and father of Ir-nahash. 1 Ch. 4. 12.

TELAH, *fracture*. Son of Beriah. 1 Ch. 7. 25.

TELEM, *oppression*. One of them that took strange wives. Ezra 10. 24.

TEMAN. A grandson of Esau. Ge. 36. 11, 15.

TERAH, *delay*. Father of Abraham. Ge. 11. 24; Jos. 24. 2.

TERESH, *severe, austere*. A eunuch in the court of Ahasuerus. Es. 2. 21; 6. 2.

TERTIUS, *the third*. He who wrote, at Paul's dictation, the epistle to the Romans. Ro. 16. 22.

THAHASH, *rams' or badgers' skins*. Son of Bethuel, by Reumah. Ge. 22. 24.

THAHATH, *station, place*. Son of Asir, of Levi. 1 Ch. 6. 24, 37.—A man of Ephraim. 1 Ch. 7. 20.

THAMAH, *laughter*. One whose children returned from Babylon. Ezra 2. 53; Ne. 7. 55.

THARSHISH. 1 Ch. 7. 10. See TARSHISH.

THEOPHILUS, *lover of God*. He to whom is inscribed Luke's gospel, and also the Acts. Lu. 1. 3; Ac. 1. 1.

THEUDAS. A Jewish insurgent. Ac. 5. 36.

THOMAS, *a twin*. One of the twelve apostles. Mat. 10. 3; Mar. 3. 18; Lu. 6. 15; Jno. 11. 16; 20. 24; 21. 2; Ac. 1. 13.

TIBERIUS. Third Roman emperor. Lu. 3. 1; also Mat. 22. 17; Mar. 12. 14; Lu. 20. 22; 23. 2; Jno. 19. 12.

TIBNI, *building of Jehovah*. He who, for a while, divided the kingdom with Omri. 1 Ki. 16. 21, 22.

TIDAL, *fear, reverence*. King of nations, in the time of Abraham. Ge. 14. 1.

TIGLATH-PILESER, *lord of the Tigris*. King of Assyria from the year 753-734 B.C. 2 Ki. 15. 29; 16. 7, 10; 1 Ch. 5. 6, 26; 2 Ch. 28. 20.

TIKVAH, or **TIKVATH**, *hope*. Son of Harhas, keeper of the wardrobe in time of Josiah. 2 Ki. 22. 14; 2 Ch. 34. 22.

Son of Shimon. 1 Ch. 4. 20.

TIMNA, *restrained*. A concubine of Eliphaz, the son of Esau. Ge. 36. 12, 22; 1 Ch. 1. 39.

TIMOTHY. A young Christian of Derbe. Ac. 16. 1, etc.; 20. 4; 1 Ti. 2 Ti. Ro. 16. 21; 1 Co. 4. 17; 2 Co. 1. 1; He. 13. 23.

TIRHAKAH. A king of Ethiopia and Thebais. Is. 37. 9; 2 Ki. 19. 9.

TIRHANAH. Son of Maachah, Caleb's concubine. 1 Ch. 2. 48.

TIRIA, *fear*. A son of Jehaleleel. 1 Ch. 4. 16.

TIRSHATHA, or **GOVERNOR**. A title borne by Zerubbabel and Nehemiah as Persian governors of Judaea. Ezra 2. 63; Ne. 7. 65, 70; 8. 9; 10. 1.

TITUS. A fellow-labourer of Paul, converted by his means. Ga. 2. 3; 2 Co. 2. 13; 7. 6; 8. 16; 12. 18; 2 Ti. 4. 8.

TOAH. One of the singers. 1 Ch. 6. 34; called Naliath, ver. 26, and Tohu, 1 Sa. 1. 1.

TOR-ADONIJAH. A Levite sent by Jehoshaphat to teach Judah. 2 Ch. 17. 8.

TOBIAH, **TONIJAH**, *pleasing to Jehovah*. One who came with his children from Babylon. Ezra 2. 60; Ne. 7. 62; Zec. 6. 10.—An Ammonite who resisted Nehemiah. Ne. 2. 10; 4. 3; 6. 17; 13. 4.

TOHU. 1 Sa. 1. 1. See TOAH.

TOI. See TOU.

TOLA, *a worm*. Eldest son of Issachar. Ge. 46. 13; 1 Ch. 7. 1.—An Israelitish judge. Ju. 10. 1.

TOU, *error*. A king of Hamath. 1 Ch. 18. 9, 10; 2 Sa. 8. 9, 10.

TROPHIMUS. A disciple of Ephesus. Ac. 20. 4; 21. 29; 2 Ti. 4. 20.

TRYPHENA and **TRYPHOSA**. Female disciples at Rome. Ro. 16. 12.

TUBAL. A son of Japheth. Ge. 10. 2; Is. 66. 19; Eze. 27. 13; 32. 26; 38. 2, 3; 39. 1.

TUBAL CAIN. Son of Lamech and Zillah. Ge. 4. 22.

TYCHICUS, *happy*. A companion of Paul. Ac. 20. 4; Col. 4. 7; Eph. 6. 21, 22; 2 Ti. 4. 12; Tit. 3. 12.

TYRANNUS, *king*. A sophist of Ephesus, in whose school Paul taught for two years. Ac. 19. 9.

UCAL. A man named in Pr. 30. 1.

UEL, *will of God*. One of them who married strange wives. Ezra 10. 34.

ULAM, *vestibule*. Grandson of Maachah, wife of Maathir. 1 Ch. 7. 16.—A man of Benjamin, father of many valiant men. 1 Ch. 8. 39, 40.

. A chief man of Asher. 1 Ch. 7. 39.

UNNI, *depressed*. One sent by David to bring up the ark from Obed-edom. 1 Ch. 15. 18, 20.—A Levite who came up with Zerubbabel. Ne. 12. 9.

UR. Father of one of David's mighty men. 1 Ch. 11. 35; also called Alasbai.

URI, *fiery*. Son of Hur, and father of Bezaleel. Ex. 31. 2.—One of those who married strange wives. Ezra 10. 24.—

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- Father of Geber, one of Solomon's officers. 1 Ki. 4. 19.
- URIAH, flame of Jehovah.** A Hittite, the husband of Bathsheba, perfidiously slain by David. 2 Sa. 11. 3; 23. 39.—A priest in the time of Ahaz and Isaiah. Is. 8. 2; 2 Ki. 16. 10.
- URIEL, flame of God.** A Levite, son of Kohath. 1 Ch. 6. 24; 15. 5, 11.—Father of Michaiiah, mother of king Abijah. 2 Ch. 13. 2.
- URIJAH, flame of Jehovah.** A prophet, slain by order of Jehoiaquin. Je. 20. 20.
- UTHAI, whom Jehovah succours.** Descendant of Pharez, son of Judah. 1 Ch. 9. 4.—Son of Bigvai, and companion of Ezra. Ezra 8. 14.
- UZAI, robust.** Father of Palai, who helped to build the wall. Ne. 3. 25.
- UZAL.** One of the descendants of Joktan. Ge. 10. 27.
- UZZA, or UZZAH, strength.** A Levite who presumptuously touched the ark, and was slain by Jehovah. 2 Sa. 6. 3, 6, 7.—A chief man of Benjamin. 1 Ch. 8. 7.—One whose children returned from Babylon. Ezra 2. 49; Ne. 7. 51.
- UZZI.** A Levite, son of Bukki. 1 Ch. 6. 5, 51; Ezra 7. 4.—A son of Tola of Issachar. 1 Ch. 7. 2.—A son of Bela, of Benjamin. 1 Ch. 7. 7.—A son of Hani, and overseer of Levites at Jerusalem. Ne. 11. 22.—One of the high priests, who assisted at the dedication of the wall. Ne. 12. 19, 42.—A son of Michri, and father of Elah. 1 Ch. 9. 8.
- UZZIAH, power of Jehovah.** King of Judah, from 811-759 B.C. 2 Ki. 15. 13, 30, 32, 34; Is. 1. 1; 6. 1; 7. 1; Ho. 1. 1; Am. 1. 1. Called Azariah, 2 Ki. 14. 21; 15. 1, 6, 8, 23, 27.—Father of Jehonathan, set over the treasures by David. 1 Ch. 27. 25.—A son of Merari. 1 Ch. 6. 24.—One of those who took strange wives. Ezra 10. 21.—Father of Athiah, who dwelt in Jerusalem. Ne. 11. 4.
- UZZIEL, power of God.** A Levite, son of Kohath. Ex. 6. 18; Nu. 3. 19.—A captain of the Simeonites, who went against Seir. 1 Ch. 4. 42.—A son of Bela, of Benjamin. 1 Ch. 7. 7.—A singer, son of Heman. 1 Ch. 25. 4. Called Azazel, ver. 18.—A Levite, son of Jeduthun. 2 Ch. 29. 14.—One who helped to build the wall. Ne. 3. 8.
- VAJEZATHA, pure.** The youngest son of Haman. Es. 9. 9.
- VANIAH, one of those who took strange wives.** Ezra 10. 36.
- VASHNI.** 1 Ch. 6. 28; in verse 33, and 1 Sa. 8. 2, it is written Joel.
- VASHTI, beautiful woman.** The wife of Xerxes. Es. 1. 9.
- VOPHSI, my addition.** Father of Nahbi, who was chosen to search the land for Naphtali. Nu. 13. 14.
- ZAAVAN, disturbed.** Descendant of Esau. Ge. 36. 27; 1 Ch. 1. 42.
- ZABAD, gift.** A man of Judah, descendant of Sheshan. 1 Ch. 2. 36.—A grandson of Ephraim. 1 Ch. 7. 21.—A man of Ephraim, one of David's mighty men. 1 Ch. 11. 41.—The son of Shimeath, who slew Joash. 2 Ch. 24. 26. Called Jozachar, 2 Ki. 12. 21.—One of those who took strange wives. Ezra 10. 27.
- ZABBAI, one of those who took strange wives.** Ezra 10. 28; Ne. 3. 20. See ZACCAI.
- ZABBUD, a companion of Ezra, who returned with him from Babylon.** Ezra 8. 14. See ZACOUR.
- ZABDI, the gift of Jehovah.** Grandfather of Achan. Jos. 7. 1. Called Zimri, 1 Ch. 2. 6.—A chief man of Benjamin. 1 Ch. 8. 19.—Set over the increase of the vineyard. 1 Ch. 27. 27.—A son of Asaph. Ne. 11. 17.
- ZARDIEL, the gift of God.** Overseer of mighty men of valour. Ne. 11. 14.
- ZABUD, a gift of God.** A son of Nathan the prophet, principal officer and friend of king Solomon's. 1 Ki. 4. 5.
- ZACCAI, pure, innocent.** One whose children went up from Babylon. Ezra 2. 9. See ZABBAI.
- ZACCHEUS, a superintendent of taxes at Jericho, who became a disciple.** Lu. 19. 2, etc.
- ZACCUR, mindful.** A Reubenite. Nu. 13. 4.—A Simeonite. 1 Ch. 4. 26.—A son of Asaph. 1 Ch. 25. 2.—One that builded the wall. Ne. 3. 2.—One that sealed the covenant. Ne. 10. 12.—Father of Hanan, set over treasures. Ne. 13. 13. See ZABBUD.
- ZACHARIAH, ZACHARIAS.** See ZACHARIAH.
- ZACHER, praise, celebration.** A chief man of Benjamin. 1 Ch. 8. 31.
- ZADOK, just.** A priest in the time of David. 2 Sa. 8. 17; 15. 24; 18. 19; 1 Ch. 6. 8.—Father-in-law of king Uzziah. 2 Ki. 15. 33; 2 Ch. 27. 1.—An ancestor of Ezra. 1 Ch. 6. 12; Ezra 7. 2; Ne. 11. 11.—Two priests who helped to build the wall. Ne. 3. 4, 29; and sealed the covenant. Ne. 10. 21.—One set over the treasures. Ne. 13. 13.
- ZAHAM, loathing, sat.** Son of Rehoboam. 2 Ch. 11. 19.
- ZALAPH, fracture, wound.** Father of Hanun, who helped to build the wall. Ne. 3. 30.
- ZALMON, or SALMON, shady.** One of David's mighty men. 2 Sa. 23. 28.
- ZALMUNNA, shadowless.** A prince of Midian. Ju. 8. 5; Ps. 83. 11.
- ZAPHNATH-PAANEAH, revealer of a secret.** Name given to Joseph by Pharaoh. Ge. 41. 45.
- ZARAH.** See ZERAH.
- ZATTU, one whose children went up from Babylon.** Ezra 2. 8; Ne. 7. 13.—One whose children took strange wives. Ezra 10. 27.—One who sealed the covenant. Ne. 10. 14.
- ZAZA, a descendant of Jerahmeel.** 1 Ch. 2. 33.
- ZEBADIAH, the gift of Jehovah.** One of the porters. 1 Ch. 26. 2.—A Levite, sent by Jehoshaphat to teach Judah. 2 Ch. 17. 8; 19. 11.—Two chief men of Benjamin. 1 Ch. 8. 15, 17.—One that came to David to Ziklag. 1 Ch. 12. 7.—One of the twelve captains of David. 1 Ch. 27. 7.—One who returned with Ezra from Babylon. Ezra 8. 8.—One of those who married strange wives.
- ZEBAH, a slaying.** A Midianite king. Ju. 8. 5; Ps. 83. 11.
- ZEBEDEE, Jehovah's gift.** Husband of Salome, and father of James and John. Mat. 4. 21; 10. 2; 20. 20; 26. 37; 27. 56; Mar. 3. 17; 10. 35; Lu. 5. 10; Jno. 21. 2.
- ZEBINAH, bought.** One of those who married strange wives. Ezra 10. 43.
- ZEBUDAH, given.** Mother of Jehoia- kim. 2 Ki. 23. 36.
- ZEBUL, a dwelling.** The ruler of Shechem, overthrown by Abimelech. Ju. 9. 28, etc.
- ZEBULUN, habitation.** Tenth son of Jacob by Leah. Ge. 30. 20; 35. 23; De. 33. 18. The limits of his tribe are described, Jos. 19. 10-16.
- ZACHARIAH, ZACHARIAH, whom Jehovah remembers.** A king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B.C. 773. 2 Ki. 15. 8-11.—A prophet who lived after the Babylonian captivity. Son of Barachiah, grandson of Iddo the prophet. Zec. 1. 1, 7; Ezra 5. 1; 6. 14.—A son of Barachiah [Jeberechiah], contemporary with Isaiah. Is. 8. 2.—A prophet, the son of Jehoiaada, slain in the court of the temple, in the reign of Joash. 2 Ch. 24. 20.—A prophet living at Jerusalem in the reign of Uzziah. 2 Ch. 26. 5, etc.
- ZEDEKIAH, or ZIDKIJAH, justice of Jehovah.** A king of Judah, 600-588 B.C., originally called Mattaniah. 2 Ki. 24. 17; 1 Ch. 3. 15; Je. 1. 3.—A false prophet under king Ahab. 1 Ki. 22. 11, 24; 2 Ch. 18. 10, 23.—A false prophet with Ahab, son of Koliah. Je. 29. 21, 22.
- ZEEB, a wolf.** A Midianite prince. Ju. 7. 25; 8. 3; Ps. 83. 11.
- ZELEK, a fissure.** One of David's mighty men. 2 Sa. 23. 37; 1 Ch. 11. 39.
- ZELOPHEAD, first fracture, first-born.** Son of Hephher, whose daughters sued for an inheritance. Nu. 26. 33; 27. 1; 36. 2; Jos. 17. 3.
- ZEMIRAH, song.** A Benjamite. 1 Ch. 7. 8.
- ZENAS, called the lawyer, a disciple who visited Creta with Apollos.** Tit. 3. 13.
- ZEPHANIAH, whom Jehovah defended.** A Kohathite. 1 Ch. 6. 36.—A priest whom Zedekiah sent to Jeremiah. Je. 21. 1; 29. 25-29.—The ninth of the minor prophets. Zep. 1. 1.—Father of Josiah and Hen. Zec. 6. 10, 14.
- ZEPHO, watch tower.** A son of Eliphaz. Ge. 36. 11, 15; 1 Ch. 1. 36.
- ZERAH, ZARAH, a rising.** A son of Judah, by Tamar. Ge. 38. 30; Nu. 26. 20.—A son of Reuel. Ge. 36. 13, 17.—A Simeonite. Nu. 26. 13.—A king of the Ethiopians, who invaded Judah in the reign of Asa. 2 Ch. 14. 9.
- ZERAHIAH, whom Jehovah caused to rise.** A Levite. 1 Ch. 6. 6.—A progenitor of Ezra. Ezra 7. 4. Called Izrahiah, 1 Ch. 7. 3.—One who returned from Babylon with Ezra. Ezra 8. 4.
- ZERESH, gold.** Wife of Haman. Es. 6. 13.
- ZERETH, splendour.** A man of Judah, son of Helah. 1 Ch. 4. 7.
- ZEROR, a little stone, grain.** An ancestor of Saul. 1 Sa. 9. 1.
- ZERUAH, leprous.** Mother of Jeroboam. 1 Ki. 11. 26.
- ZERUBBABEL, scattered to Babylon.** A descendant of David, who brought back the Jews to their own land, after the Babylonian captivity. Ezra 2. 2; 3. 2; Hag. 1. 1.

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ZERUIAH, *clef*. A daughter of Jesse and mother of Joab. 1 Sa. 26. 6; 2 Sa. 2. 13; 1 Ch. 2. 16.

ZETHAM, *olive*. One of the Gershonites when Solomon is made king. 1 Ch. 23. 8.—A Levite set over the treasures. 1 Ch. 26. 22.

ZETHAN, *olive tree*. Son of Jedaiel of Benjamin. 1 Ch. 7. 10.

ZETHAR, *star*. A eunuch of Xerxes. Es. 1. 10.

ZIA, *motion*. A chief man of Gad. 1 Ch. 5. 13.

ZIBA, *a plant*. A servant of the house of Saul. 2 Sa. 9. 2; 16. 1.

ZIBEON, *dyed*. A son of Seir and chief of the Horites. Ge. 36. 2, 20, 24, 29.

ZIBIA, or **ZIBIAH**, *a gazelle*. A Benjamite. 1 Ch. 8. 9.—Mother of king Josiah. 2 Ch. 24. 1.

ZICHRI, or **ZITHRI**, *celebrated, famous*. Son of Uzziel of Levi. Ex. 6. 21.—Chief man of Benjamin. 1 Ch. 8. 19, 23.—In the line of the Levites which dwelt in Jerusalem. 1 Ch. 9. 15.—Father of Elishaphat, captain of Jehoiada. 2 Ch. 23. 1.—Father of Joel, overseer at Jerusalem. Ne. 11. 9. And others.

ZIHA, *drought*. One whose children returned from Babylon. Ezra 2. 43; Ne. 7. 46; 11. 21.

ZILLAH, *shadow*. A wife of Lamech. Ge. 4. 19, 22.

ZILPAH, *a dropping*. Handmaid of Leah. Ge. 29. 24; 30. 9.

ZILTHAI, *shadow of Jehovah*. A man of Benjamin. 1 Ch. 8. 20.—A captain of Manasseh. 1 Ch. 12. 20.

ZIMMAH, *bad counsel*. A Levite, under Hezekiah, whose son sanctified himself. 2 Ch. 29. 12.

ZIMRAN, *celebrated*. A son of Abraham and Keturah. Ge. 25. 2; 1 Ch. 1. 32.

ZIMRI, *celebrated in song*. Captain of Elah king of Israel, whom he slew and succeeded, B.C. 930. 1 Ki. 16. 9, 10; 2 Ki. 9. 31.—Captain of the Simeonites. Nu. 25. 14.—Descendant of Judah by Tamar. 1 Ch. 2. 4.—Of the stock of Saul. 1 Ch. 8. 36; 9. 42.

ZINA. See **ZIZAH**.

ZIPH, *flowing*. Son of Jehaleleel, of Jabez. 1 Ch. 4. 16.

ZIPHION, or **ZEPHON**, *longing*. Eldest son of Gad. Ge. 46. 16; Nu. 26. 15.

ZIPPOR, *a bird*. Father of Balak, king of Moab. Nu. 22. 2; Jos. 24. 9.

ZIPPORAH, *a little bird*. The wife of Moses. Ex. 2. 21; 4. 25; 18. 2.

ZITHRI, *protection of Jehovah*. A Levite, son of Uzziel. Ex. 6. 22.

ZIZAH, *abundance*. A Simeonite. 1 Ch. 4. 37.—A son of Rehoboam. 2 Ch. 11. 20.

ZIZAH, *abundance*. One of the Gershonites when David made Solomon king. 1 Ch. 23. 11. Called Zina, ver. 10.

ZOBEBAH, *walking slowly*. Daughter of Coz, of Judah. 1 Ch. 4. 8.

ZOHAR, *whiteness*. A son of Simeon. Ge. 46. 10; Ex. 6. 15.—Father of Ephron. Ge. 23. 8; 25. 9. Called Jezoar, 1 Ch. 4. 7.

ZOHETH, a son of Ishi, of Judah. 1 Ch. 4. 20.

ZOPHA, *a curse*. A man of Asher, father of eleven children. 1 Ch. 7. 35, 36.

ZOPHAI. See **ZUPH**.

ZOPHAR, *imprudent*. One of Job's friends. Job 2. 11; 11. 1; 20. 1; 42. 9.

ZOROBABEL, son of Salathiel and father of Abihud. Mat. 1. 12, 13.—Son of Salathiel and father of Rhesa. Lu. 3. 27.

ZUAK, *smallness*. Father of Nethaneel, prince of Issachar. Nu. 1. 8; 2. 5.

ZUPH, *honey*. A son of Elkanah. 1 Sa. 1. 1; 1 Ch. 6. 26, 35.

ZUR, *form*. A leader of the Midianites. Nu. 25. 15; 31. 8; Jos. 13. 21.—A chief man of Benjamin. 1 Ch. 8. 30; 9. 36.

ZURIEL, *whose rock is God*. A chief of the house of the father of the families of Merari. Nu. 3. 35.

ZURISHADDAI, *whose rock is the Almighty*. Father of Shelumiel, prince of Simeon. Nu. 1. 6; 2. 12.

THE GEOGRAPHICAL INDEX.

- ABANA, her stones.** A river of Syria, near Damascus. 2 Ki. 5. 12.
- ABARIM, regions beyond.** A chain of mountains, east of the Dead Sea. Nu. 33. 47; De. 32. 49.
- ABDON, servile.** Jos. 21. 30; 1 Ch. 6. 74.
- ABEL, mourning.** A boundary stone. 1 Sa. 6. 18.
- ABEL OF BETH-MAACHAH, or ABEL-BETH-MAACHAH, mourning of the house of oppression.** A city of Naphthali. 2 Sa. 20. 15; 1 Ki. 15. 20; 2 Ki. 15. 29.
- ABEL-MAIM, place of waters.** 2 Ch. 16. 4. The same as the above.
- ABEL-MEHOLAH, meadow of dancing.** Ju. 7. 22; 1 Ki. 4. 12; 19. 16.
- ABEL-MIZRAIM, mourning of the Egyptians.** The place of mourning for Jacob. Ge. 50. 11.
- ABEL-SHITTIM, meadows of acacias.** Nu. 33. 49. See SHITTIM.
- ABEZ, white.** Jos. 19. 20.
- ABILENE.** A district of Syria, north-west of Damascus. Lu. 3. 1.
- ACCAD, chain.** A city of Nimrod's kingdom. Ge. 10. 10.
- ACCHO, or PTOLEMAIS, hot sand.** A seaport of Palestine. Ju. 1. 31.
- ACHDAMA, field of blood.** Ac. 1. 19.
- ACHAIA.** A Roman province. Ac. 19. 21; 2 Co. 9. 2; 11. 10; 1 Th. 1. 7, 8.
- ACHMETIA, or ECBATANA, citadel.** A capital of the Persian kings. Ezra 6. 2.
- ACHOR, trouble.** A valley near Jericho, where Achan was stoned. Jos. 7. 24, 26; Ho. 2. 15.
- ACHSHAPH, enchantment.** A royal city of Canaan. Jos. 11. 1; 12. 20; 19. 25.
- ACHZIB, lying.** A seaport of Canaan, to the north of Achcho. Ju. 1. 31.—A town belonging to the tribe of Judah. Jos. 15. 44; Mi. 1. 14. See CHEZIB.
- ADADAH, ornament.** Jos. 15. 22.
- ADAM, red earth.** A city near the Jordan. Jos. 8. 16.
- ADAMAH, the ground.** Jos. 19. 36.
- ADAMI, human.** Jos. 19. 33.
- ADAR, wide, or HAZAR-ADDAR.** Jos. 15. 3.
- ADITHAIM, twofold ornament.** Jos. 15. 36.
- ADMAH, red.** A city of the plain, destroyed by fire from heaven. De. 29. 23; Ho. 11. 8.
- *woifold habitation, or*
ADORA. A city of Judah, to the south-west of Hebron. 2 Ch. 11. 9.
- ADRAMYTTIUM, mansion of death.** A seaport of Mysia. Ac. 27. 2.
- ADRIA.** A part of the Mediterranean Sea. Ac. 27. 27.
- ADULLAM, justice of the people.** A city of Judah, and place of refuge to David. 1 Sa. 22. 1; 2 Sa. 23. 13; 1 Ch. 11. 15.
- ADUMMIM, red earths.** A place on the borders of Judah and Benjamin, to the east of Jerusalem. Jos. 15. 7; 18. 17.
- ÆNON.** Jno. 3. 23.
- AHAVA, water.** A town of Babylon. Ezra 8. 15, 21, 31.
- AHLAB, fatness.** A town of Asher. Ju. 1. 31.
- AI, or HAI, a heap of ruins.** A royal city of the Canaanites, destroyed by Israel. Jos. 8. 1. 28; 12. 9; Ezra 2. 28.—A city of the Ammonites. Je. 49. 3.
- AIATH.** Is. 10. 28. The same as AI or HAI.
- AIJA.** Ne. 11. 31. Probably the same as the above.
- AIN, fountain.** A city of Simeon, south of Hebron. Jos. 15. 32; 19. 7; 21. 16; 1 Ch. 4. 32.—A place on the north border of Canaan. Nu. 34. 11.
- AJALON, or AJALON, a large stag.** A city of Dan, given to the Levites. Jos. 19. 42; 21. 24; Ju. 12. 12; 1 Sa. 14. 31; 1 Ch. 6. 69.—The valley of, Jos. 10. 12.
- AKRABBIM, scorpions.** A chain of rocks south of the Dead Sea. Nu. 34. 4; Jos. 15. 3.
- ALAMMELECH, oak of the king.** Jos. 19. 26.
- ALEMETH.** 1 Ch. 6. 60. See ALMON.
- ALEXANDRIA.** A seaport of Egypt. Ac. 27. 6; 28. 11.
- ALLON, an oak.** Jos. 19. 33.
- ALLON-BACHUTH, the oak of weeping.** Ge. 35. 8.
- ALMON, hidden.** A city of Benjamin. Jos. 21. 18. The same as ALEMETH.
- ALMON-DIBLATHAIM.** Nu. 33. 46, 47.
- ALOTH.** 1 Ki. 4. 16.
- ALUSH, a crowd of men.** Nu. 33. 13, 14.
- AMAD, eternal people.** Jos. 19. 26.
- AMALEKITES.** A people of Canaan, smitten by Saul. Nu. 14. 45; 1 Sa. 15. 6, 7; 27. 8.
- AMAM, people.** Jos. 15. 26.
- AMANA, integrity.** A mountain, probably forming part of the Lebanon chain. Ca. 4. 8.
- AMMAH, beginning.** A hill near Gibeon. 2 Sa. 2. 24.
- AMMONITES.** A people dwelling on the border of Canaan. De. 2. 20; 23. 3; 2 Ch. 20. 1.
- AMORITES.** A people of Canaan, driven out by the Israelites. Ge. 15. 21; Nu. 13. 29; 21. 31; Jos. 10. 12. Am. 2. 9, 10.
- AMPHIPOLIS.** A city of Macedonia. Ac. 17. 1.
- ANAB, abounding in grapes.** A city of Judah, to the south-west of Hebron. Jos. 11. 21; 15. 50.
- ANAHARATH, groaning.** Jos. 19. 19.
- ANANIAH, cloud of the Lord.** Ne. 11. 32.
- ANATHOTH, answers to prayers.** A city of Benjamin, the residence of the prophet Jeremiah. Jos. 21. 18; Je. 1. 1; 29. 27.
- ANEM, two fountains.** 1 Ch. 6. 73. Probably the same as ENGANNIM.
- ANER, exile.** 1 Ch. 6. 70.
- ANIM.** Jos. 15. 50.
- ANTIOCH.** A city of Syria, on the river Orontes. Ac. 11. 26; 13. 1; 18. 22.—A city of Pisidia. Ac. 13. 14; 14. 19, 21; 2 Ti. 3. 11.
- ANTIPATRIS.** A city of Palestine, on the road between Jerusalem and Cæsarea. Ac. 23. 31.
- APIEK, fortified city.** A place in the tribe of Judah, and an encampment of the Philistines. 1 Sa. 4. 1.—Also an encampment of the Philistines in the neighbourhood of Jezreel. 1 Sa. 29. 1.—A city of Syria, within the allotment of Asher. Jos. 12. 18; 19. 30; 1 Ki. 20. 26, 30; 2 Ki. 13. 17.
- APHEKAH.** Jos. 15. 53.
- APHIK.** Ju. 1. 31. Probably the same as APHEK.
- APHRAH, dust.** Mi. 1. 10.
- APOLLONIA.** A city of Macedonia. Ac. 17. 1.
- APPRI FORUM.** A town on the Via Appia, between Rome and Puteoli. Ac. 28. 15.
- AR, city.** A city of the Moabites. Nu. 21. 15, 28; De. 2. 29; Is. 15. 1.
- ARAB, ambush.** Jos. 15. 52.
- ARABAH.** A plain on the border of Judah and Benjamin. See BETH-ARABAH.
- ARABIA, desert.** A country of south-western Asia. 2 Ch. 9. 14; Is. 21. 13; Je. 25. 24; Eze. 27. 21.
- ARAD, wild ass.** A royal city of the Canaanites. Nu. 21. 1; Jos. 12. 14.
- ARAM, high.** The Hebrew name of Syria. Nu. 23. 7; 1 Ch. 2. 23.

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- ABARAT**, *mountain of descent*. A country of Asia, the same as Armenia. Je. 51. 27.
- ABARAT**, *mountains of*. The modern Agri-dagh. Ge. 8. 4.
- ARBA**, or **ARBAH**, *quadrangular*. See KIRJATH-ARBA.
- ARCHEL**, *length*. Jos. 18. 2.
- AREOPAGUS**. A place in Athens, the seat of the high court of justice of the Athenians. Ac. 17. 19.
- ARGOB**, *heap of stones*. A district lying east of the Jordan, forming part of Bashan. De. 3. 4, 13.
- ARIEL**, *lion of God*. A name of Jerusalem. Is. 29. 1.
- ARIMATHÆA**. A city of Palestine. Mat. 27. 57; Mar. 15. 43; Lu. 23. 51; Jno. 19. 38.
- ARKITES**. A people of Canaan. Ge. 10. 17; 1 Ch. 1. 15.
- ARMAGEDDON**, *mountain of Megiddo*. Re. 16. 16.
- ARMENIA**. A country of Asia. 2 Ki. 19. 37; Is. 37. 38. See **ABARAT**.
- ARNON**, *a sounding torrent*. A river on the east of Jordan. De. 2. 24; 3. 8, 12, 16.
- AROR**, *heath*. A city of Gad. Nu. 32. 84; Jos. 13. 25.—A city given to Reuben. De. 2. 36; 3. 12.—A city of Judah. 1 Sa. 30. 28.
- ARPAJ**, or **ARPAJ**, *prop.* A city of Phœnicia. 2 Ki. 19. 13; Eze. 27. 8, 11.
- ARUBOTH**, *flood-gates*. 1 Ki. 4. 10.
- ARUMAH**, *elevated*. A place near Shechem. Ju. 9. 41. See **RUMAH**.
- ARVADITES**. A people of Canaan, dwelling in Arvad and the adjacent tract. Ge. 10. 18; 1 Ch. 1. 16.
- ASHAN**, *smoke*. Jos. 15. 42; 19. 7. See **CHOR-ASHAN**.
- ASHDOD**, *fortified*. A city of the Philistines. 1 Sa. 5. 1, 3, 6; 2 Ch. 28. 6.
- ASHDOTH-PISGAH**. A town on the east of the Dead Sea. De. 3. 17; Jos. 12. 8; 13. 20.
- ASHER**, *happy*. One of the twelve tribes of Israel. Ge. 49. 20; Nu. 1. 40; De. 33. 24; Jos. 19. 24.
- ASIKELON**, or **ASKELON**, *migration*. A city of the Philistines. Ju. 14. 19; 1 Sa. 6. 17; 2 Sa. 1. 20.
- ASHKENAZ**, *a spreading fire*. Kingdom of, probably part of Asia Minor. Je. 51. 27.
- ASHNAH**, *strong*. A town of Judah, in the valley. Jos. 15. 33.—Another, further to the south. Jos. 15. 43.
- ASHTAROTH**, or **ASHTAROT-KARNAIM**, *statues of Astarle*. A city on the east of Jordan, given to the half-tribe of Manasseh. Ge. 14. 5; Jos. 12. 4; 13. 31.
- ASIA**. Ac. 6. 9; 16. 6; 19. 10.
- ASSHUR**, *a step*. A name of Assyria. Nu. 24. 22; Ezra 4. 2; Eze. 27. 23.
- ASSOS**. A city of Mysia. Ac. 20. 13.
- ASSYRIA**. A country and kingdom of Asia. 2 Ki. 15. 19; 17. 6; 18. 11; 1 Ch. 5. 26; Is. 10.
- ATAROTH**, *crowns*. A city of Ephraim. Jos. 16. 2, 7; 1 Ch. 2. 54.
- ATAROTH-ADDAR**. A border city of Ephraim and Benjamin. Jos. 16. 5; 18. 13.
- ATHACH**, *lodging-place*. 1 Sa. 30. 30.
- ATHENS**. A city of Greece. Ac. 17. 16.
- ATROTH**, or **ATROTH-SHOPHAN**. Nu. 32. 35.
- ATTALIA**. A seaport of Pamphylia. Ac. 14. 25.
- AVA**, *overturning*. A city of Assyria. 2 Ki. 17. 24. See **IVAH**.
- AVEN**, *vanity*. A city of Egypt, the same as Bethshemesh, or Heliopolis. Eze. 30. 17.
- AVEN**, *Plain of*, *Coele-Syria*. A valley to the north of Canaan, between Libanus and Anti-Libanus. Am. 1. 5.
- AVIMS**, or **AVITES**, a people of Canaan. De. 2. 23; Jos. 13. 3; 18. 23.
- AVITES**. A people of Assyria, transplanted to Samaria. 2 Ki. 17. 31.
- AVITH**, *ruins*. A city of Edom. Ge. 36. 35; 1 Ch. 1. 46.
- AZAL**, *noble*. A place near Jerusalem. Zec. 14. 5.
- AZEKAH**, *hedged round*. A town of Judah. Jos. 10. 10, 11; 1 Sa. 17. 1; Je. 34. 7.
- AZEM**, *strength*. Jos. 15. 29; 19. 3. See **EZEM**.
- AZMAVETH**, or **BETH-AZMAVETH**. Ezra 2. 24; Ne. 7. 28.
- AZMON**, *strong*. A boundary city of Canaan. Nu. 34. 4, 5; Jos. 15. 4.
- AZNOTH-TABOR**. Jos. 19. 34.
- AZOTUS**, or **ASHDOD**. Ac. 8. 40. See **ASHDOD**.
- AZZAH**, or **GAZA**, *fortified*. De. 2. 23. See **GAZA**.
- BAAAL**, or **BAALATH-BEER**, *lord*. Jos. 19. 8; 1 Ch. 4. 33.
- BAAAL-GAD**, *lord of fortune*. A town in the north of Palestine, near mount Hermon. Jos. 11. 17; 12. 7; 13. 5.
- BAAAL-HAMON**, *lord of a multitude*. Ca. 8. 11.
- BAAAL-HAZOR**, *lord of a village*. A city of Ephraim. 2 Sa. 13. 23.
- BAAAL-HERMON**, *place of the nose*. A mountain forming part of Lebanon. Ju. 3. 3; 1 Ch. 5. 23.
- BAAAL-MEON**, or **BETH-BAAAL-MEON**, *habitation of Baal*. A town on the east of Jordan. Nu. 32. 38; Eze. 25. 9.
- BAAAL-PEOR**, or **PEOR**, *lord of the opening*. A place east of the Dead Sea, and north of the Arnon. Nu. 25. 3; De. 4. 3; Ps. 106. 28; Ho. 9. 10.
- BAAAL-PERAZIM**, *place of breaches*. A place belonging to the tribe of Judah. 2 Sa. 5. 20; 1 Ch. 14. 11.
- BAAAL-SHALISHA**, *having a third*. 2 Ki. 4. 42.
- BAAAL-TAMAR**, *having palm trees*. Ju. 20. 33.
- BAAAL-ZEPHON**, *lord of the north*. A place near the Red Sea. Ex. 14. 2, 9; Nu. 33. 7.
- BAALAH**, *lady*. The same as Kirjath-jearim. Jos. 15. 9; 1 Ch. 13. 6.—A town in the south of Judah. Jos. 15. 29.
- BAALATH**. A city of Dan, rebuilt by Solomon. Jos. 19. 44; 1 Ki. 9. 18; 2 Ch. 8. 6.
- BAALATH-BEER**. Jos. 19. 8. See **BAAAL**.
- BAALE OF JUDAH**. 2 Sa. 6. 2. The same as Kirjath-jearim.
- BABEL**, *confusion*. A city of Nimrod's kingdom, afterwards Babylon. Ge. 10. 10.—Tower of. Ge. 11. 4, 9.
- BABYLON**. The capital of the Babylonian empire, situated on the river Euphrates. Da. 4. 29, 30.
- BAJITH**, *house*. A town of Moab. Is. 15. 2.
- BALAH**, or **BILHAH**. Jos. 19. 3; 1 Ch. 4. 29.
- BAMOTH**, *high places*, or **BAMOTH-BAAZ**. Nu. 21. 19, 20; Jos. 13. 17.
- BASHAN**, *sandy soil*. A district to the east of the Jordan, noted for its pastures. De. 1. 4; 32. 14; Jos. 12. 5; Eze. 39. 18.
- BASHAN-HAVOTH-JAIR**. De. 3. 14.
- BASHURIM**, *village of young men*. A town of Benjamin, near Jerusalem. 2 Sa. 3. 16; 16. 5; 17. 18.
- BEALOTH**, *daughters of the city*. Jos. 15. 24.
- BEER**, *a well*. Nu. 21. 16. See **BEER-ELIM**.
- BEER-ELIM**, *well of the mighty ones*. Is. 15. 8. Perhaps the same as Beer.
- BEER-LAHAI-ROI**, *the well of the living who seeth me*. A well in the desert south of Canaan. Ge. 16. 14; 24. 62; 25. 11.
- BEROTH**, or **BEER**. A town of Benjamin, near Gibeon. Jos. 9. 17; 18. 25; Ju. 9. 21.
- BEROTH**. De. 10. 6. See **BENE-JAAKAN**.
- BERSHEBA**, *well of the oath*. A place in the extreme south of Palestine. Ge. 21. 31, 32; 26. 23; 28. 10; Ju. 20. 1.
- BESHTERAH**, *temple of Astarle*. A city of Manasseh, east of Jordan. Jos. 21. 27.
- BEIA**, *devouring*, or **ZOAR**. One of the cities of the plain. Ge. 13. 10; 14. 2, 8; 19. 20, 22.
- BENE-JAAKAN**. Nu. 33. 31. The same as Beeroth (of the children of Jaakan).
- BENJAMIN**, *son of the right hand*. One of the twelve tribes of Israel. Ge. 49. 27; Nu. 1. 37; De. 33. 12; Jos. 18. 11.
- BEON**, *house of habitation*. Nu. 32. 3. The same as Baal-meon.
- BERACHAH**, *blessing*. Valley of. 2 Ch. 20. 26.
- BEREA**. A city of Macedonia. Ac. 17. 10, 13; 20. 4.
- BERED**, *hail*. Ge. 16. 14.
- BEROTHIAH**. Eze. 47. 16. Perhaps the same as Berothai.
- BEROTHAI**, *wells of the Lord*, or **CHUN**, *firm*. A city of Syria. 2 Sa. 8. 8; 1 Ch. 18. 8.
- BESOR**, *cold*. A brook in the south west of Palestine. 1 Sa. 30. 9, 10, 21.
- BETHA**, *security*, or **TIBHATH**. A city of Syria. 2 Sa. 8. 8; 1 Ch. 18. 8.
- BETEN**, *belly*. Jos. 19. 25.
- BETHABARA**, *house of the ford*. Jno. 1. 28.
- BETH-ANATH**, *house of response*. Jos. 19. 38; Ju. 1. 33.
- BETH-ANOTH**. Jos. 15. 59.
- BETHANY**. A town near Jerusalem, on the east slope of the mount of Olives. Mat. 21. 17; Mar. 11. 1, 11, 12; Lu. 19. 29; Jno. 11. 18.

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- BETH-ARABAH**, *house of the desert*. Jos. 15. 6; 18. 22.
- BETH-ARAM**, *house of the lofty*. Jos. 13. 27. The same as Beth-haran.
- BETH-ARBEL**. Ho. 10. 14.
- BETH-AVEN**, *house of vanity*. A town in the tribe of Benjamin, near Bethel. Jos. 7. 2; 1 Sa. 13. 5; 14. 23.—Wilderness of, Jos. 18. 12.
- BETH-AZMAVETH**, *house strong with death*. Ne. 7. 28. See AZMAVETH.
- BETH-BAAL-MEON**. Jos. 13. 17. See BAAL-MEON.
- BETH-BARAH**. A place on the river Jordan. Ju. 7. 24.
- BETHBIREI**, *house of my creation*. 1 Ch. 4. 31.
- BETHCAR**, *house of battering rams*. A place on the borders of Dan and Judah. 1 Sa. 7. 11.
- BETH-DAGON**. A town of Judah. Jos. 15. 41.—A town of Asher. Jos. 19. 27.
- BETH-DIBLATHAIM**, *house of two cakes of figs*. A town of Moab, probably the same as Diblath. Je. 48. 22.
- BETHEL**, *house of God*. A city of Canaan, on the road between Jerusalem and Shechem. Ge. 28. 19; 35. 1; 1 Sa. 7. 16; 1 Ki. 12. 29; 2 Ki. 2. 3, 23; 23. 15.
- BETH-EMEK**. Jos. 19. 27.
- BETHESDA**. A pool in Jerusalem. Jno. 5. 2.
- BETH-EZEL**, *a place near*. Mi. 1. 11.
- BETH-GAMUL**, *house of the recompensed*. A city of Moab. Je. 48. 23.
- BETH-GADER**, *house of the wall*. 1 Ch. 2. 51. Perhaps the same as Gedor.
- BETH-HARAN**, *house of the lofty*. A town lying east of the Jordan. Nu. 32. 36. See BETH-ARAM.
- BETH-HACEREM**, *house of the vineyard*. A town of Judah, near Tekoah. Je. 6. 1.
- BETH-HORON**, UPPER and NETHER, *place of the campers*. Two towns on the borders of Benjamin and Ephraim. Jos. 10. 10, 11; 16. 3, 5.
- BETH-JESIMOTH**, or BETH-JESIMOTH, *house of the deserts*. A town east of the Jordan. Nu. 33. 49; Jos. 12. 3; 13. 20.
- BETH-LEBAOTH**, *place of lionesses*. Jos. 19. 6. See LEBAOTH.
- BETHLEHEM**, *house of bread*. A town of Judah, the birth-place of our Lord. Ge. 35. 19; 1 Sa. 17. 12; Mat. 2. 1; Lu. 2. 4, 15.—A town of Zebulon. Jos. 19. 15.
- BETH-MAACHAH**, *house of oppression*, or ABEL of BETH-MAACHAH. 2 Sa. 20. 14.
- BETH-MARCABOTH**, *house of chariots*. Jos. 19. 5; 1 Ch. 4. 31.
- BETH-MEON**, or BAAL-MEON, *house of habitation*. A town on the east of Jordan. Je. 48. 23.
- BETH-NIMRAH**, *house of pure water*. A town on the east of Jordan. Nu. 32. 36; Jos. 13. 27. See NIMRAH.
- BETH-PALET**, *place of escape*. Jos. 15. 27. See BETH-PHELET.
- BETH-PAZZEZ**, *house of dispersion*. Jos. 19. 21.
- BETH-PEOR**. A city of Moab, assigned to Reuben. De. 34. 6; Jos. 13. 20.
- BETHPHAGE**. A village near Jerusalem. Mat. 21. 1; Mar. 11. 1; Lu. 19. 29.
- BETH-PHELET**. Ne. 11. 26. The same as BETH-PALET.
- BETH-REHOB**, *house of breadth*. A city in the north of Canaan. Ju. 18. 28; 2 Sa. 10. 6. See REHOB.
- BETHSAIDA**, (of Galilee) *house of fruits*. A town on the west shore of the sea of Galilee. Mat. 11. 21; Lu. 10. 13; Jno. 1. 44; 12. 21.—BETHSAIDA, (afterwards Julius), a town on the east of the Jordan, in Gaulonitis. Mar. 6. 45; 8. 22; Lu. 9. 10.
- BETH-SHAN**, or BETH-SHEAN, (afterwards Scythopolis), *house of rest*. A city of Palestine, at the south-east extremity of the plain of Esdraelon. Ju. 1. 27; 1 Sa. 31. 10, 12.
- BETH-SHEMESII**, *house of the sun*. A city of Judah. 1 Sa. 6. 9, 20; 2 Ki. 14. 11, 13; 2 Ch. 25. 21, 23; 28. 18.—A city of Naphtali. Ju. 1. 33.—Aven, or Heliopolis. A city of Egypt. Je. 43. 13.
- BETH-SHITTAN**, *house of acacias*. Ju. 7. 22.
- BETH-TAPPUAH**, *house of apples*. A city of Judah, sixty miles west of Hebron. Jos. 15. 53.
- BETHUL**, or BETHUEL, *virgin*. Jos. 19. 4; 1 Ch. 4. 30.
- BETH-ZUR**, *house of the rock*. A city of Judah. Jos. 15. 58; 2 Ch. 11. 7.
- BETONIM**, *nuts*. Jos. 13. 26.
- BEZEK**, *lightning*. Ju. 1. 4, 5; 1 Sa. 11. 8.
- BEZER**, *gold ore*. A city of refuge, east of Jordan. De. 4. 43; Jos. 20. 8; 1 Ch. 6. 78.
- BILEAM**. 1 Ch. 6. 70.
- BILHAH**, *timidity*. 1 Ch. 4. 29. The same as BALAH.
- BITHRON**, *great division*. A district east of Jordan. 2 Sa. 2. 29.
- BITHYNIA**. A country of Asia, forming part of Asia Minor, and bordering on the Black Sea. Ac. 16. 7; 1 Pe. 1. 1.
- BOCHIM**, *weepers*. Ju. 2. 1, 5.
- BOSATH**, or BOZATH, *elevated ground*. Jos. 15. 39; 2 Ki. 22. 1.
- BOZZZ**, *mud bog*. A rock near Michmash. 1 Sa. 14. 4.
- BOZRAH**, *fortification*. A city of Edom. Is. 63. 1.
- CABBON**, *cake*. Jos. 15. 40.
- CABUL**, *land of feller*. A tract in the west of Canaan, within the tribe of Asher. 1 Ki. 9. 13; 2 Ch. 8. 2.—A town of Asher, probably within the above. Jos. 19. 27.
- CÆSAREA**. See CESAREA.
- CAIN**, *possession*. Jos. 15. 57.
- CALAH**, *old age*. A city of Assyria. Ge. 10. 11, 12.
- CALEB-EPHRATAH**. A district near Hebron. 1 Ch. 2. 24.
- CALNEH**, *fortified dwellings*. A city of Nimrod's kingdom. Ge. 10. 10; Am. 6. 2.
- CALNO**. Probably the same as Calneh. Is. 10. 9.
- CALVARY**, *place of a skull*. A place near Jerusalem, the site of our Lord's crucifixion. Lu. 23. 33.
- CAMON**, *his resurrection*. Ju. 10. 5.
- CANA**, *zeal*. A village of Galilee, the scene of our Lord's first miracle. Jno. 2. 1, 11; 4. 46.
- CANAAN**, *merchant*. The earlier name of Palestine, the land given as an inheritance to the posterity of Abraham. Ge. 11. 31; 12. 5; 17. 8.
- CANAANITES**. The nations dwelling in the land of Canaan. Ge. 10. 19; Ju. 1. 1.
- CANNEH**, *surname*. Probably the same as Calneh. Eze. 27. 23.
- CAPERNAUM**. A city of Galilee. Mat. 4. 13; 8. 5; 11. 23; Mar. 2. 1; 9. 33; Lu. 4. 31; Jno. 6. 59.
- CAPHTOR**, *crown*. A name of Egypt. De. 2. 23; Je. 47. 4.
- CAPPADOCIA**. A province of Asia Minor. Ac. 2. 9; 1 Pe. 1. 1.
- CARCHEMISH**, *fortress*. A city of Mesopotamia, on the river Euphrates. 2 Ch. 35. 20; Je. 46. 2.
- CARMEL**, *fruitful field*. A city in the south of Judah. 1 Sa. 15. 12; 25. 2.—A range of hills on the coast of Palestine. 1 Ki. 18. 19, 20; 2 Ki. 4. 25; 19. 23; Ca. 7. 5.
- CASIPHIA**, *silver of the Lord*. Ezra 8. 17.
- CASLUHIM**. Ge. 10. 14; 1 Ch. 1. 12.
- CEDRON**, or KEDRON, *very black*. A brook on the east side of Jerusalem. Jno. 18. 1.
- CENCHREA**. A seaport of Greece, east of Corinth. Ac. 18. 18; Ro. 16. 1.
- CESAREA**, a city and seaport of Palestine. Ac. 25. 1, 6, 13.—CESAREA-PHILIPPI. A city in the north of Palestine, near the source of the Jordan. Mat. 16. 13; Mar. 8. 27.
- CHALDÆA**. A country of Asia, the same as Babylonia. Je. 50. 10; Eze. 11. 24; 16. 29; 23. 16.
- CHARASHIM**, *Valley of, craftsmen*. 1 Ch. 4. 14; Ne. 11. 35.
- CHARRAN**, *very dry*. The same as Haran. Ac. 7. 2, 4.
- CHERBAR**, *length*. A river of Assyria. Eze. 1. 1, 3; 3. 15; 43. 3.
- CHEPHAR-HAAMMONAI**, *village of Ammonites*. Jos. 18. 24.
- CHEPHIRAIH**, *village*. A city of Benjamin, near Gibeon. Jos. 9. 17; Ezra 2. 25; Ne. 7. 29.
- CHERETHIMS**, *CHERETHITES*, *executioners*. A people in the south of Canaan. 1 Sa. 30. 14; Zep. 2. 5.
- CHERITH**, *brook, separation*. 1 Ki. 17. 3, 5.
- CHESALON**, *confidence*. Jos. 15. 10.
- CHESIL**, *constellations*. Jos. 15. 30.
- CHESULLOTH**, *confidences*. Jos. 19. 18. See CHISLOTH-TABOR.
- CHIZIB**. Ge. 38. 5; perhaps the same as Achizib, of Judah.
- CHILMAD**. Eze. 27. 23.
- CHINNERETH**, or CHINNEROTH, *harp*. A city of Naphtali. De. 3. 17; Jos. 11. 2; 1 Ki. 15. 20.—SEA OF, the same as the sea of Tiberias, or Galilee. Nu. 34. 11; Jos. 12. 3.
- CHIOS**. An island in the Ægean Sea. Ac. 20. 15.
- CHISLOTH-TABOR**. Jos. 19. 12. Perhaps the same as Chesulloth.
- CHITTIM**, *subduers*. A name for the islands and adjacent coasts of the Medi-

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- terranean. Nu. 24. 24; Is. 23, 1, 12; Je. 2. 10; Eze. 27. 6; Da. 11. 30.
- CHORASHAN, *smoking furnace*. 1 Sa. 30. 30. The same as ASHAN.
- CHORAZIN, *secret*. A town of Galilee, near Bethsaida. Mat. 11. 21; Lu. 10. 13.
- CHUB. Eze. 30. 5.
- CHUN, *firm*. See BEROOTHAL. 1 Ch. 18. 8.
- OILICIA. The south-east province of Asia Minor. Ac. 15. 41; 21. 39; 23. 34.
- CINNEROTH. 1 Ki. 15. 20. See CHINNEBETH.
- CLAUDA. An island off the south coast of Crete. Ac. 27. 16.
- CNIDUS. A city of Caria. Ac. 27. 7.
- COLOSSE. A city of Phrygia. Col. 1. 2.
- COOS, or COS. An island in the Ægean. Ac. 21. 1.
- CORINTH. A city of Greece. Ac. 18. 1; 19. 1; 1 Co. 1. 2; 2 Co. 1. 1, 23.
- CRAFTSMEN, Valley of the, or CHAMASHIM. Ne. 11. 35.
- CRETE. An island in the Mediterranean, now Candia. Ac. 27. 7; Tit. 1. 5.
- CUSH, *black*. A name for Assyria. Ge. 10. 6; Is. 11. 11. See ETHIOPIA.
- CUSHAN. A name for Arabia. Hab. 3. 7.
- CUTH, or CUTHAN. Susiana, a province of Assyria; the modern Khuzistan. 2 Ki. 17. 24, 30.
- CYPRUS. An island in the Mediterranean. Ac. 11. 19, 20; 13. 4; 27. 4.
- CYRENE. A country of Africa. Mat. 27. 32; Ac. 2. 10; 11. 20.
- DABAREH, or DABERATH, *sheep-walk*. Jos. 19. 12; 21. 28.
- DABBASHETH, *flowing with honey*. Jos. 19. 11.
- DALMANUTHA, *a bucket*. A place in Galilee, on the shore of the sea of Galilee. Mar. 8. 10.
- DALMATIA. A province lying along the east shore of the Adriatic. 2 Ti. 4. 10.
- DAMASCUS. A city and kingdom of Syria, to the north-east of Palestine. Ge. 14. 15; 2 Sa. 8. 5, 6; 1 Ki. 11. 24; 2 Ki. 5. 12; 14. 28; 16. 9; Ac. 9. 2, 3.
- DAMMIM. See EPHES-DAMMIM.
- DAN, *a judge*. One of the twelve tribes of Israel. Ge. 49. 16; Nu. 1. 39; De. 33. 22; Jos. 19. 40.—A city in the north of Canaan, formerly LAISH or LESHIM. Ge. 14. 14; Jos. 19. 47; Ju. 18. 29; 20. 1.
- DAN-JAAN. 2 Sa. 24. 6.
- DANNAH, *low land*. Jos. 15. 49.
- DEBIR, *an oracle*. A place in the inheritance of Gad. Jos. 18. 26. See LODEBAR.—A town on the borders of Judah and Benjamin. Jos. 15. 7.—A royal city of Canaan, within the inheritance of Judah, also called Kirjathsepher, and Kirjath-sannah. Jos. 10. 39; 15. 15, 49; Ju. 1. 11.
- DECAPOLIS. A district of Palestine, so called from its including ten cities. Only one of the number (Scythopolis) was to the west of the Jordan. Mat. 4. 25; Mar. 5. 20; 7. 31.
- DEDAN, *leading forward*. Je. 25. 23; 49. 8; Eze. 27. 15, 20; 38. 13.
- DEDANIM. Is. 21. 13. The same as DEDAN.
- DERBE, *a sting*. A city of Lycaonia. Ac. 14. 6, 20; 16. 1.
- DIBLATH, *cake*. A town of Moab; perhaps the same as Almon-diblathaim, or Beth-diblathaim. Eze. 6. 14.
- DIBON, *weeping*. A city of Moab. Nu. 21. 30; Jos. 13. 9; Is. 15. 2; Je. 48. 18.
- DIBON-GAD. Probably the same as Dibon of Moab. Nu. 33. 45, 46.
- DILEAN, *a large gourd*. Jos. 15. 38.
- DIMON, *secure rest*. A place in Moab, probably the same as Dibon. Is. 15. 9.
- DIMONAH. Jos. 15. 22.
- DINHABAH, *she judges*. A city of Edom. Ge. 36. 32; 1 Ch. 1. 43.
- DIZAHAB, *abounding with gold*. De. 1. 1.
- DOPKHAH, *knocking*. Nu. 33. 12, 13.
- DOR, *habitation*. A maritime city of Canaan. Jos. 12. 23; Ju. 1. 27.
- DOTHAN, *two cisterns*. A place in Canaan, to the north of Samaria. Ge. 37. 17; 2 Ki. 6. 13.
- DUMAH, *silence*. Probably the same as Idumæa. Is. 21. 11.
- DURA, *circle*. A plain near Babylon. Da. 3. 1.
- EBAL, *stony*. A mount, to the north of Shechem. De. 11. 29; 27. 4, 13; Jos. 8. 30, 33.
- EBENEZER, *stone of help*. A place on the borders of Benjamin and Judah, near Mizpeh. 1 Sa. 4. 1; 5. 1; 7. 12.
- EBRONAH, *passage*. An encampment of the Israelites. Nu. 33. 34, 35.
- EDAR, *flock*. Tower of, near Bethlehem. Ge. 35. 21.
- EDEN, *paradise*. A country which contained Paradise, the seat of our first parents. Ge. 2. 8, 10, 15; 3. 23, 24.—2 Ki. 19. 12; Is. 37. 12.—Probably the modern Adu, on the south coast of Arabia. Eze. 27. 23.—House of. Am. 1. 5.
- EDER. A town of Judah. Jos. 15. 21.
- EDOM, *red*. Idumæa, a country of Arabia, inhabited by the posterity of Esau. Ge. 32. 3; 36. 8; Nu. 20. 14, 21; Je. 49. 17, 22; Eze. 25. 13.—Wilderness of. 2 Ki. 3. 8.
- EDREI, *strong*. A city of Bashan. Nu. 21. 33; Jos. 12. 4; 13. 31.
- EGLAIM, *two pools*. A town on the border of Moab. Is. 15. 8.
- EGLON, *a bull calf*. A royal city of the Canaanites, allotted to Judah. Jos. 10. 3, 5, 23; 15. 39.
- EGYPT. A country of Africa, to the south-west of Palestine. Ge. 12. 10; Ex. 3. 7, etc.—River of, or SIHO. A stream on the south-west frontier of the Promised Land. Ge. 15. 18; Nu. 34. 5; Jos. 13. 3; 1 Ch. 13. 5.
- EKRON, *emigration*. A city of the Philistines. Jos. 13. 3; 1 Sa. 5. 10; 7. 14; 17. 52.
- ELAH, *oak*. A valley to the south-westward of Jerusalem, on the border of Dan. 1 Sa. 17. 2, 19; 21. 9.
- ELAM, *eternity*, or ELYMAIS. A kingdom to the east of the Euphrates, afterwards a province of Persia. Ge. 14. 1, 9; Is. 11. 11; Da. 8. 2.
- ELATH, or ELOTH, *oaks*. Elana, a seaport of Edom. De. 2. 8; 1 Ki. 9. 26; 2 Ki. 14. 22; 16. 6.
- ELEALEH, *God ascends*. A town of the Amorites, given to Reuben. Nu. 32. 3, 37; Is. 15. 4; 16. 9; Je. 48. 34.
- ELEPH, *a multitude*. A town of Benjamin. Jos. 18. 28.
- ELIM, *oaks*. A station of the Israelites. Ex. 15. 27; 16. 1; Nu. 33. 9, 10.
- ELISHAH, *Isles of*. Probably the coasts and islands of the Ægean Sea. Eze. 27. 7.
- ELLASAR. Ge. 14. 1, 9.
- ELON. A town of Dan. Jos. 19. 43.
- ELON-BETH-HANAN. 1 Ki. 4. 9.
- ELOTH. See ELATH.
- EL-PARAN. Ge. 14. 6.
- ELTEKEH, *God fearing*. A city of Dan, given to the Levites. Jos. 19. 44; 21. 23.
- ELTEKON, *founded upon God*. A town of Judah. Jos. 15. 59.
- ELTOLAD, *God's race*, or TOLAD. A town of Judah, afterwards assigned to Simeon. Jos. 15. 30; 19. 4; 1 Ch. 4. 29.
- EMIMS, *terrors*. A people of Canaan, dwelling east of the Jordan. Ge. 14. 5; De. 2. 10, 11.
- EMMAUS, *a people obscure*. Lu. 24. 13.
- ENAM, *two fountains*. A town of Judah. Jos. 15. 34.
- EN-DOR, *fountain of habitation*. A town belonging to the half tribe of Manasseh. Jos. 17. 11; 1 Sa. 28. 7.
- Enai, *inlain of two calves*. Eze. 47. 10.
- EN-GANNIM, *fountain of the gardens*. A city of Issachar. Jos. 19. 34; 21. 29. See ANEM.
- EN-GEDI, *fountain of the kid*. A city of Judah, near the west shore of the Dead Sea. Jos. 15. 62; 1 Sa. 23. 29; 24. 1; 2 Ch. 20. 2; Ca. 1. 14.
- EN-HADDAD, *fountain of swiftness*. A town of Issachar. Jos. 19. 21.
- EN-HAKKORE, *fountain of prayer*. Ju. 15. 19.
- EN-HAZOR. A city of Naphtali. Jos. 19. 37.
- EN-MISHPAT, *fountain of judgment*. Ge. 14. 7.
- EN-RIMMON, *fountain of the pomegranate*. A town of Judah. Ne. 11. 29.
- EN-ROGEL, *fountain of the fuller*. A well near Jerusalem, to the south-east. Jos. 15. 7; 18. 16; 2 Sa. 17. 17; 1 Ki. 1. 9.
- EN-SHEMESH, *fountain of the sun*. A place on the border of Judah and Benjamin. Jos. 15. 7; 18. 17.
- EN-TAPPUAH. A town of Manasseh. Jos. 17. 7.
- EPHAI, *darkness*. Is. 60. 6.
- EPHES-DAMMIM, or PAS-DAMMIM. 1 Sa. 17. 1; 1 Ch. 11. 13.
- EPHESUS. A city of Ionia. Ac. 18. 19; 19. 1, 26, 28.
- EPHRAIM, *very fruitful*. One of the twelve tribes of Israel. Nu. 1. 32, 33; De. 33. 17; Jos. 16. 5.—A town on the border of Ephraim and Benjamin. 2 Sa. 13. 23; Jno. 11. 54.—Mount. Jos. 17. 15; 2 Ch. 19. 4.—Wood of. 2 Sa. 18. 6.
- EPHRAIN. Probably the same as EPHRAIM. 2 Ch. 13. 19.
- EPHRAIM, or EPHRAE. The ancient name of Bethlehem. Ge. 35. 16, 19; Ru. 4. 11.
- EPHRON, Mount. Jos. 15. 9.

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- ERECH**, *length*. A city of Nimrod's kingdom. Ge. 10. 10.
- ESEK**, *strife*. Ge. 26. 20.
- ESHCOL**, *a cluster*. A brook and valley near Hebron. Nu. 13. 23, 24; 32. 9; De. 1. 24.
- ESHEAN**, *support*. A town of Judah. Jos. 15. 52.
- ESHTAOL**. A town of Dan. Jos. 19. 41; Ju. 13. 25; 16. 31.
- ESITEMOH**, or **ESHTEMOA**, *womanly*. A city of Judah, given to the Levites. Jos. 15. 50; 21. 14; 1 Sa. 30. 28.
- ETAM**, *place of ravin*. A city of Judah. 2 Ch. 11. 6.—A town of Simeon, probably the same as **ETHER**. Jos. 19. 7; 1 Ch. 4. 32.—A rock. Ju. 15. 8, 11.
- ETHAM**. A station of the Israelites. Ex. 13. 20; Nu. 33. 6, 7.—Wilderness of Nu. 33. 8.
- ETHER**. See **ETAM**.
- ETHIOPIA** (Cush), a country of Africa, to the south of Egypt. 2 Ki. 19. 9; Es. 1. 1.
- ETHIOPIA**, in orig. **CUSH**, or **ASSYRIA**. Ge. 2. 13.
- EUPHRATES**, *fruitfulness*. A river of Assyria. Ge. 2. 14; 15. 18; Jos. 1. 4.
- EZEL**, *departure*. 1 Sa. 20. 19.
- EZEM**, a town of Simeon. 1 Ch. 4. 29. Probably the same as **Azem**. Jos. 19. 3.
- EZION-GEBER**, *backbone*. A seaport of Edom, near Elath. 1 Ki. 9. 26; 22. 48; 2 Ch. 8. 17; 20. 36.
- FAIR HAVENS**, a harbour on the south coast of Crete. Ac. 27. 8, 21.
- FLOCK**, Tower of the. Mi. 4. 8.
- GAASH**, Hill of, *shaking*. A part of mount Ephraim. Jos. 24. 30; Ju. 2. 9.—Brooks of. 2 Sa. 23. 30; 1 Ch. 11. 32.
- GABA**, or **GERA**, *hill*. A city of Benjamin. Jos. 18. 24.
- GABBATHA**, *elevated*. Jno. 19. 13.
- GAD**, *a troop*. One of the twelve tribes of Israel. Ge. 49. 19; Nu. 1. 24, 25; 32. 33, 34; De. 33. 20.
- GADARENES**, Country of the, *walled*. A tract bordering on the south-east shore of the sea of Galilee. Mar. 5. 1; Lu. 8. 26, 37.
- GALATIA**, a province of Asia Minor. Ac. 16. 6; 18. 23; Ga. 1. 1, 2.
- GAALED**, *hill of witness*. Ge. 31. 47, 48.
- GAILLEE**, *rolling*. The northernmost division of Palestine. Jos. 20. 7; 1 Ki. 9. 11; Mat. 2. 22.—Sea of. Mat. 4. 18; 15. 29; Mar. 1. 16; 7. 31; Jno. 6. 1.
- GALLIM**, *fountains*. A place in the tribe of Benjamin. 1 Sa. 25. 44; Is. 10. 30.
- GAREB**, *leoprous*. A hill near Jerusalem. Je. 31. 39.
- GATH**, *winepress*. A city of the Philistines. 1 Sa. 5. 8.
- GATH-HEPHER**, or **GITTAH-HEPHER**, *winepress of the well*. A city of Naphtali. Jos. 19. 13; 2 Ki. 14. 25.
- GATH-RIMMON**, *winepress of the pomegranate*. A city of Dan, given to the Levites. Jos. 19. 45; 21. 24; 1 Ch. 6. 69.—A city of Manasseh. Jos. 21. 25.
- GAZA**, *strong*. A city of the Philistines, near the south-west border of the Holy Land. Ge. 10. 19; Jos. 15. 47.
- GAZER**, or **GEZER**, *precipice*. A city of Ephraim. 2 Sa. 5. 25; 1 Ch. 14. 16.
- GEBA**, or **GABA**, *hill*. A city of Benjamin. Jos. 18. 24; 1 Sa. 13. 8.
- GEBAL**, *boundary*. (Byblus), a city of Phœnicia. Eze. 27. 9.—A place in or near Edom. Ps. 83. 7.
- GEBIM**, *pits*. Is. 10. 31.
- GEDER**, *a wall*. A royal city of Canaan. Jos. 12. 13.
- GEDERAH**, a town of Judah. Jos. 15. 36.
- GEDEROTH**, a town of Judah. Jos. 15. 41; 2 Ch. 28. 18.
- GEDEROTHAIM**, a town of Judah. Jos. 15. 36.
- GEDOR**, *fortified*. A city of Judah; perhaps the same as **Geder**. Jos. 15. 58; 1 Ch. 4. 39.
- GELILOTH**. Jos. 18. 17.
- GENNESARET**, lake of, or sea of Galilee. Lu. 5. 1.—Land of, a district on the west shore of the lake of Gennesaret. Mat. 14. 34; Mar. 6. 53.
- GERAR**, *sojourning*. A city in the south of Canaan. Ge. 10. 19; 20. 1, 2; 2 Ch. 14. 13, 14.
- GERGESENES**, country of the. A district on the south-east of the sea of Galilee. Mat. 8. 28. See **GADARENES**.
- GERIZIM**, mount, *fellers*. To the south of Shechem. De. 11. 29; 27. 12.
- GESHUR** or **GESHURI**, *expulsion*. A district of Syria, lying north of Bashan. De. 3. 14; 2 Sa. 15. 8.
- GETHSEMANE**, *valley of oil*. A village on the east side of Jerusalem. Mat. 26. 36; Mar. 14. 32.
- GEZER**, a royal city of the Canaanites. Jos. 12. 12; Ju. 1. 29. See **GAZER**.
- GEZIRITES**, a people in the south of Judah. 1 Sa. 27. 8.
- GIAH**, *breaking forth*. 2 Sa. 2. 24.
- GIANTS**, valley of the. Jos. 15. 8; 18. 16. See **REPHAIM**.
- GIBBETHON**, *a lofty place*. A city of Dan. Jos. 19. 44; 1 Ki. 15. 27.
- GIBEAH** (of Saul), *hill*. A city of Benjamin. Ju. 19. 12, 13; 1 Sa. 10. 26.—A city of Judah. Jos. 15. 57.
- GIBETH**, the same as **Gibeah** of Benjamin. Jos. 18. 28.
- GIBEON**, *high hill*. A city of the Hivites, afterwards within the tribe of Benjamin. Jos. 9. 17; 10. 12; 11. 19.
- GIBLITES**, a people of Canaan, on the seacoast, near the city of Gebal. Jos. 13. 5; 1 Ki. 5. 18, *marg.*
- GIDOM**, *cutting down*. Ju. 20. 45.
- GIHON**, *impetuous*. One of the rivers which watered the garden of Eden. Ge. 2. 13.—A fountain and watercourse near Jerusalem. 1 Ki. 1. 33; 2 Ch. 32. 30.
- GILBOA**, mount, a chain of hills on the west side of the valley of Jordan. 1 Sa. 28. 4; 31. 1.
- GILEAD** or **MOUNT GILEAD**, *perpetual fountain*. A tract of country on the east of Jordan. Ge. 31. 21; De. 3. 12.
- GILGAL**, *rolling away*. A place lying east of Jericho, and near the Jordan. Jos. 4. 19, 20; De. 11. 30; Jos. 12. 23.
- GILOH**, a city of Judah. Jos. 15. 51.
- GIMZO**, *ycamores*. 2 Ch. 28. 18.
- GIRGASHITES**, a nation of Canaan. Ge. 15. 21; Jos. 3. 10.
- GITTAH-HEPHER**. See **GATH-HEPHER**.
- GITTAIM**, *two winepresses*. A town of Benjamin. 2 Sa. 4. 3.
- GITTITES**, the people of Gath. Jos. 13. 3; 2 Sa. 15. 18.
- GOATH**, *fatigue*. Je. 31. 39.
- GOB**, *pit*. 2 Sa. 21. 18, 19.
- GOLAN**, a city of Bashan. De. 4. 43; Jos. 20. 8.
- GOLGOTHA**, *heap of skulls*. Mat. 27. 33; Mar. 15. 22; Jno. 19. 17. See **CALVARY**.
- GOMORRAH**, *fear of people*. One of the cities of the plain. Ge. 19. 24.
- GOSHEN**, *place of the sun*. A district of Egypt, east of the Nile. Ge. 45. 10; 46. 28.—A city of Judah. Jos. 15. 51.
- GOZAN**, *cut through*. A river of Assyria. 2 Ki. 19. 12; Is. 37. 12.
- GREAT SEA**, the scriptural name for the Mediterranean. Nu. 34. 6, 7; Jos. 23. 4.
- GREECE** (**GRÆCIA**). Da. 8. 21; Zec. 9. 13; Ac. 20. 2.
- GUDGODAH**. De. 10. 7.
- GUR**, *sojourning*. 2 Ki. 9. 27.
- GUR-BAAL**. 2 Ch. 26. 7.
- HABOR**, *uniting*. A place in Media. 2 Ki. 17. 6; 18. 11; 1 Ch. 5. 26.
- HACHILAH**, *dark*. A hill in the wilderness of Ziph, south-east of Hebron. 1 Sa. 23. 19; 26. 1, 3.
- HADADRIMMON**. Zec. 12. 11.
- HADASHAH**, *new*. A city of Judah. Jos. 15. 37.
- HADATTAH**, a city of Judah. Jos. 15. 25.
- HADID**, *sharp*. A city of Benjamin. No. 11. 34.
- HADRACH**, land of, *round*. Probably part of Syria. Zec. 9. 1.
- HAI** or **AI**. Ge. 12. 8. See **AI**.
- HAIHAH**, a city of Assyria. 2 Ki. 17. 6; 18. 11; 1 Ch. 5. 26.
- HALAK**, mount, in the south of Canaan. Jos. 11. 17; 12. 7.
- HALHUL**, *trembling*. A city of Judah. Jos. 15. 58.
- HALI**, *ornament*. A city of Asher. Jos. 19. 25.
- HAM**, *noisy*. Ge. 14. 5.
- HAMATH**, *defence*. A city and kingdom of Syria, to the north of Canaan. Nu. 13. 21; Jos. 13. 5; 2 Ki. 25. 21.
- HAMATH-ZOBATH**, a Syrian kingdom. 2 Ch. 8. 3. See **ZOBATH**.
- HAMMATH**, *warm baths*. A city of Naphtali. Jos. 19. 35.
- HAMMON**. Jos. 19. 28; 1 Ch. 6. 76.
- HAMMOTH-DOR**. Jos. 21. 32.
- HAMONAH**, *multitude*. Eze. 39. 16.
- HAMON-GOG**, valley of. Eze. 39. 11, 15.
- HANANEEL**, tower of, *given of God*. In Jerusalem. No. 3. 1; Je. 31. 38.
- HANES**, a city of Egypt. Is. 30. 4. See **TAKAPANES**.
- HANNATHON**, a town of Zebulun. Jos. 19. 14.
- HAPHRAIM**, *two wells*. A town of Issachar. Jos. 19. 19.
- HARA**, *mountainous*. A city of Assyria. 1 Ch. 5. 26.
- HARADAH**, *fear*. Nu. 33. 24, 25.
- HARAN**, *very dry*. A city of Mesopotamia. Ge. 11. 31; Eze. 27. 23.

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- HARETH**, forest of, *cutting*. 1 Sa. 22. 5.
HAROD, well of, *fear*. Ju. 7. 1.
HAROSHETH, of the Gentiles, *manufactory*. A city in the north of Canaan, near the waters of Merom. Ju. 4. 2, 13. 16.
HASHEMONAH, *very fat*. Nu. 33. 29.
HAVALAH, land of, *bringing forth*. Ge. 2. 11.—A country which formed the east border of the Ishmaelites: probably part of Arabia. Ge. 25. 18; 1 Sa. 15. 7.
HAVOTH-JAIR, *villages of Jair*. A district of Bashan. Nu. 32. 41.
HAURAN, *very white*. A district of Syria, lying south of Damascus. Eze. 47. 16, 18.
HAZAR-ADDAR, *village of greatness*. Nu. 34. 4. The same as ADAR.
HAZAR-ENAN, *village of fountains*. Nu. 34. 9; Eze. 47. 17.
HAZAR-GADDAH, *village of fortune*. Jos. 15. 27.
HAZAR-HATTICON, *middle village*. Eze. 47. 16.
HAZAR-SHUAL, *village of the fox*. Jos. 15. 28; 19. 3; Ne. 11. 27.
HAZAZON-TAMAR, the same as ENGEDI. Ge. 14. 2; 2 Ch. 20. 2.
HAZERIM. De. 2. 23.
HAZEROTH, *villages*. An encampment of the Israelites. Nu. 11. 35; De. 1. 1.
HAZOR, *fence*. A royal city of Canaan, within the inheritance of Naphtali. Jos. 11. 1; 19. 36.—A city of Judah. Jos. 15. 23.—Another city of Judah. Jos. 15. 25; Ne. 11. 33.
HEBRON, *conjunction*. A city of Canaan, on the south of Jerusalem, within the inheritance of Judah. Ge. 23. 2; Nu. 13. 22; Jos. 15. 54.—A city of Asher. Jos. 19. 28.
HELAM, *an army*. 2 Sa. 10. 16.
HELBAN, *fatness*. Ju. 1. 31.
HELBON, a city of Syria, on the north-west of Damascus. Eze. 27. 18.
HELEPH, *exchange*. Jos. 19. 33.
HELKATH, *portion*. Jos. 19. 25.
HELKATH-HAZZURIM, *field of swords*. 2 Sa. 2. 16.
HENA, a city of Assyria. 2 Ki. 18. 34; 1s. 37. 13.
HEPHER, *well*. A royal city of Canaan. Jos. 12. 17; 1 Ki. 4. 10.
HERES, mount. Ju. 1. 35.
HERMON, *summit*. A mountain on the north limit of Palestine. De. 3. 8, 9; Ps. 133. 3.
HESIBON, *reason*. A city of the Amorites, within the allotment of Reuben. De. 1. 4; Jos. 13. 10.
HESHMON, *very fat*. Jos. 15. 27.
HETHLON, *hidden*. Eze. 47. 15; 48. 1.
HEZRON, *enclosed*. A border town of Judah, toward Edom. Jos. 15. 3, 25.
HIDDEKEL, *rapid*. One of the rivers of Eden, probably identical with the Tigris. Ge. 2. 14; Da. 10. 4.
HIERAPOLIS, *sacred city*. A city of Asia Minor, within the province of Phrygia. Col. 4. 13.
HILEN, or **HOLON**, *sandy*. A city of Judah. 1 Ch. 6. 58.
HINNOM, valley of, *lamentation*. A valley on the south side of Jerusalem. Jos. 15. 8; Ne. 11. 30.
HITTITES, a people of Canaan, dwelling near Hebron. Ge. 15. 20; 23. 2, 3.
HIVITES, a people of Canaan. Ex. 3. 8, 17; Jos. 9. 1, 7.
HOBAB, *hiding place*. Ge. 14. 15.
HOLON, the same as HILEN. Jos. 15. 51.—A city of Moab. Je. 48. 21.
HOR, mount, a summit in the chain of mount Seir. Nu. 20. 22, 27.—A mountain on the north limit of Canaan. Probably the same as Hermon. Nu. 34. 7, 8.
HOREB, *arid*. The mountain-region which occupies the interior of the Sinai peninsula. Ex. 17. 6; De. 4. 10; 1 Ki. 19. 8.
HOREM, *devoted*. Jos. 19. 38.
HOR-HAGIDGAD. Nu. 33. 32.
HORIMS, or **HORITES**, a people dwelling in mount Seir. Ge. 36. 20, 21; De. 2. 12, 22.
HORMAH, or **ZEPHATH**, *doomed*. A place in the south of Canaan. Nu. 14. 45; 21. 3; De. 1. 44; Ju. 1. 17.
HORONAIM, *two caverns*. A city of Moab. Is. 15. 5; Jer. 48. 3.
HOSAH, *refuge*. Jos. 19. 29.
HUKKOK, or **HUKOK**, *portion*. Jos. 19. 34; 1 Ch. 6. 75.
HUMTAH, *place of lizards*. Jos. 15. 54.
IBLEAM, *devouring the people*. A town of Manasseh. Jos. 17. 11; Ju. 1. 27.
ICONIUM, a city of Asia Minor. Ac. 13. 51; 14. 1, 19.
IDALAH, *place of the curse*. Jos. 19. 15.
ÆA. The same as EDOM. Is. 34. 5.
IJE-ABARIM, or **IIM**. Nu. 21. 11; 33. 44, 45.
IIM, *ruinous heaps*. A town of Judah. Jos. 15. 29.
IJON, *a great heap*. A city of Naphtali. 1 Ki. 15. 20. 2 Ki. 15. 29.
ILLYRICUM. A country lying on the east shore of the Adriatic. Ro. 15. 19.
INDIA. A country of southern Asia. Es. 1. 1; 8. 9.
IRON, *pious*. A city of Naphtali. Jos. 19. 38.
IRPEEL, *God will restore*. Jos. 18. 27.
IRSHEMESH, *city of the sun*. Jos. 19. 41.
ISH-TOB, or **LAND OF TOB**. A tract on the east of Jordan. Ju. 11. 3, 5; 2 Sa. 10. 6, 8.
ISRAEL, Mountains of. Jos. 11. 16, 21.
ISSACHAR, *he is wages*. One of the tribes of Israel. Ge. 49. 14; Nu. 1. 29; De. 33. 18; Jos. 19. 17.
ITALY. A country of southern Europe. Ac. 18. 2; 27. 1, 6.
ITHNAN, *stable*. Jos. 15. 23.
ITTAH-KAZIN, *time of the judge*. Jos. 19. 13.
ITURÆA. A district of Syria, to the south-west of Damascus. Lu. 3. 1.
IVAH, *overturned*. A city of Assyria, probably the same as AVA. 2 Ki. 18. 34; 19. 13; Is. 37. 13.
JAAZER. See JAZER.
JABBOK, *pouring out*. A river on the east of Jordan, and flowing into that stream. Ge. 32. 22; Nu. 21. 24.
JABESH, *dry*, or **JABESH-GILEAD**. A city on the east of Jordan. Ju. 21. 10; 1 Sa. 11. 1; 31. 11.
JABEZ, *sorrow*. 1 Ch. 2. 55.
JABNEEL, *built of God*. A city of Judah. Jos. 15. 11.—A city of Naphtali. Jos. 19. 33.
JABNEH, *will be built*. 2 Ch. 26. 6.
JACOB'S WELL. A fountain near Shechem. Jno. 4. 6, 12.
JAGUR, *lodging*. Jos. 15. 21.
JAHAZ, **JAHAZA**, or **JAHZAH**. Nu. 21. 23; Jos. 13. 18; 1 Ch. 6. 78.
JANOAH, *rest*. A city in the north part of Canaan. 2 Ki. 15. 29.
JANOHAH. Perhaps the same as the above. Jos. 16. 6, 7.
JANUM, *sleep*. Jos. 15. 53.
JAPHIA, *illustrious*. Jos. 19. 12.
JAPHLETI, *whom God will free*. Jos. 16. 3.
JAPHO, *beautiful*. The same as JOPPA. Jos. 19. 46.
JARMUTH, *high*. A royal city of Canaan, allotted to Judah. Jos. 10. 3; 15. 35.—A city of Issachar. Jos. 21. 29.
JATTIR, *lofty*. Jos. 15. 48; 21. 14.
JAVAN, *clay*. The same as GREECE. Is. 66. 19; Eze. 27. 13.
JAZER, or **JAAZER**, *whom Jehovah helps*. A city and district east of Jordan. Nu. 21. 32; 32. 1; Jos. 13. 25.
JEARIM, *forests*. Mount. Jos. 15. 10.
JEBUS, *trodden down*. The more ancient name of Jerusalem. Ju. 19. 10, 11.
JEGAR-SAHADUTHA, *heap of witness*. Ge. 31. 47.
JEHOVAH-JIREH, *the Lord will see*. Ge. 22. 14.
JEHOVAH-NISSI, *the Lord my ensign*. Ex. 17. 15.
JEHOVAH-SHALOM, *the Lord is peace*. Ju. 6. 24.
JERIMUD, *praise*. Jos. 19. 45.
JEKABZEEI, *God will gather*. Ne. 11. 25. Probably the same as KAZZEEL.
JERICHO, *city of the moon*. A city of Canaan, six miles west of the Jordan. Jos. 6. 1.—Valley of. De. 31. 3.
JERUEL, Wilderness of. On the west of the Dead Sea. 2 Ch. 20. 16.
JERUSALEM, *foundation of peace*. A city of Palestine, the metropolis of the kingdom of Judah, and the scene of our Lord's crucifixion. 2 Sa. 5. 5; Mat. 23. 37.
JESHANAH, *ancient*. 2 Ch. 13. 19.
JESHIMON, *solitude*. A place in Moab. Nu. 21. 20; 23. 28.—A place in Judah. 1 Sa. 23. 19; 26. 1, 3.
JESHUA, *salvation of the Lord*. Ne. 11. 26.
JETHLAH, *he will exalt*. Jos. 19. 42.
JEWRY. The same as JUDEA. Da. 6. 13.
JEZREEL, *he will be sown of God*. A city of Issachar, in the plain of Esdraelon, or Valley of Jezreel. Jos. 17. 16; 19. 18; 1 Ki. 21. 1.—A city of Judah. Jos. 15. 56.
JIPHTAH, *he will open*. Jos. 15. 43.
JIPHTAH-EL. A valley on the border of Zebulun and Asher. Jos. 19. 14, 27.
JOGBEHAH, *exalted*. A city of Gad. Nu. 32. 35; Ju. 8. 11.

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- JOKDEAM**, *possessed by the people*. Jos. 15. 56.
- JOKMEAM**. 1 Ch. 6. 68. Probably the same as **KIBZAIM**. Jos. 21. 22.
- JOKNEAM**, of Carmel. A royal city of Canaan. Jos. 12. 22; 19. 11.
- JOKTHEEL**, *subdued of God*. Jos. 15. 38.—Or **SELAH**. A city of Edom; probably the same as **PETRA**. 2 Ki. 14. 7.
- JOPPA**, or **JAPHO**. A seaport of Palestine. Jon. 1. 3.
- JORDAN**, *descending*. River. Jos. 3. 13; 4. 8, 9.—Land of. Ps. 42. 6.—Plain of. Ge. 13. 10, 11.
- JOTBAH**, *pleasant*. 2 Ki. 21. 19.
- JOTBATH**, or **JOTBATHAN**, *goodness*. Nu. 33. 33; De. 10. 7.
- JUDAH**, *praised*. One of the tribes of Israel. Ge. 49. 8; Nu. 1. 27; De. 33. 7; Jos. 15. 1.—Mountains of. Jos. 11. 21.—Wilderness of. Ju. 1. 16.
- JUDAH-UPON-JORDAN**. A town of Naphtali. Jos. 19. 34.
- JUDÆA**. The southerly portion of the Holy Land. Ezra 5. 8.
- JUTTAH**, *stretched out*. A city of Judah. Jos. 15. 55; 21. 16.
- KABZEEL**. A city of Judah. Jos. 15. 21. See **JEKAIZEEL**.
- KADESH**, or **KADESH-BARNEA**, *sacred desert*. A place in the southernmost limit of Canaan, on the borders of Paran and Zin. Nu. 20. 1; 33. 36; 34. 4; De. 1. 19.
- KADMONITES**. A people of Canaan. Ge. 15. 19.
- KANAH**, *reedy*. Jos. 19. 28.—**RIVER OF**. Jos. 16. 8; 17. 9.
- KARKAA**, *pavement*. Jos. 15. 3.
- KARKOR**. A place on the east of Jordan. Ju. 8. 10.
- KARTAH**, *city*. A city of Zebulun. Jos. 21. 34; perhaps the same as **Kattath**. Jos. 19. 15.
- KARTAN**, *two cities*. Jos. 21. 32.
- KATATH**. See **KARTAH**.
- KEDAR**, *dark*. A nomade people of Arabia. Is. 60. 7; Je. 48. 28; Eze. 27. 21.
- KEDEMOTH**, *beginnings*. A city of the Amorites, given to Reuben. De. 2. 26; Jos. 13. 18.
- KEDESII**, *sanctuary*. A city of Naphtali. Jos. 12. 22; 20. 7; 2 Ki. 15. 29.—A city of Judah. Jos. 15. 23; 1 Ch. 6. 72. The same as **Kishion**, or **Kishon**. Jos. 19. 20; 21. 28.
- KEHELATHAH**. Nu. 33. 22.
- KEILAH**, *fortress*. Jos. 15. 44; 1 Sa. 23. 1.
- KENATH**, *possession*. A city of Bashan. Nu. 32. 42; 1 Ch. 2. 23.
- KENITES**. A people of Canaan. Ge. 15. 19; 1 Sa. 15. 6.
- KENIZZITES**. A people of Canaan. Ge. 15. 19.
- KERIOTH**, or **KIRIOTH**, *cities*. Jos. 15. 25.—A city of Moab. Je. 48. 24; Am. 2. 2.
- KEZIZ**, *Valley of*. Jos. 18. 21.
- KIBROTH-HATTA'AVAH**, *graves of lust*. Nu. 11. 34.
- KIBZAIM**, *two heaps*. Jos. 21. 22. See **JOKMEAM**.
- KIDRON**, or **CEDRON**, *very black*. A brook on the east side of Jerusalem. 2 Sa. 15. 23; 1 Ki. 15. 13.
- KINAH**, *lamentation*. Jos. 15. 22.
- KING'S DALE**, *The*. A valley on the east of Jerusalem, through which the Brook Kidron flows. Ge. 14. 17; 2 Sa. 18. 18.
- KING'S GARDEN**, *The*. 2 Ki. 25. 4. Je. 39. 4.
- KING'S POOL**, *The*. Ne. 2. 14. Probably the same as the Pool of Hezekiah. 2 Ki. 20. 20.
- KIR**, *a wall*. A country of Assyria, probably the modern Koordistan. 2 Ki. 16. 9; Is. 22. 6.—A city of Moab, the modern Kerak. Is. 15. 1.
- KIR-HARASETH**, **KIR-HARSETH**. The same as the above. 2 Ki. 3. 25; Is. 16. 7.
- KIR-HARESH**, **KIR-HERES**, *city of brick*. The same. Is. 16. 11; Je. 48. 31, 36.
- KIRIOTH**. Am. 2. 2. See **KERIOTH**.
- KIRJATH**, *city*, or **KIRJATH-JEARIM**, *city of woods*. Jos. 18. 28.
- KIRJATHAIM**. A city of Reuben, afterwards occupied by the Moabites. Nu. 32. 37; Je. 48. 1; Eze. 25. 9.—A city of Naphtali. 1 Ch. 6. 76; probably the same as **Kartan**. Jos. 21. 32.
- KIRJATH-ARBA**, or **HEBRON**. Ge. 23. 2.
- KIRJATH-ARIM**. The same as **Kirjath-jearim**. Ezra 2. 25.
- KIRJATH-BAAL**. The same as **Kirjath-jearim**. Jos. 15. 60.
- KIRJATH-HUZOTH**, *city of streets*. A city of Moab. Nu. 22. 39.
- KIRJATH-JEARIM**, *city of forests*. A city on the borders of Judah and Benjamin. Jos. 15. 9; 1 Sa. 6. 21; 7. 1, 2.
- KIRJATH-SANNAH**, or **KIRJATH-SAPHK**, *city of learning*. The same as **Debir**. Jos. 15. 15; Ju. 1. 11.
- KISHION**, *very hard*. A city of Issachar. Jos. 19. 20. See **KEDESII**.
- KISHION**, *winding*. A river flowing at the east base of mount Carmel, and discharging into the bay of Acro. Ju. 4. 7; 5. 21; 1 Ki. 18. 40.
- KITHLISH**, *wall of man*. Jos. 15. 40.
- KITRON**, *knotty*. A city of Zebulun. Ju. 1. 30.
- KITTIM**. Ge. 10. 4; 1 Ch. 1. 7. See **CHITTIM**.
- LABAN**, *white*. De. 1. 1.
- LACHISH**, *a strong hold*. A royal city of Canaan, within the tribe of Judah. Jos. 10. 3, 5; 2 Ki. 14. 19.
- LAHAI-ROI**. The same as **Beer-lahai-roi**. Ge. 24. 62; 25. 11.
- LAHMAM**, *violence*. Jos. 15. 40.
- LAISH**, *lion*. A city in the north of Canaan, the same as **Dan**. Ju. 18. 7.
- LAKUM**, *stopping the way*. Jos. 19. 33.
- LAODICEA**, *people of righteousness*. A city of Asia Minor, one of the seven churches. Col. 2. 1; Re. 1. 11.
- LASEA**. A city near the south coast of Crete. Ac. 27. 8.
- LASHA**, *fatigue*. Probably the same as **Laish**, or **Dan**. Ge. 10. 19.
- LASHARON**. Jos. 12. 18. See **SHARON**.
- LEBANON**, or **LIBANUS**, *very white*. A mountain tract in the north of Palestine. De. 1. 7; 1 Ki. 5. 6, 9.—Valley of (**Cele-Syria**). Jos. 11. 17; 12. 7.
- LEBAOTH**, or **BETH-LEBAOTH**. Jos. 15. 32; 19. 6.
- LEBONAH**, *frankincense*. A place in the tribe of Ephraim. Ju. 21. 19.
- LEHABIM**, or **LUBIM**, *flames*. A people descended from Mizraim, and settled in North Africa. Ge. 10. 13; 2 Ch. 12. 3; 16. 8.
- LEHI**, *jawbone*. A place in the territory of Judah. Ju. 15. 9.
- LESHEM**, *precious stone*. The same as **LAISH**, or **DAN**. Jos. 19. 47.
- LIBNAH**, *whiteness*. A station of the Israelites. Nu. 33. 20.—A royal city of Canaan, within the limits of Judah. Jos. 10. 29; 15. 42.
- LIBYA**. The ancient name of Africa. Eze. 30. 5; Ac. 2. 10.
- LOD**, or **LYDDA**. A city of Canaan, to the south-east of Joppa. 1 Ch. 8. 12; Ne. 11. 35; Ac. 9. 32.
- LO-DEBAR**, *without pasture*. A place east of Jordan, within the region of Gilead. 2 Sa. 17. 27. Perhaps the same as **Debir**. Jos. 13. 26.
- LUBIM**, *dwellers in a dry land*. A people of Libya, the same as **Lehabim**. 2 Ch. 12. 3; 16. 8; Na. 3. 9.
- LUD**, *bending*. A people descended from Shem, perhaps the inhabitants of Lydia. Ge. 10. 22; Is. 66. 19; Eze. 27. 10.
- LUDIM**. Ge. 10. 13. See **LYDIA**.
- LUHITH**, *tables*. A city of Moab. Is. 15. 5; Je. 48. 5.
- LUZ**, *almond tree*. The ancient name of Bethel. Ge. 28. 19; Ju. 1. 26.
- LYCAONIA**, *she-wolf*. A district of Asia Minor. Ac. 14. 6.
- LYCIA**. A province in the south-west part of Asia Minor. Ac. 27. 5.
- LYDDA**. Ac. 9. 32. See **LOD**.
- LYDIA**. A country of Africa, inhabited by the descendants of **Ludim**. Eze. 30. 5.
- LYDIANS**. A people of Africa, the inhabitants of the above. Je. 46. 9.
- LYSTRA**. A city of Lycaonia. Ac. 14. 6, 8; 16. 1, 2.
- MAACAH**, or **MAACHAH**, *oppression*. A city and kingdom of Syria, to the north of Canaan. 2 Sa. 10. 6, 8; 1 Ch. 19. 7.
- MAACHATHITES**. The inhabitants of the above. Jos. 12. 5; 13. 13.
- MAALEH-ACRABBIM**, *ascent of scorpions*. Jos. 15. 3; Ju. 1. 36. See **ACRABBIM**.
- MAARATH**, *bare of trees*. Jos. 15. 59.
- MACEDONIA**. A Roman province, situated to the north-east of Achaia. Ac. 16. 9.
- MACHIR**, *sold*. Ju. 5. 14.
- MACHELAH**, *double*. A cave and field near Hebron. Ge. 23. 9, 17; 25. 9; 49. 30; 50. 13.
- MADIAN**. Ac. 7. 29. The same as **Midian**.
- MADMANNAH**, a city in the south of Judah. Jos. 15. 31.
- MADMEN**, *dunghill*. A city of Moab. Je. 48. 2.
- MADMENAH**. Is. 10. 31. Probably the same as **Madmannah**.
- MADON**, *strife*. A royal city in the north of Canaan. Jos. 11. 1; 12. 19.
- MAGDALA**, *tower*. A place on the

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- west shore of the lake of Genesareth. Mat. 15. 39.
- MAHANAIM**, *two hosts*. A place on the east of Jordan, and to the north of the river Jabbok. Ge. 32. 2; 2 Sa. 2. 8; 17. 24.
- MAHANEH-DAN**, *camp of Dan*. Ju. 13. 25; 18. 12.
- MAKAZ**, *end*. 1 Ki. 4. 9.
- MAKKEDAH**, *place of shepherds*. A royal city of Canaan, within the allotment of Judah. Jos. 10. 10; 15. 41.
- MAKTESH**, *mortar*. Zep. 1. 11.
- MAMRE**, *from the vision*. A name for Hebron. Ge. 23. 17, 19.—Plain of the valley in which Hebron stood. Ge. 13. 18; 14. 13; 18. 1.
- MANAHATH**, *gift*. 1 Ch. 8. 6.
- MANASSEH**, *forgetting*. One of the twelve tribes of Israel. Nu. 1. 35; De. 33. 17; Jos. 17. 1.
- MAON**, *habitation*. A city of Judah, south of Hebron. 1 Sa. 23. 24; 25. 2.
- MAONITES**. Ju. 10. 12.
- MARAH**, *bitterness*. Ex. 15. 23; Nu. 33. 8.
- MARALAH**, *place of concussions*. Jos. 19. 11.
- MARESHAH**, *at the head*. A city of Judah. 2 Ch. 11. 8; 14. 9.
- MAROTH**. Mi. 1. 12.
- MARS' HILL** (AREOPAGUS). Ac. 17. 22.
- MASHAL**, *prayer*. A city of Ashur. 1 Ch. 6. 74. The same as Mishaal.
- MASREKAH**, *vineyard*. A city of Edom. Ge. 36. 36; 1 Ch. 1. 47.
- MASSAH**, *temptation*. Ex. 17. 7; De. 6. 16.
- MATTANAH**, *gift*. Nu. 21. 18.
- MEAH**, *tower of, a hundred*. Ne. 3. 1; 12. 39.
- MEARAH**, *a cave*. Jos. 13. 4.
- MEDEBA**, *water of rest*. A city of the Amorites, allotted to Reuben. Nu. 21. 30; Jos. 13. 9, 16.
- MEDIA**, a country of Asia, the modern Irak. Es. 1. 3.
- MEGIDDO**, *place of multitudes*. A royal city of Canaan, in the plain to the east of Carmel. Jos. 12. 21; 17. 11; 2 Ki. 23. 29, 30.—Valley of (VALLIS ESDBAELON). The plain in which Megiddo stood. 2 Ch. 35. 22.
- ME-JARKON**. Jos. 19. 46.
- MEKONAH**, *foundation*. Ne. 11. 28.
- MELITA**, MALTA, an island in the Mediterranean. Ac. 28. 1.
- MEMPHIS**, or NOPH, *gate of the blessed*. A city of Egypt. Ho. 9. 6. See NOPH.
- MEONENIM**, a plain near Shechem. Ju. 9. 37.
- MEPHAATH**, *beauty*. A city east of Jordan. Jos. 13. 18; Je. 48. 21.
- MERIBAH**, *chiding*. A place in Horeb, near Rephidim. Ex. 17. 7; De. 33. 8.—A place in Kadesh, or Zin. Nu. 20. 13, 24; 27. 14.—MERIBAH-KADESH, the same as the above. De. 32. 51.
- MEROM**, *waters of, high place*. A lake in the north part of Canaan, through which the Jordan flowed. Jos. 11. 5, 7.
- MEROZ**, *refuge*. Ju. 5. 23.
- MESHECH**, *drawing out*. Eze. 27. 13; 38. 2; 39. 1.
- MESHAH**, *salvation*. Ge. 10. 30.
- MESOPOTAMIA**, the country enclosed between the rivers Euphrates and Tigris. Ge. 24. 10; De. 23. 4. See PADAN-ARAM.
- METHEG-AMMAH**, *bridle of Ammah*. 2 Sa. 8. 1.
- MICHMASH**, or MICHMAS, *treasure*. A town belonging to the tribe of Benjamin. 1 Sa. 13. 2; 14. 5; Ezra 2. 27; Is. 10. 28.
- MICHMETHAH**, *hiding place*. Jos. 16. 6; 17. 7.
- MIDDIN**, *measures*. Jos. 15. 61.
- MIDIAN**, *land of, strife*. A part of Arabia. Ex. 2. 15; 1 Ki. 11. 18.
- MIDIANITES**. Nu. 25. 17; 31. 2, 3; Ju. 6. 2.
- MIGDAL-EL**, *tower of God*. Jos. 19. 38. Probably the same as Magdala.
- MIGDAL-GAD**, *tower of fortune*. Jos. 15. 37.
- MIGDOL**, *tower*. A place in Egypt, near the head of the Red Sea. Ex. 14. 2; Nu. 33. 7.—MAGDOLUM, a place in Egypt, near the Pelusiac mouth of the Nile. Je. 44. 1; 46. 14.
- MIGRON**, *place of conflict*. A town of Benjamin. 1 Sa. 14. 2; Is. 10. 28.
- MILETUS**, or MILETUM, a city of Caria, on the south-west coast of Asia Minor. Ac. 20. 15; 2 Ti. 4. 20.
- MILLO**, *rampart*. A place in Jerusalem. 2 Sa. 5. 9; 1 Ki. 9. 15; 2 Ki. 12. 20.—House of, a place in or near Shechem. Ju. 9. 6, 20.
- MINNI**, *part*. Je. 51. 27.
- MINNITH**, *small*. A place to the east of Jordan, on the border of Ammon. Ju. 11. 33; Eze. 27. 17.
- MISGAB**, *refuge*. A place in Moab. Je. 48. 1.
- MISHAI**, or MISHEAL, *prayer*. Jos. 19. 26; 21. 30. The same as Mashaal.
- MISREPHOTH-MAIM**, *burnings of waters*. A place near Sidon. Jos. 11. 8; 13. 6.
- MITHCAH**, *sweetness*. Nu. 33. 28.
- MITYLENE**, the chief city of the island of Lesbos, in the Aegean Sea. Ac. 20. 14.
- MIZAR**, the hill, *little*. Ps. 42. 6.
- MIZPAH**, or MIZPEH, *watch tower*. A city of Gilcad. Ge. 31. 49; Ju. 10. 17; 11. 29; 1 Jo. 5. 1.—Land of, or valley of Mizpeh, a tract near mount Hermon. Jos. 11. 3, 8.—A city of Judah. Jos. 15. 38.—A city of Benjamin. Jos. 18. 26; Ju. 20. 1, 3; 1 Sa. 7. 6, 16; 10. 17; 1 Ki. 15. 22.—A city of Moab. 1 Sa. 22. 3.
- MIZRAIM**, the Hebrew name of Egypt.
- MOAB**, *of the father*. A country lying east of the Dead Sea. Nu. 21. 11, 13; Ju. 11. 15; 1 Sa. 14. 47; 2 Sa. 8. 2; Is. 15. 1.—Plains of, a tract near the Jordan. Nu. 22. 1; 28. 3; 33. 48.—Wilderness of, De. 2. 8.
- MOABITES**. De. 2. 9; 2 Sa. 8. 2.
- MOLADAH**, *birth place*. Jos. 15. 26; 19. 2; Ne. 11. 26.
- MOREH**, *plain of, teacher*. Ge. 12. 6; De. 11. 30.—Hill of. Ju. 7. 1.
- MORESHETH-GATH**, *possession of Gath*. A city of Judah. Mi. 1. 14.
- MORIAH**, *land of, visible of the Lord*. A tract including the site of Jerusalem. Ge. 22. 2.—Mount, a part of Jerusalem, the site of the temple. 2 Ch. 3. 1.
- MOSERA**, *bonds*. De. 10. 6.
- MOSEROTH**. Nu. 33. 30.
- MOZAH**, *fountain*. Jos. 18. 26.
- MYRA**, a maritime city of Lycia. Ac. 27. 5.
- MYSIA**, a province in the north-west of Asia Minor. Ac. 16. 7, 8.
- NAAMAH**, *pleasant*. Jos. 15. 41.
- NAARAH**, or NAARATH, *handmaid*. Jos. 16. 7; 1 Ch. 7. 23.
- NAHALAL**, NAHALLAL, or NAHALOL, *pasture*. Jos. 19. 15; 21. 35; Ju. 1. 30.
- NAHALIEL**, *torrents of God*. Nu. 21. 19.
- NAIN**, *beauty*. A city of Galilee, near mount Tabor. Lu. 7. 11.
- NAIOTH**, in Ramah, *habitations*. A place near Ramah in Benjamin. 1 Sa. 19. 18; 20. 1.
- NAPHTALI**, *my wrestling*. One of the twelve tribes of Israel. Ge. 49. 21; Nu. 1. 43; De. 33. 23; Jos. 19. 32.—Mount. Jos. 20. 7.
- NAPHTUHIM**, *openings*. Ge. 10. 13.
- NAZARETH**, *separated*. A city of Lower Galilee, the residence of our Lord. Mat. 2. 23; Mar. 1. 9; Lc. 2. 4; Jno. 1. 46.
- NEAH**, *wandering*. Jos. 19. 13.
- NEAPOLIS**, *new city*. A seaport of Macedonia. Ac. 16. 11.
- NEBALLAT**, *folly in secret*. No. 11. 34.
- NEBO**. A mountain on the east of Jordan. Nu. 33. 47; De. 32. 49; 34. 1.—A city of the Amorites, allotted to Reuben. Nu. 32. 3, 38; 1 Ch. 5. 8; Is. 15. 2; Je. 48. 1.—A city of the kingdom of Judah. Ezra 2. 29; No. 7. 33.
- NETEL**, *shaken of God*. Jos. 19. 27.
- NEKEB**, *cavern*. Jos. 19. 33.
- NEPHTHALIM**, NEPHTHALI. Mat. 4. 13.
- NEPHTOAH**, *opening*. Waters of. Jos. 15. 9; 18. 15.
- NETOPHAH**, *dropping*. A city of Judaea. Ezra 2. 22; Ne. 7. 26.
- NEZIB**, *garrison*. Jos. 15. 43.
- NEBSHAN**. Jos. 15. 62.
- NICOPOLIS**, *city of victory*. A city of Macedonia, on the border of Thrace. Tit. 3. 12.
- NIMRAH**. Nu. 32. 3. The same as Beth-nimrah.
- NIMRIM**, Waters of. Is. 15. 6; Je. 48. 34.
- NIMROD**, Land of. Mi. 5. 6.
- NINEVEH**, *dwelling of Ninus*. A city on the east bank of the Tigris, the capital of the Assyrian empire. Ge. 10. 11; 2 Ki. 19. 30; Is. 37. 37; Jon. 1. 2; 3. 2, 3; 4. 11.
- NO**, or NO-AMMON, (Thebes), *portion*. A city of Egypt. Je. 46. 25; Eze. 30. 14, 15; Na. 3. 8.
- NOB**, *high place*. A city of Benjamin. 1 Sa. 21. 1; 22. 19; Ne. 11. 32; Is. 10. 32.
- NOBAH**, *barking*. A place east of Jordan, on the border of the Midianites. Ju. 8. 11.
- NOD**, *wandering*. Land of. Ge. 4. 16.
- NOPH**, (Memphis). A city of Egypt, on the west bank of the Nile. Is. 19. 13; Je. 44. 1; 46. 14, 19; Eze. 80. 13, 16.
- NOPHAH**, *blast*. Nu. 21. 30.
- OBOH**, *familiar spirits*. Nu. 21. 10; 33. 43.
- OLIVES**, Mount of, or OLIVET. On the east of Jerusalem. 2 Sa. 15. 30; Mat. 21. 1; Mar. 11. 1; Lu. 22. 39; Jno. 8. 1.

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- ON, *sun*.** A city of Egypt, the same as Beth-shemesh, or Aven. Ge. 41. 45, 50.
- ONO, *strength*.** A city near Lydda, in the inheritance of Dan. 1 Ch. 8. 12; Ne. 11. 35.—Plain of. Ne. 6. 2.
- OPHEL.** A hill forming part of Jerusalem, east of Zion, and south of the temple. 2 Ch. 27. 8; 33. 14; Ne. 8. 26.
- OPHIR, *abundance*.** A country of the east, perhaps India. 1 Ki. 9. 28; 10. 11; 22. 48; Job 22. 24; 28. 16; Is. 13. 12.
- OPHNI.** Jos. 18. 24.
- OPHRAH, *a fawn*.** A city of Benjamin, east of Bethel. Jos. 18. 23; 1 Sa. 13. 17.—A place in the tribe of Manasseh, west of Jordan. Ju. 6. 11; 8. 27, 32; 9. 5.
- OREB, *raven*.** The Rock, a place to the east of Jordan, on the border of the Midianites. Ju. 7. 25; Is. 10. 28.
- PADAN-ARAM, *plain of Aram*, (Mesopotamia).** A tract enclosed between the rivers Euphrates and Tigris. Ge. 28. 2, 5; 31. 18; 33. 18; 35. 9.
- PAHATH-MOAB, *governor of Moab*.** Ezra 2. 6; 8. 4; Ne. 7. 11.
- PAI, or PAU, *bleating*.** A royal city of Edom. 1 Ch. 1. 50.
- PALESTINA.** The Holy Land. Ex. 15. 14; Is. 14. 29, 31; Joel 3. 4.
- PAMPHYLIA, *every tribe*.** A province of Asia Minor. Ac. 13. 13; 14. 24; 15. 88.
- PAPHOS.** A city of Cyprus. Ac. 13. 6, 13.
- PARAH.** Jos. 18. 23.
- PARAN, *beauty*.** Wilderness of. A tract to the south of Canaan. Ge. 21. 21; Nu. 12. 16; 13. 3; 1 Sa. 25. 1.—Mount, a mountain in Horeb, one of the Sinai group. De. 33. 2; Hab. 3. 3.
- PARTHIANS.** Ac. 2. 9.
- PARVAIM.** 2 Ch. 3. 6.
- PAS-DAMMIM.** 1 Ch. 11. 13. See EPHES-DAMMIM.
- PATARA.** A city of Lycia, Asia Minor. Ac. 21. 1.
- PATHROS, *southern*.** Land of, (Thebais). A district of Upper Egypt. Is. 11. 11; Je. 44. 1; Eze. 29. 14; 30. 14.
- PATHRUSIM.** Ge. 10. 14; 1 Ch. 1. 12.
- PATMOS.** An island in the Ægean Sea. Re. 1. 9.
- PAU.** See PAI.
- PEKOD, *visitation*.** A name applied to Chaldeas. Je. 50. 21; Eze. 23. 23.
- PENIEL, or PENEUE, *face of God*.** A place east of Jordan, near the river Jabbok. Ge. 32. 30, 31; Ju. 8. 8; 1 Ki. 12. 25.
- PEOR, *opening*.** Nu. 23. 28; Jos. 22. 17. The same as Baal-peor.
- PERAZIM, Mount.** Is. 28. 21. The same as Baal-perazim.
- PEREZ-UZZAH.** 2 Sa. 6. 8; 1 Ch. 13. 11.
- PERGA.** A city of Pamphylia. Ac. 13. 13; 14. 25.
- PERGAMOS.** A city of Mysia, one of the seven churches. Re. 1. 11; 2. 12.
- PERIZZITES.** A nation of Canaan, in the middle portions of the land. Ge. 15. 20; De. 7. 1; Jos. 3. 10; 12. 8; 24. 11; Ju. 1. 4.
- PERSIA, *division*.** A country of Asia, east of the Tigris. Ezra 1. 1; Es. 1. 3; Eze. 27. 10; Da. 8. 20.
- PETHOR, *interpretation*.** A place in Mesopotamia. Nu. 22. 5; De. 23. 4.
- PHARPAR, *swiftest*.** A river of Syria, near Damascus. 2 Ki. 5. 12.
- PHENICE, or PHENICIA, (Phœnice).** A maritime province of Syria, to the north of Canaan. Ac. 11. 19; 15. 3; 21. 2.—A haven on the south coast of Crete. Ac. 27. 12.
- PHILADELPHIA, *brotherly love*.** A city of Lydia, Asia Minor, one of the seven churches. Re. 1. 11; 3. 7.
- PHILIPPI.** A city of Macedonia, near the border of Thrace. Ac. 16. 12; Phi. 1. 1; 1 Th. 2. 2.
- PHILISTIA, *land of wanderers*.** The country of the Philistines. Ps. 60. 8; 87. 4; 108. 9.
- PHILISTIM.** Ge. 10. 14. See PHILISTINES.
- PHILISTINES.** A people dwelling in the south-west part of Canaan. Ge. 21. 32; 26. 1; Ex. 13. 17; Jos. 13. 3; Ju. 13. 5; 1 Sa. 13. 5; 17. 1, 50; 2 Sa. 21. 15; Je. 47. 1.
- PHRYGIA.** A province of Asia Minor. Ac. 2. 10; 16. 6; 18. 23.
- PHUT, or PUR, *extension*.** A people of Lybia. Eze. 27. 10; Na. 3. 9.
- PI-BESETH, (Bubastia).** A city of Lower Egypt, on the east arm of the Nile. Eze. 30. 17.
- PI-HAHIROTH.** Ex. 14. 2, 9; Nu. 33. 7, 8.
- PIRATHON, *just revenge*.** A city of Ephraim. Ju. 12. 15.
- PISGAH, *divided rock*.** A mountain which formed one of the summits of Nebo. Nu. 23. 14; De. 3. 27; 34. 1.
- PISIDIA.** A province in the south of Asia Minor. Ac. 13. 14; 14. 24.
- PISON, *diffusion*.** One of the rivers of Paradise. Ge. 2. 11.
- PITHOM, *enclosed place*.** A city of Lower Egypt, east of the Pelusiac branch of the Nile. Ex. 1. 11.
- PONTUS, *the sea*.** A province in the north-east of Asia Minor. Ac. 2. 9; 18. 2; 1 Pe. 1. 1.
- PTONEMAIS.** A seaport of Syria. Ac. 21. 7. See ACCHO.
- PUL, *elephantine*.** Is. 66. 19.
- PUNON, *distraction*.** Nu. 33. 42.
- PUT.** See PHUT.
- PUTEOLI.** A maritime city of Italy. Ac. 28. 13.
- RAAMAH, *thundering*.** A people of Arabia, descendants of Cush. Ge. 10. 7; 1 Ch. 1. 9; Eze. 27. 22.
- RAAMSES, Ex. 1. 11. See RAMESES.**
- RABBAH, *great city*, or RABATH, (Philadelphia).** The chief city of the Ammonites, to the east of Jordan, near the source of the Jabbok. De. 3. 11; 2 Sa. 11. 1; 12. 26; Je. 49. 2; Eze. 21. 20; 25. 5.—A city of Judah. Jos. 15. 60.
- RABBITH.** Jos. 19. 20.
- RACHAL, *traffic*.** A city of Judah. 1 Sa. 30. 29.
- RACHEL, *a ewe*.** Sepulchre of; between Jerusalem and Bethlehem. Ge. 35. 19; 48. 7; 1 Sa. 10. 2.
- Lower Egypt.** Ps. 87. 4; 89. 10; Is. 51. 9.
- RAKKATH, *a shore*.** Jos. 19. 35.
- RAKKON.** Jos. 19. 46.
- RAMA.** Mat. 2. 18. The same as Ramah of Benjamin.
- RAMAH, *lofty place*.** A city of Benjamin, six miles north of Jerusalem. Jos. 18. 25; Ju. 19. 13; 1 Sa. 22. 6; Je. 31. 15.—Ramah, of Samuel, or Ramathaim-zophim. Ju. 4. 5; 1 Sa. 1. 1; 2. 11; 7. 17; 8. 4; 25. 1.—A town of Asher. Jos. 19. 29.—A town of Naphtali. Jos. 19. 36.—The same as Ramoth-gilead. 2 Ki. 8. 29; 2 Ch. 22. 6.
- RAMATH, or RAMOTH.** Jos. 19. 8; 1 Sa. 30. 27.
- RAMATH-ZOPHIM.** See of Samuel.
- RAMATH-LEHI.** Ju. 15. 17.
- RAMATH-MIZPEH.** Jos. 13. 26. Perhaps the same as Ramoth-gilead.
- RAMESES, *son of the sun*.** A city of Egypt, the same as Beth-shemesh, or Heliopolis. Ge. 47. 11; Ex. 12. 37; Nu. 33. 3.
- RAMOTH, *heights*.** A city of Issachar. 1 Ch. 6. 73.
- RAMOTH, South.** 1 Sa. 30. 27. See RAMATH.
- RAMOTH-GILEAD.** A city east of Jordan, on mount Gilead. De. 4. 43; 1 Ki. 22. 4; 2 Ki. 8. 28; 9. 1; 2 Ch. 22. 5.
- RED SEA.** De. 1. 1; Nu. 21. 14; Ac. 7. 36; He. 11. 29.
- REHOBO, *open space*, or BETH-REHO.** A city and kingdom in the north part of Canaan. Nu. 13. 21; Jos. 19. 28, 30; Ju. 18. 28; 2 Sa. 10. 6, 8.
- REHOBOTH, *streets*.** A city of Assyria. Ge. 10. 11.—A city of Edom. Ge. 36. 37; 1 Ch. 1. 48. Perhaps the same as the above.—A well near Beersheba. Ge. 26. 22.
- REKEM, *variegated*.** Jos. 18. 27.
- REMETH.** Jos. 19. 21.
- REMMON, or RIMMON.** Jos. 15. 32; 19. 7; 1 Ch. 4. 32.
- REMMON-METHOAR, or Jos. 19. 13; 1 Ch. 6. 77.**
- REPFAIM, or GIANTS.** A people of Canaan. Ge. 14. 5; 15. 20; De. 2. 11, 20 (*in orig.*); Jos. 17. 15 (*ib.*).
- REPFAIM, Valley of, on the south-west of Jerusalem.** 2 Sa. 5. 18, 22; 23. 13; Is. 17. 5.
- REPHIDIM, *props*.** A station of the Israelites, north of Sinai. Ex. 17. 1, 8; 19. 2; Nu. 33. 14.
- RESEN, *bridle*.** Larissa, a city of Assyria. Ge. 10. 12.
- REUBEN.** One of the twelve tribes of Israel. Ge. 49. 3; Nu. 1. 21; 32. 29; De. 33. 6.
- REZEPIH, *baking stone*.** A city of Syria, north-east of Palmyra. 2 Ki. 19. 12; Is. 37. 12.
- RHEGIUM, *rupture*.** A maritime city in the south of Italy. Ac. 28. 13.
- RHODES, *rose*.** An island off the coast of Caria, at the entrance of the Ægean. Ac. 21. 1.
- RIBLAH, *multitude*.** A city of Syria, near the Orontes. 2 Ki. 23. 33; 25. 6; Je. 39. 5; 52. 9.
- RIMMON, *pomegranate*, or REMMON.** Jos. 15. 32; 19. 7; 1 Ch. 4. 32.—Rock of. A place in the tribe of Benjamin. Ju. 20. 45, 47; 21. 13. See REMMON-METHOAR.

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- RIMMON-PAREZ.** Nu. 33. 19.
RISSAH, dew. Nu. 33. 21.
RITHMAH, juniper. A place in or near Kadesh. Nu. 33. 18.
ROGELIM. A place east of Jordan. 2 Sa. 17. 27; 19. 31.
ROME. The metropolis of the ancient world. Ac. 2. 10; 18. 2; 19. 21; 23. 11; 28. 14; Ro. 1. 7; 2 Ti. 1. 17.
RUMAH, high. 2 Ki. 23. 36. Perhaps the same as Arumah.
SABEANS. A people of Arabia. Job 1. 15; Eze. 23. 42; Joel 3. 8.—Probably the inhabitants of Ethiopia. Is. 45. 14.
SALAMIS. A city of Cyprus. Ac. 13. 5.
SALCAH, firmly bound, or SALCHAH. A city east of the Jordan, on the borders of the desert. De. 3. 10; Jos. 12. 5; 13. 11.
SALEM, peace. Perhaps the same as Jerusalem. Ge. 14. 18; He. 7. 1, 2.—Jerusalem. Ps. 76. 2.
SALIM. Jno. 3. 23.
SALMON. Ps. 68. 14. See ZALMON.
SALMONE. The east promontory of Crete. Ac. 27. 7.
SALT, City of. Jos. 15. 62.
SALT SEA, (Asphaltites Lacus, or Dead Sea). A sea in the south of Canaan. Ge. 14. 3; Nu. 34. 3, 12; De. 3. 17; Jos. 15. 2.
SALT, Valley of. A plain at the south end of the Salt Sea. 2 Sa. 8. 13; 2 Ki. 14. 7; 1 Ch. 18. 12; 2 Ch. 25. 11; Ps. 60.
SAMARIA. A city of Canaan, the metropolis of the kingdom of Israel. 1 Ki. 16. 24; 20. 17; 2 Ki. 6. 24; 17. 5, 6.—The central province of Palestine, during the Roman period. Lu. 17. 11; Jno. 4. 4; Ac. 1. 8; 8. 1; 9. 31; 15. 3.—Mountains of. Je. 31. 5.
SAMOS. An island in the Ægean Sea, off the coast of Ionia. Ac. 20. 15.
SAMOTHRACIA. An island in the Ægean Sea, off the coast of Thrace. Ac. 16. 11.
SANSANNAH, palm branch. Jos. 15. 31.
SAPHIR, beautiful. Mi. 1. 11.
SARDIS. A city of Lydia, one of the seven churches. Re. 1. 11; 3. 1, 4.
SAREPTA. A city of Phœnicia, ten miles south of Sidon. Lu. 4. 26. See ZAREPHATH.
SARID, survivor. Jos. 19. 10, 12.
SARON. Ac. 9. 35. See SHARON.
SEBA. Probably a country of Africa, near Ethiopia. Ps. 72. 10; Is. 43. 3. See SEACAH.
SEACAH, enclosure. Jos. 15. 61.
SECHU, watch-tower. A place near Ramah of Benjamin. 1 Sa. 19. 22.
SEIR, MOUNT, or LAND OF SEIR. A chain of hills to the south-east of Canaan, extending between the Dead Sea and the Ælantic Gulf. Ge. 14. 6; 32. 3; De. 2. 4, 5; Jos. 24. 5; 2 Ch. 20. 10.
SEIR, MOUNT. Jos. 15. 10.
SEIRATH. A place in the mountains of Ephraim. Ju. 3. 26.
SELA, rock, or SELAH, (Petra). A city of Edom. 2 Ki. 14. 7; Is. 16. 1. See JOKTREE.
SELA-HAMMAHLEKOTH, rock of division. 1 Sa. 23. 23.
SELEUCIA. A maritime city of Syria, near the mouth of the Orontes. Ac. 13. 4.
SENEH, high. 1 Sa. 14. 4.
SENER, coat of mail. A mountain in the north of Canaan, near Hermon. 1 Ch. 5. 23; Eze. 27. 5. See SHENIR.
SEPHAR, numbering. Ge. 10. 30.
SEPHARAD. Ob. 20.
SEPHARVAIM. A city of the east. 2 Ki. 17. 24, 31; 18. 34; 19. 13; Is. 36. 19.
SHAALBIM, or SHAALADIN, place of foxes. A city of Dan, near Ajalon. Jos. 19. 42; Ju. 1. 35; 1 Ki. 4. 9.
SHAAARAIM, or SHARAIM, two gates. A city in the south of Canaan. Jos. 15. 36; 1 Sa. 17. 52; 1 Ch. 4. 31.
SHAHAZIMAH, lofty places. Jos. 19. 22.
SHALEM. Ge. 33. 18.
SHALIM, LAND OF. A tract on the border of Ephraim and Benjamin. 1 Sa. 9. 4.
SHALISHA, LAND OF, triangular. A tract adjoining the above. 1 Sa. 9. 4.
SHAMIR, guard. A city of Judah. Jos. 15. 48.—In mount Ephraim. Ju. 10. 1, 2.
SHAPHER, MOUNT. Nu. 33. 23.
SHARAIM. See SHAAARAIM.
SHARON, or SARON. A plain on the coast of Palestine, between Carmel and Joppa. 1 Ch. 5. 16; 27. 20; Ca. 2. 1; Is. 33. 9; 35. 2; 65. 10; Ac. 9. 35.
SHARUHEN, pleasant dwelling. Jos. 19. 6.
SHAVEH, VALLEY OF, plain. Ge. 14. 17. See KING'S DALE.
SHAVEH-KIRIATHAIM, plain of the double city. A tract on the east of the Dead Sea. Ge. 14. 5.
SHEBA, man. A country of the east. 1 Ki. 10. 1; 2 Ch. 9. 1; Job 6. 19; Ps. 72. 10; Is. 60. 6; Je. 6. 20; Eze. 27. 22; 38. 13.—A city of Simeon. Jos. 19. 2.
SHEBAH. Ge. 26. 33. See BEER-SHEBA.
SHEBAM, or SHIBMAH, sweets, smell. Nu. 32. 3, 38.
SHEBARIM, fractures. A place near Ai. Jos. 7. 5.
SHECHEM, (Neapolis), back. A city of Canaan. Ge. 12. 6; Jos. 20. 7; 1 Ki. 12. 1. See SYCHAR.
SHEMA, fame. Jos. 15. 26.
SHEN, tooth. A place on the border of Benjamin and Dan. 1 Sa. 7. 12.
SHENIR. De. 3. 9; Ca. 4. 8.
SHEPHAM. A place on the north border of Canaan. Nu. 34. 10.
SHESHACH, confusion. A name of Babylon. Je. 25. 26; 51. 41.
SHIBMAH. Nu. 32. 38. See SHEBAM.
SHICRON, drunkenness. A place on the north-west border of Judah. Jos. 15. 11.
SHIHON, overturning. Jos. 19. 19.
SHIHOR-LIBNATH, river of glass. Jos. 19. 28.
SHIHOR of Egypt. 1 Ch. 13. 5. See SHOR.
SHILHIM, armed men. Jos. 15. 32.
SHILOAH, Waters of, sent. Is. 8. 6. See SILOAH.
SHILOH. A city of Canaan, within the inheritance of Ephraim. Jos. 18. 1, 8; Ju. 21. 19; 1 Sa. 1. 3; 3. 21.
SHIMRON, or SHIMRON-MERON, vigilant guardian. A city in the north of Canaan, within the allotment of Zebulun. Jos. 11. 1; 12. 20; 19. 15.
SHINAR, Land of, (Babylonia). Ge. 10. 10; 11. 2; 14. 1, 9; Is. 11. 11; Da. 1. 2; Zec. 5. 11.
SHITTIM, or ABEL-SHITTIM. A place in the plains of Moab, east of the Jordan. Nu. 25. 1; 33. 49; Jos. 2. 1; 3. 1; Joel 3. 18; Mi. 6. 5.
SHOA. A country of the east. Eze. 23. 23.
SHOCHOH, fortification. A city of Judah. 1 Sa. 17. 1. See SOCOH.
SHOPHAN. A city of Gilead. Nu. 32. 35. See ZAPHON.
SHUAL, Land of, for. 1 Sa. 13. 17.
SHUNEM, resting places. A city of Issachar. Jos. 19. 18; 1 Sa. 28. 4; 2 Ki. 4. 8.
SHUR, a fort. A desert to the south-west of Canaan. Ge. 16. 7; 20. 1; 25. 18; Ex. 15. 22; 1 Sa. 15. 7; 27. 8.
SHUSHAN, (SUSA), lily. The metropolis of the Persian empire. Ne. 1. 1; Es. 1. 2; Da. 8. 2.
SIBMAH. A city of Reuben. Jos. 13. 19; Is. 16. 8; Je. 48. 32.
SIBRAIM. Eze. 47. 16.
SIDDIM, Valley of, plains. Afterwards the bed of the Dead Sea. Ge. 14. 3, 8, 10.
SIDON, fishing. A city of Phœnicia. Ge. 10. 19; Mat. 11. 21; 15. 21; Mar. 3. 8; 7. 24; Lu. 6. 17; 10. 13; Ac. 27. 3. See ZIDON.
SIHOR, turbid. A name for the river Nile. Is. 23. 3; Je. 2. 18.—Or SHIHOR. The same as the river of Egypt. Jos. 13. 3; 1 Ch. 13. 5.
SILLA, highway. 2 Ki. 12. 20.
SILOAH, Pool of. Ne. 3. 15. See SILOAM.
SILOAM, or SILOAH, sent. A fountain on the south-east of Jerusalem. Jno. 9. 7, 11. The same as Shiloah.—Tower of. A part of the walls of Jerusalem. Lu. 13. 4.
SIMEON. One of the twelve tribes of Israel. Ge. 49. 5; Nu. 1. 22; Jos. 19. 1.
SIN, (Pelusium), day. A city of Egypt, near the eastern arm of the Nile. Eze. 30. 15, 16.—Wilderness of. A rocky valley to the north-west of Sinai. Ex. 16. 1; 17. 1; Nu. 33. 11.
SINA, Mount. See SINAI.
SINAI, Mount, bush of the Lord. A mountain in the north-west of Arabia, between the two arms of the Red Sea. Ex. 19. 11, 18, 20; 24. 16; 31. 18; 34. 29; 1e. 27. 34; Ps. 68. 8; Ac. 7. 30.—Wilderness of. The rocky tract adjoining mount Sinai. Ex. 19. 1; Le. 7. 38; Nu. 1. 1; 9. 1; 33. 15.
SINIM, Land of. Is. 49. 12.
SION. Ps. 65. 1. See ZION.—Mount. De. 4. 48. The same as Hermon.
SIPHMOH. A city of Judah. 1 Sa. 30. 28.
SIRAH, Well of, near Hebron. 2 Sa. 3. 26.
SIRION. A name of mount Hermon. De. 3. 9; Ps. 29. 6.

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- SITNAH, accusation.** A well near Gerar. Ge. 26. 21.
- SLAUGHTER, Valley of.** Jo. 7. 32; 19. 6.
- SMYRNA.** A city of Lydia, one of the seven churches. Re. 1. 11; 2. 8.
- SOCHOH.** See SOCOH.
- SOCOH, SOCOH, or SROCOH.** A city of Judah. Jos. 15. 35; 1 Sa. 17. 4; 1 Ki. 4. 10; 2 Ch. 11. 7.—Another city of Judah. Jos. 15. 48.
- SODOM, burning.** One of the cities of the plain. Ge. 10. 19; 13. 10, 13; 18. 20; 19. 1, 28; Mat. 10. 15.
- SOREK, noble vine.** Valley or Brook of. To the south-west of Jerusalem. Ju. 16. 4.
- SPAIN.** Ro. 15. 24, 28.
- SUCCOTH, booths.** A place near the Egyptian border, near Heliopolis. Ex. 12. 37; 13. 20; Nu. 33. 5.—A place east of Jordan, near the Jabbok. Ge. 33. 17; Jos. 13. 27; Ju. 8. 5; 1 Ki. 7. 46.
- SUKKIIMS.** A people probably dwelling near Egypt. 2 Ch. 12. 3.
- SUR.** Gate of. 2 Ki. 11. 6.
- SYCHAR, or SYCHEM.** Jno. 4. 5; Ac. 7. 16. The same as Shechem.
- SYENE, key.** A city of Egypt, on the border of Ethiopia. Eze. 29. 10; 30. 6.
- SYRACUSE.** A city on the east coast of Sicily. Ac. 28. 12.
- SYRIA.** A country of Asia, adjoining Palestine. Ju. 10. 6; 2 Sa. 15. 8; 1 Ki. 10. 29; 20. 1; 22. 1; Ac. 15. 23.
- SYRIA-DAMASCUS.** 1 Ch. 18. 6.
- SYRIA-MACHAH.** 1 Ch. 19. 6.
- TAANACH, wandering.** A city of Canaan, within the plain of Esdraelon. Jos. 12. 21; 17. 11; Ju. 1. 27.
- TAANATH-SILOH.** A city of Ephraim. Jos. 16. 6.
- TABBATH, renowned.** A place near the Jordan. Ju. 7. 22.
- TABERAH, burning.** An encampment of the Israelites in the wilderness of Paran. Nu. 11. 3; De. 9. 22.
- TABOR, separated.** Mount, in the south of Galilee. Ju. 4. 6, 12, 14; Ps. 89. 12; Je. 46. 18; Ho. 5. 1.—A city of Zebulon. Jos. 19. 22; 1 Ch. 6. 77. Probably the same as Chisloth-tabor.
- TADMOR "in the Wilderness,"** (Palmyra). 1 Ki. 9. 18; 2 Ch. 8. 4.
- TAIAPANES, or TAPANES, beginning of the age.** A city of Egypt, on the Pelusiac arm of the Nile. The same as HANES. Je. 2. 16; 43. 7; 44. 1; 46. 14.
- TAHATH, depression.** Nu. 33. 26.
- TAHTIM-HODSHI, under the new moon.** Land of, a tract on the east of Jordan, to the north of Gilead. 2 Sa. 24. 6.
- TAMAR, palm.** Eze. 47. 19; 48. 28.
- TANACH.** Jos. 21. 25. The same as Tansach.
- TAPPUAH, apple.** A city of Canaan, on the border of Ephraim and Manasseh. Jos. 12. 17; 16. 8; 17. 8.—A city of Judah. Jos. 15. 34.
- TARAH, delay.** Nu. 33. 27.
- TARALAH, reeling.** Jos. 18. 27.
- TARSHISH, or TARSHISH, breaking, (Tartarus).** 1 Ki. 10. 22; 22. 48; 2 Ch. 9. 21; 20. 36; 1a. 23. 1; 66. 19; Je. 10. 9; Eze. 27. 12, 25; 38. 13; Jon. 1. 3.
- TARSUS.** A city of Cilicia. Ac. 9. 11; 11. 25; 21. 39; 22. 3.
- TEHAPHNEHES.** Eze. 30. 18. The same as HANES.
- TEKOA, or TEKOAH, pitching.** A city of Judah, six miles south of Bethlehem. 2 Sa. 14. 2; 2 Ch. 11. 6; Je. 6. 1.—Wilderness of. 2 Ch. 20. 20.
- TEL-ABIB, hill of ears of corn.** Eze. 3. 15.
- TELAIM, young lambs.** 1 Sa. 15. 4.
- TELASSAR, or THELASAR, hill of Assur.** A region subject to Assyria. 2 Ki. 19. 12; Is. 37. 12.
- TELEM, oppression.** A city of Judah. Jos. 15. 24. The same as Telaim.
- TEL-HARESHA, or TEL-HARSA.** In or near Mesopotamia. Ezra 2. 59; Ne. 7. 61.
- TEL-MELAH.** Ezra 2. 59; Ne. 7. 61.
- TEMA, desert.** A part of Arabia, probably near Edom. Job 6. 19; Is. 21. 14; Je. 25. 23.
- TEMAN, southern.** A city and district of Edom. Je. 49. 7; Eze. 25. 13; Am. 1. 12; Ob. 9; Hab. 3. 3.
- TEMANI, Land of, or Land of the TEMANITES.** The same as the above. Ge. 36. 34; 1 Ch. 1. 45.
- THARSHISH.** See TARSHISH.
- THEBEZ, brightness.** A city of Manasseh, nine miles north-east of Shechem. Ju. 9. 50; 2 Sa. 11. 21.
- THELASAR.** See TELASSAR.
- THESALONICA.** A city and seaport of Macedonia. Ac. 17. 1; 27. 2; 2 Ti. 4. 10.
- THIMNATHAI, portion.** A city of Dan. Jos. 19. 43.
- THREE TAVERNS, The, (Tres Tabernae).** A place on the road between Putoli and Rome. Ac. 28. 15.
- THYATIRA.** A city of Lydia, one of the seven churches. Ac. 16. 14; Re. 1. 11; 2. 18.
- TIBERIAS.** A city of Galilee, on the west shore of the Sea of Tiberias. Jno. 6. 23.
- TIBERIAS, Sea of.** Jno. 6. 1; 21. 1. The same as the Sea of Galilee, or Chinnereth.
- TIBHATH, security.** A city of Syria. 1 Ch. 18. 8. See BETAH.
- TIMNAH, TIMNATH, or THIMNATHAH.** A city on the borders of Judah and Dan. Jos. 15. 10; 19. 43; Ju. 14. 1, 5; 2 Ch. 28. 18.—A city in the mountains of Judah. Ge. 38. 12, 14; Jos. 15. 57.
- TIMNATH-HERES, or TIMNATH-SERAI.** A city of Ephraim. Jos. 19. 50; 24. 30; Ju. 2. 9.
- TIPHSAN, passage, (Thapsacus).** A city of Syria, on the right bank of the Euphrates. 1 Ki. 4. 24.—A city of Israel. 2 Ki. 15. 16.
- TIRAS, (Thracia).** Ge. 10. 2; 1 Ch. 1. 5.
- TIRZAH, pleasantness.** A city of Canaan, four miles north-north-east of Shechem. Jos. 12. 24; 1 Ki. 15. 21, 33; 16. 6; 2 Ki. 15. 16; Ca. 6. 4.
- TOB, good.** Land of. Ju. 11. 3, 5. See ISR-TOB.
- TOCHEN, portion cut out.** 1 Ch. 4. 32.
- TOGARMMAH, (Armenia).** Ge. 10. 3; 1 Ch. 1. 6; Eze. 27. 14; 38. 6.
- TOLAD, generation.** 1 Ch. 4. 29. See ELTOLAD.
- TOPHEL, insipid.** De. 1. 1.
- TOPHET, or TOPHETH, place of burning.** A place in the valley of Hinnom. 2 Ki. 23. 10; Is. 30. 33; Jo. 7. 31, 32; 19. 6.
- TRACHONITIS, a stony region to the south-east of Damascus.** Lu. 3. 1.
- TROAS, (ALEXANDRIA TROAS), a city on the north-west coast of Asia Minor, within the province of Mysia.** Ac. 16. 8, 11; 20. 5, 6; 2 Co. 2. 12.
- TROGYLIUM, a promontory on the west coast of Asia Minor.** Ac. 20. 15.
- TUBAL.** A people of Asia, probably within the ancient Scythia. Eze. 27. 13; 32. 26.
- TYRE, TYRUS, rock.** A city of Phoenicia. Jos. 19. 29; 2 Sa. 5. 11; 1 Ki. 5. 1; 9. 11; Is. 23. 1, 8; Eze. 27. 2; Zec. 9. 2, 3.
- ULAI, river of (EULAIUS), muddy.** A river which flowed past Shushan, and joined the Tigris. Da. 8. 2, 16.
- UMMAH, union.** Jos. 19. 30.
- UPHAZ, island of gold.** Je. 10. 9; Da. 10. 5. Perhaps the same as Ophir.
- UR, of the Chaldees, light.** A city of Chaldea. Perhaps the ancient Edessa, now Urchoe. Ge. 11. 28, 31; 15. 7; Ne. 9. 7.
- UZ, land of, counsellor.** Probably a part of Arabia, to the east of mount Seir. Job 1. 1; Je. 25. 20; La. 4. 21.
- UZZEN-SHERAH, a city of Ephraim.** 1 Ch. 7. 24.
- VINEYARDS, plain of the (ABILA), a place to the east of Jordan, near the river Hieromax.** Ju. 11. 33.
- ZAANAIM, plain of, migrations.** Ju. 4. 11.
- ZAANAN, rich in flocks.** Mi. 1. 11. Probably the same as Zenan.
- ZAANANNIM.** Jos. 19. 33.
- ZABULON.** Mat. 4. 13, 15. See ZEBULON.
- ZAIR, little.** A city of Edom. 2 Ki. 8. 21.
- ZALMON, mount, shady.** Near Shechem. Ju. 9. 48.
- ZALMONAH.** Nu. 33. 41.
- ZAMZUMMIMS, noisy tribes.** A people dwelling east of the Jordan. De. 2. 20. Perhaps the same as the Zuzims.
- ZANOAH, a city of Judah, in the valley, near Zorah.** Jos. 15. 34; Ne. 3. 13; 11. 30.—A city in the mountains of Judah. Jos. 15. 56.
- ZAPHON, north wind.** Jos. 13. 27. Perhaps the same as Shophan.
- ZAREAH.** Ne. 11. 29. Probably the same as Zorah, or Zorcal.
- ZARED, or ZERED, a brook to the south of the Arnon, and running into the Dead Sea.** Nu. 21. 12; De. 2. 13, 14.
- ZAREPHATH, SAREPTA.** 1 Ki. 17. 9, 10; Ob. 20.
- ZARETAN.** Jos. 3. 16. Probably the same as Zarthan, or Zartana.
- ZARETH-SHAHAR, splendour of the morning.** Jos. 13. 19.
- ZARTANAH, or ZARTHAN, a place in the valley of the Jordan.** 1 Ki. 4. 12; 7. 46. See ZEREDATHAH.
- ZEBOIIM, or ZEBOIM, troops.** One of the cities of the plain. Ge. 10. 19; 14. 2, 8; De. 29. 23; Ho. 11. 8.—A city of Benjamin. Ne. 11. 34.—Valley of, on the border of Judah and Benjamin. 1 Sa. 13. 18.

THE GEOGRAPHICAL INDEX.

- ZEBULON**, *desired habitation*. One of the twelve tribes of Israel. Ge. 49. 13; Nu. 1. 30; De. 33. 18; Jos. 19. 10.
- ZEDAD**, *a mountain*. A place on the north border of Canaan. Nu. 34. 8; Eze. 47. 15.
- ZELAH**, *side*. A city of Benjamin. Jos. 18. 28; 2 Sa. 21. 14.
- ZELZAH**, *shady*. 1 Sa. 10. 2.
- ZEMARAIM**. Jos. 18. 22.—Mount. 2 Ch. 18. 4.
- ZEMARITES**. A nation of Canaanites, dwelling on the sea-coast, opposite Aradus. Ge. 10. 18; 1 Ch. 1. 16.
- ZENAN**. Jos. 15. 37. *See* ZAAANAN.
- ZEPHATH**, *watch-tower*. Ju. 1. 17. *See* HORMAH.
- ZEPHATHAH**, Valley of. 2 Ch. 14. 10.
- ZER**, *flint*. Jos. 19. 35.
- ZERED**, Brook. De. 2. 13, 14. *See* ZARAD.
- ZEREDA**, *cooling*. A city of Ephraim. 1 Ki. 11. 26.
- ZEREDATHAH**. 2 Ch. 4. 17. The same as ZARTHAN.
- ZERERATH**. A district of Manasseh. Ju. 7. 22.
- ZIDDIM**, *sides*. Jos. 19. 35.
- ZIDON**. Jos. 11. 8; 19. 28; Ju. 1. 31; 10. 6; 18. 28; Is. 23. 2; Je. 25. 22; 47. 4; Eze. 27. 8; Zec. 9. 2. *See* SIDON.
- ZIKLAG**. A city in the south-west of Canaan. Jos. 15. 31; 19. 5; 1 Sa. 27. 6; 30. 1; 1 Ch. 12. 1, 20.
- ZIMRI**, *song of the Lord*. Probably part of Arabin. Je. 25. 25.
- ZIN**, Wilderness of. A tract extending between the south extremity of the Dead Sea and the head of the Ælaniatic Gulf. Nu. 13. 21; 20. 1; 27. 14; 33. 36; 34. 3; Jos. 15. 1.
- ZION**, *very dry*. A hill enclosed within the south portion of Jerusalem. 2 Sa. 5. 7; 1 Ki. 8. 1; 2 Ki. 19. 31; 1 Ch. 11. 5; Ps. 2. 6; 48. 2; Is. 8. 18; Je. 8. 19; Joel 3. 17. *See* SION.
- ZIOR**, *smallness*. Jos. 15. 54.
- ZIPH**, *borrowed*. A city in the mountains of Judah, south of Hebron. Jos. 15. 55; 1 Sa. 23. 24; 26. 2; 2 Ch. 11. 8.—A city of Judah, in the south, towards Edom. Jos. 15. 24.
- ZIPHRON**, *sweet smell*. A place on the north border of Canaan. Nu. 34. 9.
- ZIZ**, *flower*. Cliff of; on the west shore of the Dead Sea, near Engedi. 2 Ch. 20. 16.
- ZOAN**, *low region*. (Tanis); a city of Egypt, on the Tanitic arm of the Nile. Nu. 13. 22; Ps. 78. 12, 43; Is. 19. 11; 30. 4; Eze. 30. 14.
- ZOAR**, *little*. One of the cities of the plain, near the south end of the Dead Sea. Ge. 13. 10; 14. 2, 8; 19. 22; De. 34. 3; Is. 15. 5; Je. 48. 34. *See* BELA.
- ZOBAB**, *depression*, or ZOBAB. A Syrian kingdom, to the northward of Damascus. 1 Sa. 14. 47; 2 Sa. 8. 3; 10. 6; 1 Ki. 11. 23; 1 Ch. 18. 3; 19. 6.
- ZOHELETH**, *serpent*. 1 Ki. 1. 9.
- ZOPHIM**, *watchmen*. Field of. Nu. 23. 14.
- ZORAH**, *nest of hornets*, or ZOREAU. A city of Dan, near Eshtaol. Jos. 15. 33; 19. 41; Ju. 13. 2, 25; 16. 31; 18. 2.
- ZUPH**, *honey*. Land of. 1 Sa. 9. 5.
- ZUZIMS**, *terrors*. A people dwelling east of the Jordan. *See* ZAMZUMIMS.

NAMES, TITLES, AND CHARACTERS

OF

THE SON OF GOD,

JESUS CHRIST OUR LORD.

I.—THOU ART THE CHRIST, THE SON OF THE LIVING GOD. Mat. 16. 16.

The Son.—1 Jno. 4. 14.
 The Son of God.—Jno. 1. 34.
 The Son of the living God.—Mat. 16. 16.
 His only begotten Son.—Jno. 3. 16.
 The only begotten Son of God.—Jno. 3. 18.
 The Son of the Father.—2 Jno. 3.
 The only begotten of the Father.—Jn. 1. 14.
 The only begotten Son, which is in the bosom of the Father.—Jno. 1. 18.
 The firstborn of every creature.—Col. 1. 15.
 His own Son.—Ro. 8. 32.
 A Son given.—Is. 9. 6.
 One Son, (His well-beloved).—Mar. 12. 6.
 My Son.—Ps. 2. 7.
 His dear Son, (or the Son of his love). Col. 1. 13.
 The Son of the Highest.—Lu. 1. 32.
 The Son of the Blessed.—Mar. 14. 61.
 Secret.—Jn. 13. 18.
 Wonderful.—Is. 9. 6.

TESTIMONY BORNE TO THE SON BY THE FATHER, BY JESUS HIMSELF, BY THE SPIRIT, BY ANGELS, SAINTS, MEN, AND DEVILS.

The Father, "My Beloved Son."—Mat. 17. 5.
 Jesus Himself, "I am the Son of God."—Jno. 10. 36.
 The Spirit, "The Son of God."—Mar. 1. 1.
 Gabriel, "The Son of God."—Lu. 1. 35; Lu. 2. 11.
 John Baptist, "This is the Son of God."—Jno. 1. 34.
 John, Apostle, "The Christ, the Son of God."—Jno. 20. 31.
 Paul, Apostle, "He is the Son of God."—Ac. 9. 20.
 Disciples, "Thou art the Son of God."—Mat. 14. 33.
 Nathanael, "Rabbi, thou art the Son of God."—Jno. 1. 49.
 Martha, "The Christ the Son of God."—Jno. 11. 27.
 Eunuch, "Jesus Christ is the Son of God."—Ac. 8. 37.
 Centurion, "Truly this was the Son of God."—Mar. 15. 39.
 Unclean spirits, "Thou art the Son of God."—Mar. 8. 11.
 The Legion, "Thou Son of the Most High God."—Mar. 5. 7.

II.—UNTO THE SON HE SAITH, THY THRONE, O GOD, IS FOR EVER AND EVER.—He. 1. 8.

God.—Jno. 1. 1; Mat. 1. 23; Is. 40. 3.
 Thy throne, O God, is for ever and ever. Heb. 1. 8.

The Mighty God.—Is. 9. 6.
 The Everlasting God.—Is. 40. 28.
 The True God.—1 Jno. 5. 20.
 My Lord and my God.—Jno. 20. 28.
 God my Saviour.—Lu. 1. 47.
 Over all, God blessed for ever. Amen.—Rom. 9. 5.
 The God of the whole earth.—Is. 54. 5.
 God manifest in the flesh.—1 Ti. 3. 16.
 Our God and Saviour (*marg.*)—2 Pe. 1. 1.
 The Great God, and our Saviour Jesus Christ.—Tit. 2. 13.
 Emmanuel, God with us.—Mat. 1. 23.
 The God of Abraham, The God of Isaac, The God of Jacob.—Ex. 3. 2, 6.
 The Highest.—Lu. 1. 76.

As to the Angel of the Lord who spake as the God of Abraham being the Son of God, comp. Ju. xiii. 18, 22 (*marg.*), with Is. ix. 6; also Da. iii. 25, 28.

III.—BEFORE ABRAHAM WAS, I AM.—Jno. 8. 58.

HOLY, HOLY, HOLY IS JEHOVAH OF HOSTS.—Is. 6. 3.

Jehovah.—Is. 40. 3.
 The Lord Jehovah.—Is. 40. 10.
 Jehovah my God.—Zec. 14. 5.
 Jehovah of Hosts.—Is. 6. 3; Jno. 12. 41.
 Jehovah God of Hosts.—Ho. 12. 4, 5; Ge. 32. 24.
 The King, Jehovah of hosts.—Is. 6. 5.
 The Strong and Mighty Jehovah.—Ps. 24. 8.
 Jehovah, mighty in battle.—Ps. 24. 8.
 The Man, Jehovah's Fellow.—Zec. 13. 7.
 Jehovah-tsidkenu, (the Lord our righteousness).—Je. 23. 6.
 The Lord.—Ro. 10. 13; Joel 2. 32.
 The Lord of Glory.—1 Co. 2. 8.
 The Same.—He. 1. 12; Ps. 102. 27.
 I am.—Ex. 3. 14; Jno. 8. 24.
 I am, (before Abraham was).—Jno. 8. 58.
 I am, (whom they sought to kill).—Jno. 18. 5, 6.
 I am, (the Son of Man lifted up).—Jn. 8. 28.
 I am, (the Resurrection and the Life).—Jno. 11. 25.

IV.—HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST. Col. 1. 17.

The Almighty, which is, and which was, and which is to come.—Re. 1. 8.
 The Creator of all things.—Col. 1. 16.
 The Upholder of all things.—He. 1. 3.
 The Everlasting Father, (or Father of Eternity).—Is. 9. 6.
 The Beginning.—Col. 1. 18.
 The Beginning and the Ending.—Re. 1. 8.
 The Alpha and the Omega.—Re. 1. 8.
 The First and the Last.—Re. 1. 17.
 The Life.—1 Jno. 1. 2.

Eternal Life.—1 Jno. 5. 20.
 That Eternal Life which was with the Father.—1 Jno. 1. 2.
 He that liveth.—Re. 1. 18.

V.—NO MAN HATH SEEN GOD AT ANY TIME; HE HATH DECLARED HIM. Jno. 1. 18.

The Word.—Jno. 1. 1.
 The Word was with God.—Jno. 1. 1.
 The Word was God.—Jno. 1. 1.
 The Word of God.—Ra. 19. 13.
 The Word of Life.—1 Jno. 1. 1.
 The Word was made flesh.—Jno. 1. 14.
 The Image of God.—2 Co. 4. 4.
 The Image of the Invisible God.—Col. 1. 15.
 The Express Image of his Person.—He. 1. 3.
 The Brightness of his Glory.—He. 1. 3.
 Wisdom.—Pr. 8. 12, 22.
 The Wisdom of God.—1 Co. 1. 24.
 The Power of God.—1 Co. 1. 24.
 My Messenger.—Is. 42. 19.
 The Messenger of the Covenant.—Mal. 3. 1.
 The Angel of Jehovah.—Ga. 22. 15.
 The Angel of God.—Ge. 31. 11, 13; Ex. 14. 19.
 The Angel of his presence.—Is. 63. 9.

VI.—THOU HAST MADE HIM A LITTLE LOWER THAN THE ANGELS.—He. 2. 7.

The Man.—Jno. 19. 5.
 The Man Christ Jesus.—1 Ti. 2. 5.
 A Man approved of God.—Ac. 2. 22.
 The Second Man, The Lord from Heaven. 1 Cor. 15. 47.
 The Son of Man.—Mar. 10. 33.
 The Son of Abraham.—Mat. 1. 1.
 The Son of David.—Mat. 1. 1.
 The Son of Mary.—Mar. 6. 3.
 The Son of Joseph, (reputed).—Jno. 1. 45.
 The Seed of the Woman.—Ge. 3. 15.
 The Seed of Abraham.—Ga. 3. 16, 19.
 Of the Seed of David.—Ro. 1. 3.

VII.—LO, I COME, TO DO THY WILL, O GOD.—He. 10. 9.

The Babe.—Lu. 2. 12.
 The Child.—Is. 7. 16.
 The Young Child.—Mat. 2. 20.
 A Child Born.—Is. 9. 6.
 The Child Jesus.—Lu. 2. 43.
 Her First Born Son.—Lu. 2. 7.
 The Sent of the Father.—Jno. 10. 36.
 The Apostle.—He. 3. 1.
 A Prophet.—Ac. 3. 22, 23.
 A Great Prophet.—Lu. 7. 16.
 The Prophet of Nazareth.—Mat. 21. 11.
 A Prophet, mighty in deed and word.—Luk. 24. 19.
 A Servant.—Phi. 2. 7.
 The Servant of the Father.—Mat. 12. 18.
 My Servant, O Israel.—Is. 49. 3.
 My Servant, the Branch.—Zec. 3. 8.

NAMES AND TITLES OF THE SON OF GOD.

My Righteous Servant.—Is. 53. 11.
 A Servant of Rulers.—Is. 49. 7.
 A Nazarene, or Nazarite.—Mat. 2. 23.
 The Carpenter.—Mar. 6. 3.
 The Carpenter's Son, (reputed).—Mt. 13. 55.
He humbled Himself ... unto death.
 A Stranger and an Alien.—Ps. 69. 8.
 A Man of Sorrows.—Is. 53. 3.
 A Worm, and no Man.—Ps. 22. 6.
 Accursed of God, (or the Curse of God, *marg.*)—De. 21. 23.

VIII.—GOD HATH GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME.—Phil. 2. 9, 10.

Jesus.—Mat. 1. 21.
 Jesus Himself.—Lu. 24. 15.
 I, Jesus.—Re. 22. 16.
 A Saviour, Jesus.—Ac. 13. 23.
 The Saviour of the World.—1 Jno. 4. 14.
 A Saviour, which is Christ the Lord.
 Luk. 2. 11.
 Jesus Christ.—Re. 1. 5.
 The Lord Jesus Christ.—Col. 1. 2.
 Our Lord Jesus Christ, Himself.—2 Th. 2. 16.
 Jesus the Christ.—Mat. 16. 20.
 Jesus Christ our Lord.—Ro. 5. 21.
 Jesus Christ, the Righteous.—1 Jno. 2. 1.
 Jesus Christ, the same, yesterday, to day, and for ever.—He. 13. 8.
 Jesus of Nazareth.—Ac. 22. 8.
 Jesus Christ of Nazareth.—Ac. 4. 10.
 Lord Jesus.—Ac. 7. 59.
 Christ Jesus.—1 Ti. 1. 15.
 Christ.—Mat. 23. 8.
 Messiah, which is called Christ.—Jno. 4. 25.
 Anointed.—Ps. 2. 2; Ac. 4. 27.
 Christ, the Lord.—Lu. 2. 11.
 The Lord Christ.—Col. 3. 24.
 The Christ of God.—Lu. 9. 20.
 The Lord's Christ.—Lu. 2. 26.
 The Christ, the Son of the Blessed.—Mar. 14. 61.
 The Christ, the Saviour of the World.
 Jno. 4. 42.

IX.—WORTHY IS THE LAMB THAT WAS SLAIN TO RECOVER POWER, RICHES, WISDOM, STRENGTH, HONOUR, GLORY, AND BLESSING.—Re. 5. 12.

The Lamb of God.—Jno. 1. 29.
 A Lamb without blemish and without spot.—1 Pe. 1. 19.
 The Lamb that was Slain.—Re. 5. 12.
 A Lamb as it had been Slain. Re. 5. 6.
 The Lamb in the midst of the Throne.—Rev. 7. 17.
 The Bridegroom.—Mat. 9. 15; Re. 21. 9.
 The Lamb, (the Temple of the City).—Rev. 21. 22.
 The Lamb, (the Light of the City).—Rev. 21. 23.
 The Lamb, (the overcomer).—Re. 17. 14.

X.—I WILL SET UP ONE SHEPHERD OVER THEM, AND HE SHALL FEED THEM.—Eze. 34. 23.

One Shepherd.—Jno. 10. 16.
 Jehovah's Shepherd.—Zec. 13. 7.
 The Shepherd of the Sheep.—He. 13. 20.
 The Way.—Jno. 14. 6.
 The Door of the Sheep.—Jno. 10. 7.
 The Shepherd of Israel.—Ez. 34. 23.
 The Shepherd and Bishop of Souls.—1 Pet. 2. 25.
 The Good Shepherd, (that laid down His Life).—Jno. 10. 11.
 The Great Shepherd, (that was brought in from the dead).—He. 13. 20.
 The Chief Shepherd, (that shall again appear).—1 Pe. 5. 4.

XI.—THE TREE OF LIFE, IN THE MIDST OF THE PARADISE OF GOD.—Re. 2. 7.

The Root of Jesse.—Is. 11. 10.
 The Root of David.—Re. 5. 5.
 The Root and offspring of David.—Rev. 22. 16.
 A Rod out of the stem of Jesse.—Is. 11. 1.
 A Branch out of his roots.—Is. 11. 1.
 The Branch.—Zec. 6. 12.
 The Branch of the Lord.—Is. 4. 2.
 The Branch of Righteousness.—Je. 33. 15.
 A Righteous Branch.—Je. 23. 5.
 The Branch strong for Thyself.—Ps. 80. 15.
 The Vine.—Jno. 15. 5.
 The True Vine.—Jno. 15. 1.
 The Tree of Life.—Re. 2. 7.
 The Corn of Wheat.—Jno. 12. 24.
 The Bread of God.—Jno. 6. 33.
 The True Bread from Heaven.—Jno. 6. 32.
 The Bread which came down from Heaven.—Jno. 6. 41.
 The Bread which cometh down from Heaven.—Jno. 6. 50.
 The Bread of Life.—Jno. 6. 35.
 The Living Bread.—Jno. 6. 51.
 The Hidden Manna.—Re. 2. 17.
 A Plant of Renown.—Eze. 34. 29.
 The Rose of Sharon.—Ca. 2. 1.
 The Lily of the Valleys.—Ca. 2. 1.
 A Bundle of Myrrh.—Ca. 1. 13.
 A Cluster of Camphire.—Ca. 1. 14.

XII.—I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL HAVE THE LIGHT OF LIFE.—Jno. 8. 12.

The Light.—Jno. 12. 35.
 The True Light.—Jno. 1. 9.
 A Great Light.—Is. 9. 2.
 A Light come into the World.—Jno. 12. 46.
 The Light of the World.—Jno. 8. 12.
 The Light of Men.—Jno. 1. 4.
 A Light to lighten the Gentiles.—Lu. 2. 32.
 A Light of the Gentiles.—Is. 42. 6.
 A Star. Nu. 24. 17.
 The Morning Star.—Re. 2. 28.
 The Bright and Morning Star.—Re. 22. 16.
 The Day Star. 2 Pe. 1. 19.
 The Day-spring from on High.—Lu. 1. 78.
 The Sun of Righteousness.—Mal. 4. 2.

XIII.—THE NAME OF THE LORD IS A STRONG TOWER.—Pr. 18. 10.

The Strength of the Children of Israel.—Joel 3. 12, 16.
 A Strength to the Poor.—Is. 25. 4.
 A Strength to the Needy in distress.—Isa. 25. 4.
 A Refuge from the Storm.—Is. 25. 4.
 A Covert from the Tempest.—Is. 32. 2.
 The Hope of His people, (or Place of Repair, *marg.*, or Harbour of His People, *marg.*)—Joel 3. 12, 16.
 A Horn of Salvation.—Lu. 1. 69.

XIV.—THEY DRANK OF THAT SPIRITUAL ROCK THAT FOLLOWED THEM, AND THAT ROCK WAS CHRIST.—1 Co. 10. 4.

The Rock.—Mat. 16. 18.
 My Strong Rock.—Ps. 31. 2.
 The Rock of Ages, (*marg.*)—Is. 26. 4.
 The Rock that is higher than I.—Ps. 61. 2.
 My Rock and my Fortress.—Ps. 31. 3.
 The Rock of my Strength.—Ps. 62. 7.
 The Rock of my Refuge.—Ps. 94. 22.
 A Rock of Habitation, (*marg.*)—Ps. 71. 3.
 The Rock of my Heart, (*marg.*)—Ps. 78. 26.
 The Rock of my Salvation.—2 Sa. 22. 47.
 My Rock and my Redeemer, (*marg.*)—Ps. 19. 14.

That Spiritual Rock.—1 Co. 10. 4.
 The Rock that followed them.—1 Co. 10. 4.
 A Shadow from the Heat. Is. 25. 4.

XV.—OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST.—1 Co. 3. 11.

The Builder.—He. 3. 3; Mat. 16. 18.
 The Foundation.—1 Co. 3. 11.
 A Sure Foundation.—Is. 28. 16.
 A Stone.—Is. 28. 16.
 A Living Stone.—1 Pe. 2. 4.
 A Tried Stone.—Is. 28. 16.
 A Chief Corner-stone.—1 Pe. 2. 6.
 An Elect Stone.—1 Pe. 2. 6.
 A Precious Stone.—1 Pe. 2. 6.
 The Head Stone of the Corner.—Ps. 118. 22.
 A Stone cut out without hands.—Da. 2. 34, 45.
But unto them which are obedient,
 A Stone of Stumbling. 1 Pe. 2. 8.
 A Rock of offence.—1 Pe. 2. 8.

XVI.—IN HIS TEMPLE EVERY WHIT OF IT UTTERETH HIS GLORY, (*marg.*) Ps. 29. 9.

The Temple.—Re. 21. 22.
 A Sanctuary.—Is. 8. 14.
 The Minister of the Sanctuary and of the True Tabernacle.—He. 8. 2.
 Minister of the Circumcision.—Ro. 15. 8.
 The Veil, (His flesh).—He. 10. 20.
 The Altar.—He. 13. 10.
 The Offering.—He. 7. 27.
 The Offering.—Eph. 5. 2.
 The Sacrifice.—Eph. 5. 2.
 A Ransom, (His life).—Mar. 10. 45.
 The Lamb.—Re. 7. 9.
 The Lamb Slain. Re. 13. 8.
Within the Veil,
 The Forerunner, (for us entered, even Jesus).—He. 6. 20.
 The Mercy-seat, (or Propitiation).—Rom. 3. 25.
 The Priest.—He. 5. 6.
 The High Priest.—He. 8. 1.
 The Great High Priest.—He. 4. 14.
 The Mediator.—1 Ti. 2. 5.
 The Daysman.—Job 9. 33.
 The Interpreter.—Job 33. 23.
 The Intercessor.—He. 7. 25.
 The Advocate.—1 Jno. 2. 1.
 The Surety.—He. 7. 22.

XVII.—A GIFT IS AS A PRECIOUS STONE IN THE EYES OF HIM THAT HATH IT; WHITHERSOEVER IT TURNETH, IT PROSPERETH.—Pr. 17. 8.

The Gift of God.—Jno. 4. 10; 3. 16.
 His Unspeakable Gift.—2 Co. 9. 15.
 My Beloved, in whom my soul is well pleased.—Mat. 12. 18.
 Mine Elect, in whom my soul delighteth.—Isa. 42. 1.
 Thy Holy Child Jesus.—Ac. 4. 27.
 The Chosen of God.—Lu. 23. 35.
 The Salvation of God.—Lu. 2. 30.
 The Salvation of the daughter of Zion.—Isa. 62. 11.
 The Redeemer.—Is. 59. 20.
 The Shiloh, (Peace Maker).—Ge. 49. 10.
 The Consolation of Israel.—Lu. 2. 25.
 The Blessed.—Ps. 73. 17.
 The Most Blessed for ever.—Ps. 21. 6.

XVIII.—WHO WAS FAITHFUL TO HIM THAT APPOINTED HIM.—He. 3. 2.

The Truth.—Jno. 14. 6.
 The Faithful and True.—Re. 19. 11.
 A Covenant of the People.—Is. 42. 6.

NAMES AND TITLES OF THE SON OF GOD.

The Testator or Covenantor.—He. 9. 16, 17.
The Faithful Witness.—Re. 1. 5.
The Faithful and True Witness.—Re. 3. 14.
A Witness to the People.—Is. 55. 4.
The Amen.—Re. 3. 14.

XIX.—HE THAT IS HOLY, HE THAT IS TRUE.—Re. 3. 7.

The Just.—1 Pe. 3. 18.
The Just One.—Ac. 7. 52.
Thine Holy One.—Ac. 2. 27.
The Holy One, and the Just.—Ac. 3. 14.
The Holy One of Israel.—Is. 49. 7.
The Holy One of God.—Mar. 1. 24.
Holy, Holy, Holy.—Is. 6. 3; Jno. 12. 41.

XX.—THAT IN ALL THINGS HE MIGHT HAVE THE PREEMINENCE.—Col. 1. 18.

The Beginning of the Creation of God.—Rev. 3. 14.

My First Born.—Ps. 89. 27.
The First Born from the dead.—Col. 1. 18.
The First Begotten of the dead.—Re. 1. 5.
The First Born among many Brethren.—Rom. 8. 29.

The Firstfruits of them that slept.—1 Cor. 15. 20.
The Last Adam.—1 Co. 15. 45.
The Resurrection.—Jno. 11. 25.
A Quickening Spirit.—1 Co. 15. 45.
The Head, (even Christ).—Eph. 4. 15.
The Head of the Body the Church.—Col. 1. 18.
The Head over all things to the Church.—Eph. 1. 22.
The Head of every Man.—1 Co. 11. 3.
The Head of all Principality and Power.—Col. 2. 10.

XXI.—GIRD THY SWORD UPON THY THIGH, O MOST MIGHTY, WITH THY GLORY AND THY MAJESTY.—Ps. 45. 3.

The Captain of the Host of the Lord.—Jos. 5. 14.
The Captain of Salvation.—He. 2. 10.
The Author and Finisher of Faith.—Heb. 12. 2.
A Leader.—Is. 55. 4.
A Commander.—Is. 55. 4.
A Ruler.—Mi. 5. 2.
A Governor.—Mat. 2. 6.
The Deliverer.—Ro. 11. 26.
The Lion of the Tribe of Judah.—Re. 5. 5.
An Ensign of the People.—Is. 11. 10.
The Chiefest among 10,000, (in an army), or Standard Bearer, (marg.).—Ca. 5. 10.
A Polished Shaft.—Is. 49. 2.
The Shield.—Ps. 84. 9.

XXII.—ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH.—Mat. 28. 18.

The Lord.—1 Co. 12. 3.
One Lord.—Eph. 4. 5.
God hath made that same Jesus both Lord and Christ.—Ac. 2. 36.
Lord of Lords.—Re. 17. 14.
King of Kings.—Re. 17. 14.
Lord both of the dead and living.—Rom. 14. 9.
Lord of the Sabbath.—Lu. 6. 5.
Lord of Peace.—2 Th. 3. 16.
Lord of all.—Ac. 10. 36.
Lord over all.—Ro. 10. 12.

XXIII.—HIM HATH GOD EXALTED TO BE A PRINCE AND A SAVIOUR. Acts 5. 31.

The Messiah the Prince.—Da. 9. 25.

The Prince of Life.—Ac. 3. 15.
A Prince and a Saviour.—Ac. 5. 31.
The Prince of Peace.—Is. 9. 6.
The Prince of Princes.—Da. 8. 25.
The Prince of the Kings of the earth.—Rev. 1. 5.
A Prince (among Israel).—Eze. 34. 24.
The Glory of thy people Israel.—Lu. 2. 32.
He that filleth all in all.—Eph. 1. 23.

XXIV.—HE SHALL REIGN FOR EVER AND EVER.—Re. 11. 15.

The Judge.—Ac. 17. 31.
The Righteous Judge.—2 Ti. 4. 8.
The King.—Zec. 14. 16.
King of Kings.—Re. 19. 16.
Lord of Lords.—Re. 19. 16.
A Sceptre, (out of Israel).—Nu. 24. 17.
The King's Son.—Ps. 72. 1.
David their King.—Je. 30. 9.
The King of Israel.—Jno. 1. 49.
King of the daughter of Zion.—Jno. 12. 15.
The King of the Jews, (born).—Mat. 2. 2; Mar. 15. 2.
The King of the Jews, (crucified).—Jno. 19. 19.
The King of Saints, or King of Nations.—Rev. 15. 3.
King over all the Earth.—Zec. 14. 4, 5, 9.
The King of Righteousness.—He. 7. 2.
The King of Peace.—He. 7. 2.
The King of Glory.—Ps. 24. 10.
The King in his beauty.—Is. 33. 17.
He sitteth King for ever.—Ps. 29. 10.
Crowned with a Crown of Thorns.—Jno. 19. 2.
Crowned with Glory and Honour.—Heb. 2. 9.
Crowned with a Crown of pure Gold.—Psa. 21. 3.
Crowned with many Crowns.—Re. 19. 12.

ALLUSIONS, CHARACTERISTICS, AND EPITHETS.

As a Refiner's Fire. As Fuller's Soap.—Mal. 3. 2.
As the Light of the Morning when the sun riseth, a morning without clouds.
As the Tender Grass by clear shining after rain.—2 Sa. 23. 4.
As a Tender Plant (to God).
As a Root out of a dry ground, (to man).—Is. 53. 2.
As Rain upon the mown grass.
As Showers that water the earth.—Ps. 72. 6.
As Rivers of Water in a dry place.
As the Shadow of a great Rock in a weary land.
As an Hiding Place from the wind.—Isa. 32. 2.
As Ointment poured forth.—Ca. 1. 3.
Fairer than the Children of Men.—Psa. 45. 2.
A glorious high Throne from the beginning is the place of our sanctuary.—Jer. 17. 12.
For a Glorious Throne to his father's house.—Is. 22. 23.
A Crown of Glory and Beauty.—Is. 28. 5.
A Stone of Grace, (marg.).—Pr. 17. 8.
Nail fastened in a sure place.—Is. 22. 23.
A Brother born for adversity.—Pr. 17. 17.
A Friend that sticketh closer than a brother.—Pr. 18. 24.
A Friend that loveth at all times.—Pro. 17. 17.
His Countenance is as the sun.—Re. 1. 16.
His Countenance is as Lebanon.—Ca. 5. 15.
Yea, He is altogether lovely.
This is my Beloved, and my Friend.—Can. 5. 16.

CONSIDER HIM.

He was Obedient.—Phi. 2. 8.
" Meek, Lowly.—Mat. 11. 29.
" Guileless.—1 Pe. 2. 22.
" Tempted.—He. 4. 15.
" Oppressed.—Is. 53. 7.
" Despised.—Is. 53. 3.
" Rejected.—Is. 53. 3.
" Betrayed.—Mat. 27. 3.
" Condemned.—Mar. 14. 64.
" Reviled.—1 Pe. 2. 23.
" Scourged.—Jno. 19. 1.
" Mocked.—Mat. 27. 29.
" Wounded.—Is. 53. 5.
" Bruised.—Is. 53. 5.
" Stricken.—Is. 53. 4.
" Smitten.—Is. 53. 4.
" Crucified.—Mat. 27. 35.
" Forsaken.—Ps. 22. 1.
He is Merciful.—He. 2. 17.
" Faithful.—He. 2. 17.
" Holy, Harmless.—He. 7. 26.
" Undeified.—He. 7. 26.
" Separate.—He. 7. 26.
" Perfect.—He. 5. 9.
" Glorious.—Is. 49. 5.
" Mighty.—Is. 63. 1.
" Justified.—1 Ti. 3. 16.
" Exalted.—Ac. 2. 33.
" Risen.—Lu. 24. 6.
" Glorified.—Ac. 3. 13.

THE LORD IS MY PORTION.

My Maker, Husband.—Is. 54. 5.
" Well beloved.—Ca. 1. 13.
" Saviour.—2 Pe. 3. 18.
" Hope.—1 Ti. 1. 1.
" Brother.—Mar. 3. 35.
" Portion.—Je. 10. 16.
" Helper.—He. 13. 6.
" Physician.—Je. 8. 22.
" Healer.—Lu. 9. 11.
" Refiner.—Mal. 3. 3.
" Purifier.—Mal. 3. 3.
" Lord, Master.—Jno. 13. 13.
" Servant.—Lu. 12. 37.
" Example.—Jno. 13. 15.
" Teacher.—Jno. 3. 2.
" Shepherd.—Ps. 23. 1.
" Keeper.—Jno. 17. 12.
" Feeder.—Eze. 34. 23.
" Leader.—Is. 40. 11.
" Restorer.—Ps. 23. 3.
" Resting Place.—Je. 50. 6.
" Meat, (His flesh).—Jno. 6. 55.
" Drink, (His blood).—Jno. 6. 55.
" Passover.—1 Co. 5. 7.
" Peace.—Eph. 2. 14.
" Wisdom.—1 Co. 1. 30.
" Righteousness.—1 Co. 1. 30.
" Sanctification.—1 Co. 1. 30.
" Redemption.—1 Co. 1. 30.
" All and in All.—Col. 3. 11.

Unto us a Child is born, unto us a SON is given; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Is. 9. 6.

He said unto them, O fools, and slow of heart to believe ALL that the Prophets have spoken! And beginning at Moses, and ALL the Prophets, He expounded unto them in ALL the Scriptures the things concerning HIMSELF. Lu. 24. 25, 27.

That all should Honour the SON, even as they Honour the Father. He that Honoureth not the SON, Honoureth not the Father which hath sent him. Jno. 5. 23.

PROPHECIES AND ALLUSIONS TO CHRIST IN THE OLD TESTAMENT,

WHICH ARE EXPRESSED EITHER AS PREDICTIONS FULFILLED IN HIM, OR APPLIED TO HIM
IN THE NEW TESTAMENT.

FROM MALESS ANALYSIS OF SACRED CHRONOLOGY.

FIRST SERIES:

DESCRIBING CHRIST IN HIS HUMAN NATURE, AS THE PROMISED SEED OF THE WOMAN, IN THE GRAND CHARTER OF SUB-REDEMPTION (GEN. 3. 15); AND HIS PEDIGREE, SUFFERINGS, AND GLORY, IN HIS SUCCESSIVE MANIFESTATIONS OF HIMSELF UNTIL THE END OF THE WORLD.

I. THE SEED OF THE WOMAN.—Ge. 3. 15; Ga. 4. 4; 1 Ti. 2. 15; Re. 12. 5.

II. BORN OF A VIRGIN.—Pa. 22. 10; 69. 8; 66. 15; 116. 15; Is. 7. 14; 49. 1; Je. 31. 23; Mi. 5. 8; Mat. 1. 23; Lu. 1. 26, 35.

III. OF THE FAMILY OF SHER.—Ge. 9. 28.

IV. OF THE RACE OF THE HEBREWS.—Ex. 3. 18; Jno. 4. 9; 18. 35.

V. OF THE SEED OF ABRAHAM.—Ge. 12. 8; 18. 18; 22. 18; Mat. 1. 1; Jno. 8. 56; Ac. 3. 25; He. 2. 15.

VI. OF THE LINE OF ISAAC.—Ge. 17. 19; 21. 12; 28. 4; Ro. 9. 7; Ga. 4. 23-28; He. 11. 18.

VII. OF JACOB OR ISRAEL.—Ge. 28. 4. 14; Ex. 4. 22; Nu. 24. 7. 17; Ps. 135. 4, etc.; Is. 41. 8; 48. 6; Je. 14. 8; Lu. 1. 68; 2. 23; Ac. 28. 20.

VIII. OF THE TRIBE OF JUDAH.—Ge. 49. 10; 1 Ch. 5. 2; Mi. 5. 2; Mat. 2. 6; He. 7. 14; Re. 5. 5.

IX. OF THE HOUSE OF DAVID.—2 Sa. 7. 12-15; 1 Ch. 17. 11. 14; 2 Ch. 6. 42; Ps. 89. 4. 36; 132. 10. 17; Is. 9. 7; 11. 1; 55. 3. 4; Je. 23. 5. 6; Am. 9. 11; Mat. 1. 1; Lu. 1. 69; 2. 4; Jno. 7. 42; Ac. 2. 30; 13. 23; Ro. 1. 3; 2 Ti. 2. 8; Re. 22. 16.

X. BORN AT BETHLEHEM, THE CITY OF DAVID.—Mi. 5. 2; Mat. 2. 6; Lu. 2. 4; Jno. 7. 42.

XI. HIS PASSION OR SUFFERINGS.—Ge. 3. 15; Ps. 22. 1. 18; 31. 13; 89. 38. 45; Is. 53. 1. 12; Da. 9. 26; Zec. 13. 6. 7; Mat. 26. 31; Lu. 24. 26; Jno. 1. 29; Ac. 8. 32. 35; 26. 23.

XII. HIS DEATH ON THE CROSS.—Nu. 21. 9; Ps. 16. 10; 22. 16; 31. 22; Is. 53. 8. 9; Da. 9. 26; Mat. 20. 19; 26. 2; Jno. 3. 14; 8. 28; 12. 32. 33; 1 Co. 15. 3; Col. 2. 14; Phi. 2. 8.

XIII. HIS INTOMBMENT AND EMBALMENT.—Is. 53. 9; Mat. 26. 12; Mrk. 14. 8; Jno. 12. 7; 19. 40; 1 Co. 15. 4.

XIV. HIS RESURRECTION ON THE THIRD DAY.—Ps. 16. 10; 17. 15; 49. 15; 73. 24; Jon. 1. 17; Mat. 12. 40; 16. 4; 27. 63; Jno. 2. 19; Ac. 2. 27-31; 13. 35; 1 Co. 15. 4.

XV. HIS ASCENSION INTO HEAVEN.—Ps. 8. 5. 6; 47. 5; 68. 18; 110. 1; Ac. 1. 9; 2. 33; Jno. 20. 17; Eph. 4. 8. 10; He. 1. 3; 2. 9; Re. 12. 5.

XVI. HIS SECOND APPEARANCE AT THE REGENERATION.—Is. 40. 10; 62. 11; Je. 23. 5. 6; Da. 7. 13. 14; Ho. 3. 5; Mi. 5. 3; Hag. 2. 7; Mat. 24. 3. 30; 26. 64; Jno. 5. 25; He. 9. 28; Re. 20. 4; 22. 20.

XVII. HIS LAST APPEARANCE AT THE END OF THE WORLD.—Ps. 50. 1. 6; Job. 19. 25. 29; Ec. 12. 14; Da. 12. 3. 8; Mat. 25. 31. 46; Jno. 6. 28-30; Ac. 17. 31; 24. 25; Re. 20. 11. 15.

SECOND SERIES:

DESCRIBING HIS CHARACTER AND OFFICES, HUMAN AND DIVINE.

I. THE SON OF GOD.—2 Sa. 7. 14; 1 Ch. 17. 13; Ps. 2. 7; 72. 1; Pr. 30. 4; Da. 3. 25; Mar. 1. 1; Lu. 1. 35; Mat. 3. 17; 17. 5; Jno. 1. 34. 50; 3. 16. 18; 20. 31; 1. 1. 5; Ro. 1. 4; 1 Jno. 4. 14; Re. 1. 5. 6.

II. THE SON OF MAN.—Ps. 8. 4. 5; Da. 7. 13; Jno. 1. 51; 3. 13; 8. 27; Mat. 24. 13; 26. 64; He. 2. 7; Re. 1. 13; 14. 14.

III. THE HOLY ONE, OR SAINT.—De. 33. 8; Ps. 36. 10; 69. 19; Is. 40. 17; 53. 23; 49. 7; Ho. 11. 9; Heb. 1. 13; 8. 8; Mat. 1. 24; Lu. 1. 26; 4. 34; 1 Jno. 2. 20.

IV. THE SAINT OF SAINTS.—Da. 9. 24.

V. THE JUST ONE, OR RIGHTEOUS.—Is. 41. 2; 53. 23. 31; Zec. 3. 9; Ps. 34. 12. 21; Lu. 1. 17; Mat. 27. 19. 24; Lu. 24. 47; Ac. 8. 15; 13. 35; 22. 14; 1 Jno. 2. 1. 22; 3. 5. 8.

VI. THE WISDOM OF GOD.—Ps. 42. 30; 111. 10; Lu. 11. 42; 1 Co. 1. 24.

VII. THE ORACLE (OR WORD) OF THE LORD, OR OF GOD.—Ge. 15. 1. 4; 1 Sa. 8. 1. 21; 2 Sa. 7. 4; 1 Ki. 17. 8. 24; Ps. 33. 6; Is. 40. 8; Je. 25. 3; Mi. 4. 2; Jno. 1. 1. 14; 3. 34; Lu. 1. 2; He. 4. 12; 11. 8; 1 Pe. 1. 23; 2 Pe. 3. 5; Re. 19. 13.

VIII. THE REDEEMER, OR SAVIOUR.—Ge. 48. 16; Job. 19. 25. 27; Ps. 19. 14; Is. 41. 14; 44. 6; 47. 4; 59. 20; 62. 11; 63. 1; Je. 50. 34; Mat. 1. 21; 4. 42; Lu. 2. 11; Jno. 1. 29; Ac. 5. 31; Ro. 11. 26; Re. 5. 9.

IX. THE LAMB OF GOD.—Ge. 22. 8; Is. 53. 7; Jno. 1. 29; Ac. 8. 32. 35; 1 Pe. 1. 19; Re. 5. 6; 13. 8; 15. 3; 21. 22; 22. 1.

X. THE MANNER, INTERCESSOR, OR ADVOCATE.—Job 33. 23; Is. 59. 12; 59. 16; Lu. 22. 34; 1 Ti. 2. 5; He. 9. 15; 1 Jno. 2. 1; Re. 5. 8.

XI. SEILOR, THE APOSTLE.—Ge. 49. 10; Ex. 4. 13; Mat. 13. 34; Lu. 4. 18; Jno. 3. 7; 17. 8; 20. 31; He. 3. 1.

XII. THE HIGH PRIEST.—Ps. 110. 4; Is. 53. 10; He. 2. 17; 4. 14; 5. 10; 7. 11.

XIII. THE PROPHET LIKE MOSES.—De. 18. 15. 19; Mar. 6. 15; Lu. 24. 19; Jno. 1. 17. 21; 6. 14; Ac. 3. 22. 23.

XIV. THE LEADER, OR CHIEF CAPTAIN.—Jos. 5. 14; 1 Ch. 5. 2; Is. 58. 4; Mi. 5. 2; Da. 9. 25; Mat. 2. 6; He. 2. 10.

XV. THE MESSIAH, CHRIST, KING OF ISRAEL.—1 Sa. 2. 10; 2 Sa. 7. 12; 1 Ch. 17. 11; Ps. 2. 6; 45. 1. 6; 72. 1; 89. 38; Is. 61. 1; Da. 9. 26; Mat. 2. 2. 4; 16. 13; Lu. 23. 2; Jno. 1. 41. 49; 6. 69; Ag. 9. 26. 27; 10. 38.

XVI. THE GOD OF ISRAEL.—Ex. 3. 10. 11; Jos. 17. 13; 2 Sa. 7. 23; 1 Ch. 5. 11; 1 Ch. 17. 24; Ps. 41. 13; Is. 45. 3; Ec. 8. 4; Mat. 15. 31; 23. 37; Jno. 20. 28.

XVII. THE LORD OF HOSTS, OR THE LORD.—2 Sa. 7. 23; 1 Ch. 17. 23; Ps. 24. 10; Is. 45. 1. 5; Mal. 1. 14; Ro. 12. 19; Phi. 2. 9. 11.

XVIII. KING OF KINGS, AND LORD OF LORDS.—Ps. 45. 27; 136. 1; Da. 7. 14; Mat. 25. 18; Jno. 3. 35; 10. 4; 1 Co. 15. 25; Eph. 1. 22. 23; Col. 1. 1; 2 Th. 10. 12.

